

***REVIVAL OF RELIGIOUS LEARNINGS***

***IMAM GHAZZALI'S***

***IHYA ULUM-ID-DIN***

**Translated by  
FAZL-UL-KARIM**

**VOL. I**

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## About the Book

The book is the English version of Imam Ghazzali's *Ihya Ulum-ud-Din*. It deals with worship and divine service.

Imam Abu-Hamid al-Ghazzali is unquestionably the greatest theologian of Islam and one of its noblest and most original thinkers. He was born in 1058 A.D. at Tus, where he died in 1111. He reproduced in his religious experience all the spiritual phases developed by Islam.

Starting his religious life as orthodox, Al-Ghazzali soon turned Sufi, and when still under twenty he had broken with all the past. In 1091 he was appointed lecturer at the Nizamiyah in Baghdad, where he became a sceptic. Four year later he returned to Sufism after a terrific spiritual struggle that left him a physical wreck. Intellectualism had failed him. As a dervish he roamed from place to place enjoying peace of soul and acquiescence of mind. After about twelve years of retirement in various places, including two years of retreat in Syria and a holy pilgrimage, he returned to Baghdad to preach and teach. There he composed his masterpiece *Ihya Ulum-id-Din* (the revivification of the sciences of religion).

The mysticism of this work vitalized the law its orthodoxy leavened the doctrine of Islam. In it and such other works of his as *Fatihah-al-Ulum*, *Tahafut of Falasifah*, *Iqtisad fi-al-Itiqad*, orthodox speculation reached its culminating point.

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# THE BOOK OF WORSHIP

## PREFACE

Through the unbounded grace of the Almighty God and blessings of the greatest Apostle of God, the English version of the Book of worship of the world renowned Ihya' Ulum (Revival of religious learning) of Imam Ghazzali, the greatest thinker of the world of Islam, the Proof of Islam, the famous Sufi and devout, has now been published in full. This book Ihya' is a sea of knowledge full of reasons and arguments, full of Quranic verses, traditions of the Holy Prophet and of the companions and the famous saints of early ages. Each subject was supported by the Quran, traditions and sayings of the learned sages and wise men and established by reasons and arguments.

As the great Imam belonged originally to the Shafeyi Sunni sect, some of the religious doctrines will be found in line with that sect, but nevertheless its importance is very great. In his advanced age, the Imam was not a blind follower of sects but followed his independent thinking and as such indirectly created a sect of his own. As the world is advancing with ever new ideas and scientific discoveries, so also this work is full of novel and great ideas and scientific discoveries and thereby the Imam revived truly the religious sciences and gave them an impetus never given by his predecessors in such a manner. He saved Islam from the currents and cross currents of devilish thoughts and pagan ideas that imperceptibly entered into Islam and clearly showed their fallacies and misconceptions. For this reason, he was given the title of Hujjatul Islam or the Proof of Islam. His thoughts prevailed upon those savants who came after him. Had not the Almighty blessed him with the necklace of reason and intellect, the true belief of Islam would have been carried away by the strong current of irreligious and misguided thoughts.

True it is that there are many weak traditions in this book, but at the same time it should be remembered that the authors of six authentic traditional books specially Bukhari and Muslim selected some few thousand traditions as most of them were not proved to have been founded by trustworthy narrators from the Holy Prophet down to the narrator or did not meet with all the rules laid down for an authentic tradition. For want of proof,

many guilty persons are acquitted. For that, it cannot be said that all acquitted persons are innocent. So in this perspective, the traditions in the Ihya should be regarded. Had Imam Ghazzali not found them trustworthy, he would not have incorporated them in his book.

The present translation is an attempt to bring out a complete translation of Ihya in English in four Books. The first book deals with worship and divine service, the second book with worldly usages, the third book with destructive evils and the fourth book with constructive virtues. Ihya in original is a book in Arabic comprising four parts and its abridged addition in Persian was termed by the author himself as 'Kimiya-e Sa'adat' or the Touchstone of fortune. Unnecessary arguments of different sects prevalent nearly one thousand years ago, some matters not needed at the present time and some sayings of some sages of less reputation have been omitted in the present English version. The book has been, however, translated into Bengali in full by the author himself without omission.

### SHORT LIFE OF IMAM GHAZZALI

Imam Ghazzali was born in 450 A.H. (1058 A.D.) in the village Taberan in the district of Taus in Persia and his name is Abu Hamid Muhammad. His title is Hujjatul Islam or Proof of Islam and his dynastic title is Ghazzali. His father was not a famous person but his grand father was one of the leading men of that age. His father died while he was young leaving him under the care of his mother and grand father. Ghazzal is said to be the name of a village in the district of Taus in the province of Khorasan in Persia. According to Maulana Shibli Nomani, his ancestors had the business of weaving (Ghazzal) and therefore he retained his family title Ghazzali (weaver).

**HIS EDUCATION:** At the time of the death of Ghazzali's father, he entrusted the education of his two sons Muhammad and Ahmad to one of his trusted friends. The latter imparted to them primary education and then sent them to a private Maktab. The boys within a short time committed the whole Quran to memory and after that began to learn Arabic.

They were then admitted in a free Madrasha. After sometime, Imam Ghazzali left his native village for higher

education for Zarzan and began to study under a great learned man Imam Abu Nasr Ismail. He used to take notes of his lectures but in a certain journey he was robbed of these notes by some dacoits along with his other belongings. He took courage, went to the chief of the robbers and begged of the notes only to be returned to him. It was returned to him at his earnest entreaties.

Then he joined Nizamia Madrasa at Nishapur which was a reputed seat of learning and a great educationist named Imamul Haramain was its principal. He had 400 students of whom three were most noted - Harrasi, Ahmad-b-Muhammad and Imam Ghazzali. The latter became so much grieved at his death that he left Nishapur and went to Baghdad, the capital of the Caliphs. He was then a young man of 28 years of age.

At Baghdad, he was appointed principal of Nizamiyah Madrasa by Nizamul Mulk the chief vizier of the Turkish ruler Malek Shah. Being thus appointed at an early age to such a high post, his popularity as a great learned man spread far and wide and the rulers and the chieftains used to consult him in state affairs and theological matters.

**LECTURES OF IMAM GHAZZALI:** In the lectures of the Imam, hundreds of learned men and dignitaries of the State and even the ruling princes attended. His lectures were full of arguments and reasons and they were mostly recorded by Sayeed-b-Fares and Ibn Lobban. They recorded nearly 183 of his lectures which were completed in a book named *Majalesse-Ghazzali*.

The great Imam then turned his mind to gain spiritual heights and the circumstances leading to it were recorded by him in his book *Munkezum Minaddalal* (Deliverance from error). He was a follower of Imam Shafe'i in his early age but in Baghdad he mixed freely with the peoples of all sects and thoughts and ideas. There were then the Shīas, the Sunnis, Zindiqs, Magians, Scholastic theologians, Christians, Jews, atheists fire-worshippers and idol worshippers. There were also the Deists, the Materialists, the Naturalists, the philosophers. They used to meet in mutual wars of argumentations and debates. This had such an effect in the mind of the Imam that his whole life became changed and he began to search for truth with a free mind. His old ideas disappeared and he began to live in

doubts. He then became inclined to Sufism but here practical actions were more required than mere belief. Beng imbued with such an idea, he gave up his lucrative post at Baghdad, wore Sufi dress and left Baghdad suddenly one night in 488 A.H.

He then went to Damascus and closetted himself in a room of its mosque and began attentively the divine services, meditations and Zikr. Thus he spent here two years in solitude. At the age of 27 years, he was initiated by Pir Abu Ali Farnedi who was the spiritual guide of also the vizier Nizamul Mulk. After two years he went to Jerusalem and visited the birth place of Jesus Christ and in 499 A.H. he visited the holy shrine of Hazrat Abraham and made there three promises:- 1) he will not go to the Darbar of any ruler, 2) he will never accept their presentation, 3) he will not join any religious debates. He fulfilled these promises up to his death. Then he went to Mecca for pilgrimage and visited also Medina and stayed there for a long time. When he returned home, he was requested by the ruler to accept the post of the principal of Nizamia Madrasah and he accepted it. When the ruler was assassinated by an assassin, he gave up the post and went to Tas and closetted himself in a khankah. The new ruler requested the Imam to join his post of the principal but he declined the offer.

He died at his native village Taberan on 14th Jamadis Sani in 505 A.H. corresponding to 19th December 1111 A.D. Ibn Jauzi narrated a story about his death. He said: On Monday early in the morning he got up from his bed, performed his morning prayer and then sent a man to bring his coffin cloth. When it was brought, he lifted it up to his eyes and said: Lord's command is to be obeyed. Saying this, he prolonged his legs and immediately breathed his last. The Imam left no son, but only daughters.

**HIS BOOKS:** The Imam lived nearly 55; years and he began to write books from his early age when he was 20 years old. He travelled for nearly 10 to 11 years and spent most of his time in reading, writing and teaching. Besides this, he had to reply to thousand letters which came from far and near for his decision and opinion. He wrote nearly 400 books of which the following are noted.

**THEOLOGY:** Wasit (Shafeyi jurisprudence), Basit, Wajiz (Canon Law) (compendium), Bayanul Qaolaine li Shafeyi, Khulasatul Rasail (Quintessence of jurisprudence), Fkhtesarul

Mukhtesar, Gayatul Gaur, Mazmatul Fatawah (collection of legal decisions), Risalatul Qudsiyya (canon laws of Prophet).

**PRINCIPLES OF THEOLOGY:** Tahsinul Muakhej, Shefaye Alil (cure of diseases), Mankhul, Mustastfa jurisprudence.

**JURISPRUDENCE:** Khulasatul Fiqh (quintessence of jurisprudence) Wajiz, Iqtisad-fil-I'tiqad (exposition of faith), Al-Qaestas Mustaqim.

**LOGIC:** Mizanul Amal, Mihakhul Nazar fil Monteq (whetstone of reflection on Logic), Mayatul Ilm (weighing scale of science), Al-Ma'arif (Discourse on Logic). Mayarul Ilm fi Fannil Manteq (the weighing scale of the science of logic).

**PHILOSOPHY:** Maqasidul Falasifah (aim of the Philosophers), Munqezum Minaddalal (Deliverence from error), an autobiographical statement of his spiritual progress) Kitabul Arsayin (abridgement of Ihya), Resalatul Laduniyya (Ilham and wahi).

**SCNOLASTIC THEOLOGY:** Tahafatul falasifah (destruction of the philosophers), Iqtisad, Mustajhari (guide of novices), Iljamal Awam (vilification of peoples), Faysatul Zindiq (refutation of atheists), Fikhrot wal Ibrah (Meditation and contemplation), Al Hikmat (wisdom of God), Haqiqatur Ruh (realities of soul).

**SPIRITUAL AND MORAL:** Ihya Ulumiddin (Revival of religious learnings), Kimiyae Sa'adat (Touch stone of fortune), Akhlaklul Abrar (conduct of the pious), Jawaharul Quran (Jewels of Quran), Minhajul Abedin (path of the devout), Mirajus Saleqin (steps for the sojourners), Bidayataul Hidayah (beginning of guidance), Mishkatul Anwar (Niche of lights).

**TAFSIR:** Yeakutut-Ta'wil (a commentary of the Quran in 40 volumes now lost).

Of the 400 books he compiled, some only have been preperved in many libraries of Europe, while the Muslims did not accept them as they should have been accepted. Besides, they went so far as to burn some of his books which were lost forever to the world.

**IHYA · ULUMIDDIN:** Revival of Religious sciences is a master piece of Imam Ghazzali. Abul Gafer Fersi was a contemporary of Imam Ghazzali. He said that a book like Ihya was never compiled before. Imam Nodi said: Ihya is near the Quran. Shaikh Abu Muhammad said: If all the lights of knowledge of the world are extinguished they can be revived from Ihya. Shaikh Abdullah Idrees was a great saint. He committed to memory the whole book Ihya. Shaikh Ali read it 25 times from first to last and at the end of each reading gave a feast to the students and the poor. Many students of the Imam committed it to memory. Many saints regarded the book as a result of Ilham or inspiration. The great saint Kutub Shaji one day held the book in his hand and said to the people: Do you know which book is in my hand? Immediately he showed them the signs of lashes on his back and said: I was not a supporter of the book. Last night, Imam Ghazzali took me in presence of the Holy Propeht and inflicted on me these lashes on my back for my disregard of the book. These are the signs of lashes on my back.

**IMAM GHAZZALI AND EUROPE:** The books of Imam Ghazzali was so much accepted and honoured in Europe that they preserved them in many libraries. But they did not receive so much attention in Muslim countries. Some Muslim learned men even did not open their eyes to see them, but rather prohibited the people to read them. For this reason, his books are rarely found in the libraries of Muslim countries. Mankhul is a book compiled by the Imam at his early age. Therein he wrote with completely free and independent mind and was not a blind follower of Mazhabs or sects. This book fell into disregard in Muslim countries only for this fault. Mankhul and Ihya were ordered to be burnt and it was translated into action. Europe accepted them with honour and preserved them from destruction. The book 'Maqasedul Falasefa' is not found in Muslim countries but it is preserved in the libraries of Spain, Europe also accepted his other books.

**GHAZZALI'S INFLUENCE:** It is no exaggeration to say that the modern opinion about religion is much due to the influence of the Imam's thoughts. The many books that were written after his death reflect greatly the thoughts of the great Imam. His views on Sufism were accepted by the latter Sufis. After him Maulana Rumi, Ibne Rushd, Shah Waliullah and such other

noted learn men wrote many books which resound with the opinions of Imam Ghazzali. In short, his thoughts reigned supreme in their minds. His influence on Persian literature was also great. He himself wrote Kimiyae Saadat in Persian which influenced to a great extent the minds of Maulana Rumi, Shaikh Sa'di, Farid Uddin Attar, Shiraaji, Hafez and other poets and Sufis. The works of such a learned man held in high esteem by all should be widely read and circulated. Mr. Watt says: Ghazzali has sometimes been acclaimed in both east and west as the greatest Muslim thinker after Muhammad and he is by no means unworthy of that great dignity.

### PREFACE OF IMAM GHAZZALI

Take whatever the Apostle gave you and keep away from whatever he forbade you - 59:7 Quran.

Firstly, I begin with the praise of God though our praise is guide insufficient and meager in relation to His real glory. Secondly, I invoke His blessings on all the prophets and specially on His last and greatest Prophet Muhammad (peace be on them all). Thirdly, I pray for His help and grace that there should remain in me firm will and incentive for writing the book Ihayo Ulumiddin or the Revival of religious sciences.

Fourthly, O defamer, O heedles, O one denying truth, God has removed from my tongue the tie of silence and put on my neck the necklace of arguments and reasons. It is my duty to reply to what you argue. In other words, you have closed your eyes from open truths and taken help from whatever is void and untrue and praise ignorance. If a man wants to remove something from the evil practice and habits of men or expresses his wish to translate his learning into action in order that the Almighty may prefer to purify his soul, let him keep himself engaged in divine services and seek to atone for the sins that he committed in his past life and for which he has become despaired. Let him keep aloof from the society of those persons about whom the Holy Prophet said: The greatest punishment on the Resurrection Day will be meted out to that learned man whom God has not given any benefit to his learning.

It is my firm conviction that there is no reason for your refusal to accept the truth except what has been stated below. In

other words, the disease which entered into the minds of the majority of people has also entered your mind. The meaning is that they have given up the rules and regulations for acquiring ranks in the hereafter. They do not know that this affair is very serious and grave, that the hereafter is coming forward and this world is reseding backward, that death is near and the journey is long, that provision is scanty, dangers are great but the paths are blocked.

The learnings and actions which have got no connection with God are fit to be entirely rejected by the wise and those who seek wisdom. It is very difficult for a traveller to the next world to tread the paths, because there are injurious and destructive elements on the way but there are no passport and means to cross them. The learned are the guides to these paths. They are the heirs of the prophets. Time has slipped out of their hands. Those who are slaves to evil habits are alive. The devil is powerful over the majority among them and various kinds of sins misguide them. Almost every one among them is engrossed in the luxuries of this world and its comforts and enjoyments. For this reason, the majority of them consider good as bad and bad as good. Even the religious learnings and sciences have become obsolete. The lights of guidance have almost disappeared from this world. They duped the people to believe that there is no other science than that of Flah (Jurisprudence). These are the laws of administration which help the judges in the administration of justice and the rulers in the administration of their countries. They say that there is no learning except that of Munazara or debates. The present learned man cherishes hope of victory over his adversary and seeks means to make him silent. Or they informed the people that there is no learning except the science of scholastic theology by help of which a speaker seeks to influence the minds of the public. They see no other science except these three sciences. The sciences of the next world and the learnings of the sages of early times have disappeared from the people and the learning which was described by God in His Holy Book as theology, wisdom, light and guidance has been immersed in the deepest recess of forgetfulness.

When such is the condition of the religion, such downfall and catastrophe, I have thought it prudent to write this book entitled, Ihya Ulumiddin (Revival of religions Sciences). By this book, the path of early Muslim sages has been opened and the



impediments that lay in the path of acquiring learnings beneficial to the prophets and sages have been removed.

I have divided this Ihya into four books - 1) the Book of worship, 2) the Book of worldly usages, 3) the Book of destructive evils, 4) and the Book of constructive virtues. I have discussed the chapter of knowledge at the very beginning as it is of extreme importance. It is necessary to discuss such learning at the outset which is a great help towards divine service according to a saying of the Holy Prophet. He said: To seek learning is compulsory on every Muslim. I began with the chapter on knowledge in order to separate the useful knowledge from the harmful knowledge as the Prophet said: We Seek refuge to God from the knowledge which is not useful.

**(1) The Book of worship** comprises ten chapters - (1) Knowledge, (2) Articles of Faith, (3) Secrets of Purity, (4) Secrets of Prayer, (5) Secrets of Alms-giving, (6) Secrets of Fasting, (7) Secrets of Pilgrimage, (8) Rules of Quran-reading, (9) Rules of invocations and supplications and (10) observance of daily duties according to fixed times.

**(2) The Book of worldly usages** consists of ten chapters - (1) rules of eating and drinking, (2) rules of marriage, (3) rules of earning livelihood, (4) lawful and unlawful things, (5) rules of companionship and brotherhood (6) rules of habitation in solitude, (7) rules of journey, (8) music and ecstasy, (9) rules of enjoining good and forbidding evil, (10) rules of living as exemplified by the character and conduct of the Prophet.

**(3) The Book of Destructive evils** comprises ten chapters - (1) wonders of soul, (2) discipline of soul, (3) harms of stomach and sexual passion, (4) harms of tongue, harms of anger, hatred and envy, (6) evils of the world, (7) evils of wealth and miserliness, (8) evils of show and pomp, (9) evils of self- conceit and pride and (10) evils of vanity.

**(4) The Book of constructive virtues** comprises ten chapters - repentance, (2) patience and gratefulness, (3) fear and hope, (4) poverty and asceticism, (5) Tauhid (unity of god) and God-reliance, (6) love and contentment, (7) intention, truthfulness and sincerity, (7) self-examination and self-accounting, (9) meditation, (10) death and ponder over death.

Some people wrote some books on these subjects, but this book has got five special characteristics which are not found in those books. Firstly, I have opened by the grace of God what they closed up and I have written in detail what they kept secret. Secondly, I have arranged what they kept scattered and I have brought together what they kept separate. Thirdly, I have made short what they made long and corrected what they approved. Fourthly, I have deleted what they repeated. Fifthly, I have made this book easy to understand after disclosing the subtle matters. These are the five specialities of this book.

I have placed the foundation of this work on four books for two reasons. The first basic reason is that I have incorporated in this book well-arranged rules and their real nature, so that they may be easily understood, as the knowledge by which the next world is known is of two kinds - knowledge of outward behaviours and usages and the knowledge of revelation, inspiration, secret and subtle matters. What I mean by this knowledge is the knowledge for attaining the submum bonum or the ultimate object of life. What I understand by the science of outward behaviours and usages is the knowledge of practical religion attended with actions in accordance with that knowledge. The object of this work is only to narrate the science of practical religion and usages and not to narrate the science of revelation and inspiration, as there is no permission to put the latter into black and white though the science of revelation is the ultimate object of those who search after truth and the most coveted matter in the eye of the extremely truthful, and the best way of acquiring knowledge of worldly uses. The Holy Prophet did not speak anything about the science of revelation except through signs and symbols, because he knew that the wisdom of men to understand it is very little. There is no means of the learned other than the path of the prophets, as the learned are the heirs of the prophets. The science of practical religion are of two kinds-open science of the actions of the physical senses and the secret science of the functions of the heart. The actions which keep connection with the physical senses are the actions of habits or usages of life. The heart which comes from the unseen world and is removed ultimately from the senses is influenced by either the praiseworthy virtues or the blame-worthy vices. In short, the science of practical religion is divided into open and secret sciences. The open science and usages of life. The secret science

keeps connection with the condition of heart and its qualities and is sub-divided into praise-worthy virtues and blame-worthy vices.

The second basic reason is this. I see a great enthusiasm of students for study of jurisprudence or Fiqh. To those who do not fear God, jurisprudence has turned into an object of pride and a means for acquiring name and fame. Jurisprudence is of four kinds. As the objects which adorn the dear things are also dear, I think it better that this book should be modelled into the form of Fiqh or jurisprudence, so that the minds may be inclined to it. For this reason, one who wants to attract the attention of the minds of some men to the science of medicine remodels it after astronomical tests and writes a book after naming 'Tablets of Health'. So also I have adopted some measures in this work, so that the minds of the people are attracted towards such learning which is beneficial to human life. As the minds of the people are attracted to the science of medicine for preservation of the health of body, so also it is necessary that the minds of the people are attracted to the treatment of the diseases of soul and mind in expectation of a happy and prosperous life in the next world which will last forever and forever. Physical happiness is short and transient as compared to spiritual happiness in the hereafter. Physique is mortal while soul is immortal. So I pray to the Almighty for his help and succour for writing and completing this book *Ihyao Ulumiddin* as He is the most Compassionate, the most Merciful.

## CHAPTER I

### ACQUISITION OF KNOWLEDGE

#### SECTION 1 - EXCELLENCE OF LEARNING

**PROOF OF THE QURAN:** God says: God, angels and those learned men who stand on justice bear testimony that there is no deity but He - 3 : 18. Now look, O dear readers, how God began attestation first by Himself, then by His angels and then by the learned. It is understood from this verse that the rank of the learned and their honour are much high. God says: Those who are believers among you and the learned, God will increase their rank - 58 : 12. Hazrat Ibn Abbas said about them: The rank of the learned is seven hundred times more than that of the believers, and the difference between the two ranks is the distance of the path of five hundred years. God says: Are those who are learned equal to the illiterate - 39 : 9 ? God says: The learned among His servants fear God most - 35 : 28. God says: Say, God is sufficient as a witness between me and you and those who have got knowledge of the Quran - 13 : 43. God says: But those who had been granted knowledge said: Alas for you, the reward of God is best for those who believe and do good - 28 : 80.

God says: These parables We set forth for men and none understands them except the learned - 29 : 42. God says: If they had only referred it to the Apostle and to those charged with authority among them, those of them who would investigate it would have known it - 4 : 93. God thus made knowledge dependent upon their efforts. In the practical religion, God's commands have been placed upon the investigation of the learned and their rank with the prophets for propagation of God's commands. God says: O the children of Adam! I have sent down to you raiment to cover your shame and adornment to you, but the raiment of piety is best - 7 : 25. God says: I have sent to them a book and with knowledge I explained it in detail, a guide and a mercy to all who believe - 7 : 52. God says: I shall recount their story with knowledge - 7 : 6. God says: It is a clear sign in the hearts of those to whom knowledge has reached - 29 : 48. God says: He created man and taught him to speak - 55 : 2.

**HADIS:** The Holy Prophet said: God gives knowledge of religion and guidance to truth to one whose good He intends. He

said: The learned are the heirs of the prophets. From these, it is understood that there is no rank above the rank of prophethood and there is no honour higher than its inheritance. He said: 'Whatever is in heavens and the earth seeks forgiveness for the learned.' So the angels of heaven and earth remain busy in seeking forgiveness for the learned and they remain busy with themselves. What can be greater than this rank? The Prophet said? 'Wisdom increases the honour of the noble and exalts a servant as high as to raise him to the level of kings.' From this tradition, it is understood that even in this world the fruits of learning can be enjoyed. This is also true that the Hereafter is better and more lasting than this world.

**The Holy Prophet said:** Two traits of character are not united in a hypocrite - good guidance and knowledge of theology. The meaning of theology or jurisprudence will be discussed soon. The lowest knowledge of a jurisprudent is that the Hereafter is better than this world. When this knowledge will prevail over him, he will be free from hypocrisy and show. The Prophet said: The best of the people is a believing learned man who does good when sought for, and when the people keep away from him, he also keeps away from them. He said: Belief is without dress and its dress is God-fear, its ornament is shame and its fruit is knowledge. He said: The learned and the warriors are nearest to the rank of prophethood.' The learned have been sent for which the prophets were sent. They are guides to the people and the warriors wage war in the path of God with their arms like the apostles. He said: The death of a people is easier than the death of one learned man. He said: Men are like the mines of gold and silver. Those who were best in the days of ignorance are the best in Islam provided they have got the knowledge of theology. He also said: I shall intercede on the Day of Resurrection and be a witness for one who commits to memory forty traditions out of my followers and transmits these to them.

**The Holy Prophet said:** The ink of the learned will be weighed against the blood of the martyrs on the Resurrection Day. He said: Whoever of my followers commits to memory forty traditions will meet with God as a learned theologian. He said: God is sufficient for the worries of one who acquires knowledge of God's religion. He gives him provision from a source which he has never conceived. He said: God revealed to Abraham: O

Abraham! I am All- wise and I love every wise man. He said: A learned man is a trust of God on earth. He said: There will be two groups among my people. When both the groups are good, the people are good and when they are corrupt, the people become corrupt - the rulers and the theologians He said: Should the day come wherein my knowledge for nearing God does not increase, let not the sun rise on that day. The superiority of a learned man over a worshipper is like my superiority over the ordinary men. So see how he linked knowledge with prophethood and how he belittled the rank of the learned man without action, even though a worshiper is worshipping always and he would not have worshipped had he not possessed knowledge. He said: The superiority of a learned man over a worshipper is like the superiority of moon over the stars. He said: There will intercede on the Resurrection Day the prophets, then the learned and then the martyrs. So the rank of the learned is next to that of the prophets and higher than that of the martyrs.

**The Holy Prophet said:** God has not given any man more excellence than the knowledge of religion and one theologian is more formidable to the devil than a thousand worshippers. Everything has its foundation and the foundation of this religion is knowledge of theology. He said: The best part of your religion is its easiest and the best worship is (the acquisition of) religious knowledge. He said: The superiority of a believing learned man over a believing worshipsper is seventy degrees. He said: You are living in an age wherein the theologians are many, the Quran-readers and the preaches are few, the beggars are few and the givers are many, wherein deeds are better than knowledge. But soon there will come over you such an age wherein the theologians will be few, the preachers and the Quran-readers many, the givers few and the beggars many, wherein knowledge will be better than deeds. He said: There is difference of one hundred degrees between a worshipper and a learned man. The distance between two degrees is as the run of a racing horse for seventy years.

**The Holy Prophet was once asked:** O Prophet of God, which action is best? He said: Knowledge. He was then questioned: Which knowledge do you mean? He said: Knowledge about God. They said: We ask you about action but you speak of knowledge. The Prophet said: With your knowledge of God, a few actions

will suffice and your ignorance about God will not suffice even though actions are numerous. He said: On the Day of Resurrection, God will raise up the worshippers and the learned men. He will say: O the congregation of the learned men, I have not imbued you with My knowledge but for My knowledge about you. I have not placed knowledge in you in order to punish you. Go, I have forgiven you.

**Sayings of the sages:** Hazrat Ali said to Kamil: O Kamil, knowledge is better than wealth. Knowledge guards you but you are guarding wealth. Knowledge dispenses justice, while wealth seeks justice. Wealth decreases with expense while knowledge increase with expense. He said: A learned man is better than one who prays and fights in the way of God. When a learned man dies, such a calamity befalls on Islam which cannot be removed except by his successor. Hazrat Ali said in poems:

Glory is due to none other than to the learned.  
Guided are they and proofs to the seekers of guidance.  
Everybody is honoured proportionate to his knowledge,  
But the illiterate are disgraced, as enemies of the learned.  
Acquire knowledge, you will be immortal.  
All men are dead, only the learned are alive.

**The sage Ibn Aswad said:** Nothing is more honourable than knowledge. While the kings rule over the people, the learned rule over the kings. Hazrat Ibn Mobarak was asked: Who are men? He replied: The learned, He was again asked: Who are kings? He replied: The ascetics. He was again asked: Who are the meanest? He said: Those who exchange the religion for the world. He did not consider anybody as a man except the learned, knowledge distinguishes men from the lower animals and it is only for knowledge that men are honoured. This honour is not due to a man for his physical strength, because a camel is physically stronger than a man. This honour is not for his large body as the body of an elephant is bigger than that of a man. This honour is not on account of his bravery as a ferocious beast is braver than a man. This honour is not for his strength of too much eating as the stomach of an ox is bigger than that of a man. This honour is not for his strength of sexual passion as a sparrow has got more strength for coition than that of a man. This honour of a man is on account of his knowledge and intellect.

**The Holy Prophet said:** Whoever has been given the Quran and thinks that any one has been given something better, he has degraded what God has exalted. Once the saint Fathul Musolli was asked: Does not a sick man die for want of food, drink and medicine? The people said: Yes, He said: Such is the condition of heart. When the heart is not given wisdom and knowledge for three consecutive days, it dies. It is a veritable truth that the food of the heart is knowledge and wisdom. As food keeps the body alive, these two things similarly keep the heart alive. He who misses knowledge has got his heart diseased and its end is its death, but he does not understand it. When he leaves the world and its works, his power of sense goes away just as excessive fear keeps one forgetful for a moment of the pangs of wound. But when death takes away the burden of this world from a man, he repents at the advent of his death but it comes to no use. His condition is just like that of one who does not feel any pain in swoon, but as soon as he recovers from his swoon, he begins to feel pain. Men are in sleep but they are awake at death.

**The sage Hasan Basari said:** The ink of the learned will be weighed against the blood of martyrs and then it will be found that the ink of the learned is heavier than the blood of the martyrs. Hazrat Ibn Masud said: You should acquire knowledge before your death. By One in whose hand there is my life, those who were killed in the way of God would every time wish that God should resurrect them, as learned men, as they will find the honour meted out to the learned men there. Nobody is born learned. Learning is to be acquired. Hazrat Ibn Abbas said: To discuss about learning in a portion of night is dearer to me than to keep up awake throughout the night in prayer. Hazrats Abu Hurairah and Imam Ahmad held this view. God advised us to pray thus: O God, give us good in this world and good in the hereafter - 2 : 297. In explaining 'good' in this verse, Hazrat Hasan Basari said that it means Knowledge so far as this world is concerned and Paradise so far as the hereafter is concerned. A certain wise man was once asked: Which thing is to be hoarded? He replied: That thing which will remain with you even if your boat capsizes, that is knowledge.

### EXCELLENCE OF LEARNING

**QURAN:** God says: If a party from every band of them remained behind, they could devote themselves to the religion - 9 :122



God says: If you know not, then ask those who have got knowledge of the Book - 16: 43.

**HADIS:** The Holy Prophet said: If a man seeks the path of acquiring knowledge, God guides him to a path leading to Paradise. He said: Angels spread their wings out of cheer for the seeker of knowledge. He said: To rise up at dawn and learn a section of knowledge is better for you than to pray one hundred rak'ats. He said: If a man learns a chapter of knowledge, it is better than the world and its contents. He said: Seek knowledge even if it be in China. He said: To seek knowledge is compulsory on every Muslim, male and female. He said: Knowledge is a treasure house and its key is enquiry. So enquire and there are rewards therefore for four persons - the enquirer, the learned man, the audience and their lover. He said: The ignorant should not remain silent over their ignorance, nor the learned over their knowledge. He said: To be present in an assembly of a learned man is better than praying one thousand rak'ats, visiting one thousand sick men and attending one thousand funerals. The Prophet was asked: O Messenger of God, is it better than the reading of the Quran? He said: What benefit can the Quran do except through knowledge? He said: He who seeks knowledge to revive Islam and dies in that condition, there will be the difference of only one step between him and the prophets.

### SAYINGS OF SAGES:

**Hazrat Ibn Abbas** said: When I sought knowledge, I became degraded, but when I was sought for knowledge, I became exalted. **Ibn Mubarak** said: I wonder for one who does not seek knowledge. How can he call himself towards honour? A certain wise man said: I do not feel sympathy for anybody more than two persons 1) one who seeks knowledge but does not understand it and 2) one who understands knowledge but does not seek it. **Hazrat Abu Darda's** said: To learn one point is better than to pray the whole night. He said: Either be a learned man, or a student, or an auditor, but not anything else. **Hazrat Omar** said: The death of one thousand persons who pray all the nights and fast all the days is a lesser calamity than the death of one learned man who is versed in lawful and unlawful things of God. **Imam Shafeyi** said: To seek knowledge is better than optional prayers. **Hazrat Abu Darda'a** said: He who thinks that to go at dawn in search of knowledge is not jihad is deficient in intellect.

### EXCELLENCE OF TEACHING

**QURAN:** God says: When they return to them, they warn their people, so that they may guard themselves - 9 : 122. It means teaching and guidance. God says: Remember when God took a covenant from the People of the Book - you shall surely make it known to mankind and not conceal it - 3 : 187. It shows that teaching was binding on them. God says: A party from them conceal the truth although they know it - 2 : 140. This shows that concealing truth is unlawful. God says: Don't conceal evidence, for whoever conceals it is wicked at heart - 2 : 283. The Prophet said: God does not give a learned man any knowledge until He takes from him a covenant as He took covenant from the prophets - namely to make it known to the people and not conceal it God says: Who is better in speech than one who calls towards God and does good - 41 : 33? God says: Call towards the way of your Lord with wisdom and good sermon - 16 : 125. God says: He teaches them the Book and wisdom - 2 : 123.

**HADIS:** The Holy Prophet said to Mu'az when he was about to start for Yemen: If God gives guidance to a man through your help, it is better than the world and its contents. He said: If a man learns a section of knowledge to teach it to the people, he will be given the rewards of seventy Siddiqs (true righteous men). Jesus Christ said: He who acquires knowledge, acts up to it and teaches it to the people, will be called great in the kingdom of heavens. The Prophet said: On the Day of Resurrection God will say to the worshippers and the warriors: Enter Paradise. The learned will then say: By virtue of our learning, you have worshipped and fought. God will then say: You are like some of my angels. Intercede and your intercession will be accepted. So they will intercede and enter Paradise. This rank they will get for that knowledge which reached others and not for the knowledge which did not reach others but remained with them. The Prophet said: God will not take away knowledge from men after He has given it to them, rather He will withdraw it after taking the lives of the learned men. Whenever a learned man will pass away, the knowledge with him will also pass away and at last there will be none left except the ignorant leaders. Whenever anything will be asked to them, they will give decision without knowledge for which they will be misguided and will misguide others. The Prophet said: If a man after acquiring knowledge keeps it

concealed God will drag him with the bridle of fire on the Resurrection Day.

**The Holy Prophet said:** How excellent a gift and how excellent a present is a word of wisdom which you hear and remember and then carry it and teach it to your brother Muslim. It is equal to worship for one year. He said: Accursed is the world and what is therein except one who remembers the glorious God, one who makes friendship with Him, one who learns and teaches. God, His angels, the inmates of heaven and earth, even the ant in its hole and the fishes in the sea like one who teaches good to the people. He said: A Muslim gives his brother Muslim no greater benefit than a fair tradition which has reached him and which he subsequently transmits to him. He said: If a believer hears a good advice and then translates it in to action, it is better than his worship for one year. The Prophet once came out and saw two assemblies - one was calling God and offering their supplications and another giving the people good instructions. The Prophet said: The first group offer supplications to God. If He wishes, He may grant them and if He wishes He may reject them. Another group are giving good instructions to the people. I have been sent as a teacher. Then he went to them and took his seat among them.

**The Prophet said:** The simile of guidance and knowledge with which God sent me is like that of profuse rain falling upon a certain locality. One spot became full of water and consequently abundant herbs and grasses grow therein. The ditches and the canals in another spot reserve water and God gives benefit to mankind therewith. They drink water therefrom, irrigate their lands and grow crops. Then there is a spot which neither hoards water, nor grows any grass and herb. The first simile is that of a man who gets benefit from his knowledge. The second simile is that of a man who does benefit to others. The third simile is that of a man who is deprived of both the benefits. The Prophet said: One who guides towards something good is like one who does it.

**The Holy Prophet said:** When a man dies, all his actions stop except three - 1) a permanent endowment for charity, 2) useful knowledge (7) and righteous successors. He said There is no envy except for two persons - 1) one whom God has given knowledge according to which he conducts himself and teaches it to the

people. 2) and one whom God has given wealth and power to spend it and he spends it in good deeds. He said: May God's mercy be upon my successors. He was asked: Who are your successors? He said: Those who love my ways and teach them to the people.

### SAYINGS OF SAGES

**Hazrat Omar said:** He who learns a Hadis and induces one to act up to it will get the rewards of one who translates it into action. **Hazrat Ibn Abbas said:** If a man teaches good to the people, everything seeks forgiveness for him, even the fishes of the sea. A certain wise man said: A learned man is an intermediary between God and men? So see how he acts as an intermediary. A learned man said: The learned men are the lights of the ages. Each is a light in his own time giving light to the people of his time.

**Hazrat Hasan Basari said:** But for the learned, the people would have been animals. In other words, learning takes a man to the limit of humanity from the limit of animality. The Prophet said as reported by Muaz-b-Jabal: Acquire knowledge, because its acquisition is fear of God, search for it is worship, its study is praise, search for it is jihad, teaching it to him who does not know is alms-giving, imparting it to those who are worthy is meritorious. It is the friend in journey, companion in solitude, guide to religion and light to them in happiness and misfortune, bosom friend to a stranger and become to the path of Paradise. Through it, God exalts a nation, makes them leaders and guides of good. Seeing them, others also become guides to good and the people follow them. The angels urge them to work. Everything, dry and fresh, seeks forgiveness for them, even the fishes in sea, insects and worms, beasts in forests, cattle and sheep and even the stars in sky seek forgiveness for them, Knowledge gives life to a dead heart, it is a light of eyes in darkness and gives strength to body after removing weakness. By its help, a man reaches the rank of the pious. To think of it is like fasting, and its study is like prayer. By its help, God is obeyed and worshipped, by its help warning is given, by its help, unity of God is understood, tie of blood is maintained and lawful and unlawful things are known.

### PROOF OF REASON

The proof of reason for the excellence of knowledge is this. If the word excellence is not understood, it is not possible to know the excellence of other thing. For instance, if one desires to know whether Zaid is a wise man, he should know first the meaning of the word wisdom and then of Zaid or else he will go astray. Excellence is the additional quality of a thing which has got no defect. It is said that a horse is better than an ass. If the quality of carrying loads is taken, both are the same but a horse has got some additional qualities which are not found in an ass - the quality of running fast and physical beauty. An animal is sought for its quality and not for its body. Now understand why knowledge is better. As a horse is called better than an ass for its quality of running fast, so you will call knowledge better if it is compared to other qualities, Knowledge is good for its own sake and not for its connection with other qualities.

All precious things fall into one of three groups - 1) what is sought for its own intrinsic value, 2) what is sought as a means to an end, 3) and what is sought for both. What is sought for its own intrinsic value, for instance knowledge is noble. What is sought as a means to an end is gold and silver which are mere pieces of stone having no value of their own. If God had not made them instruments of purchasing things, their value would have been equal to other stones. Knowledge is precious for its own sake, because with its help the happiness of the next world and Divine Vision can be gained. It is not so in case of gold and silver. What is sought for both, that is for its own sake and as a means to an end is physical health. If the body is healthy, all things can be easily done, such as eating and drinking and other works. But the object of these things is to gain happiness in the hereafter and nearness to God. If this object is kept in view, you will get pleasure in the acquisition of knowledge. The highest rank of man is the attainment of happiness in the next world and the most excellent things are the ways that lead to it. So knowledge is the root of good fortune in this world and in the next. The result of knowledge is to enjoy nearness of God, to keep company with the angels and the pious divines which are objects of the next world and its result in this world is honour, influence over the rulers and the people. So acquisition of knowledge and its teaching are excellent actions in order to seek good of this world and good of the next and it is most laudable with the above object.

The affairs of this world do not become orderly except through activities, but the human activities are divided into three categories. 1) The first category includes four fundamental activities without which the world can not go on in order. (i) Agriculture for raising food stuffs for maintaining lives, weaving for manufacturing clothes, architecture for building houses and government for regulating human relations for living in peace and harmony. 2) The second category includes such activities as are helpful to the above mentioned activities, such as iron crafts or ploughs for cultivation, instruments for spinning and weaving clothes and other implements. 3) The third category includes such activities as are supplementary to the principal industries previously mentioned, such as eating, drinking, making dresses, sewing clothes.

These activities are necessary for human habitation just as the various organs of the body are necessary for up-keep of the human body. The organs of the body also are divided into three categories - 1) The fundamental organs, such as heart, liver and brain. 2) What is helpful to these principal organs are stomach, veins, and back-bone without which they can not function. 3) What is supplementary to the above two categories for perfection are nails, fingers, eye brows etc. Out of these three categories, the most noble are the fundamental things, out of which the most noble is government on account of which peaceful habitation becomes possible. For this reason, experienced and expert men are necessary to run the government.

Administration is divided into four classes. (1) The first class is the highest as it is the government of the prophets and their jurisdiction spread over the public and private matters of the people. (2) Next is the administration of temporal rulers over the public matters of the people and not their private matters. (3) Next is the administration of the learned and the wise over the people in the matter of the religion of God as they are the heirs of the prophets. It involves thoughts of the privileged few. (4) Next is the administration of the preachers which involves the thoughts of the common men. After the administration of the prophets, the most noble is the diffusion of knowledge whereby the people are saved from evil and destructive habits and are led towards fortune and constructive virtues. This is the goal of knowledge and education.

Intellectual activities are more excellent than the other activities, because the excellence of an activity is known by three things - (1) by examining the natural qualities of a man by the help of which an activity is recognised. For instance, acquisition of knowledge is better than learning a language as knowledge can be acquired by intellect, while language can be learnt through the sense of hearing. As intellect is better than the sense of hearing, so knowledge is better than language. (2) By examining the extent of human usefulness, for instance, agriculture is superior to the craft of a goldsmith. (3) By observing the excellence of a business, for instance, the business of a goldsmith is better than that of tanning hides. Knowledge also has got the above three qualities. (1) Firstly, it is widely known that the science of religion is the path of the hereafter. Perfect knowledge and bright intellect can acquire it. This is the most noble attribute of a man, because owing to this attribute, trust of God has been accepted by him and through it, he can enjoy the neighbourhood of God. (2) Secondly, there is no doubt that the people in general get benefit of knowledge as its extent of usefulness is very wide and it contributes to the happiness of this world and the hereafter. (3) Thirdly, knowledge is a thing which heals and governs the hearts and souls of men. Man is the lord of creation and the lord of human organs is his heart. A spiritual teacher purifies the heart and guides it towards God. So teaching is the finest mode of worship. The heart of a learned man is one of the good stewards of God. What rank is therefore higher than that in which a man is an intermediary between his Lord and fellow-men to draw them closer to God and to paradise?

## SECTION 2

### **PRAISEWORTHY AND BLAMEWORTHY BRANCHES OF KNOWLEDGE COMPULSORY LEARNING (FARZE AYIN)**

The Holy Prophet said: To seek learning is compulsory on every Muslim. He said: Seek knowledge even though in China. There is difference of opinion among the learned as to which branch of knowledge is obligatory on an individual. There are about twenty different groups in this matter. The scholastic theologians say that it is scholastic theology because it contributes towards understanding of Tauhid and the attributes of God. The Jurists say that it is Fiqh or jurisprudence, because

with its help worship, worldly affairs, lawful and unlawful things can be understood and known. The traditionists say that it is the knowledge about the Quran and the ways of the Holy Prophet. The Sufis say that it is Sufism. So on and so forth. Abu Taleb Makki said that it is the knowledge about the five pillars of Islam.

Knowledge is of two kinds - knowledge of practical religion and knowledge of spiritual matters. The knowledge which is compulsory appertains to practical religion which deal with three matter - beliefs, actions and prohibitions. For instance, when a sane man attains puberty, it becomes compulsory on him to learn the words of attestation "There is no deity but God and Muhammad is the servant and apostle of God. To know its inner meaning does not then become compulsory on him. He is to believe it without any doubt and proof. The Prophet first required only mere verbal acceptance of Islam and confession of faith from the Arabs. What was compulsory on them at that time was fulfilled. After that, knowledge of the duties to do became compulsory on them.

These duties deal with actions and prohibitions. As regards actions, if a Muslim reaches the early afternoon prayer, it becomes compulsory on him to know first how to pray it and to put it into action. This is the case with him in case of other prayers also. If he lives up to the month of Ramazan, it becomes compulsory on him to know the rules of fasting and then to fast. This is the case with Pilgrimage, Zakat and other duties ordained by God and binding on all Muslims.

**AS TO PROHIBITIONS:** It depends upon circumstances and new events. It is not compulsory on the blind man to know which sight is unlawful, on the mute to know which words are unlawful. So to know a thing is not compulsory on a Muslim who does not require it. If after the acceptance of Islam there is anybody who wears silk dress or takes property of another man by force or looks to a strange woman with passion, he must know how to restrain himself from these things.

As to beliefs and thoughts of mind, their knowledge is obligatory according to the state of mind. Thus if a man feels any doubt in his mind about the meaning of attestation formulas, it then becomes compulsory on him to know what will remove that



doubt. When a duty becomes binding on a man, to acquire knowledge about it becomes binding on him. As a man is not free from hatred, envy and impulses of evil, it becomes compulsory on him to know some of the evils as described in the Book of destructive evils. Why should it not be compulsory when the Prophet said: Three things are destructive - sordid miserliness, vehement passion and self-conceit. Other evils follow these three destructive evils. To remove these evils from mind is compulsory. If a man is converted to Islam, what is compulsory on him is to believe in paradise, hell, resurrection day, judgment day. The Prophet said: To acquire learning is binding on every Muslim. He did not say to learn Alif, Lam or Mim, but he said to learn the science of actions. As actions become gradually compulsory on him, to acquire knowledge about these duties becomes gradually compulsory on him.

#### **FARZE KEFAYAH (COMPULSORY DUTY ON COMMUNITY)**

Know, O dear readers, that learning about the duties are divided into two categories - those which are connected with religion and those which are not so connected. The religious learnings are those which came from the Holy Prophets and in which there is no question of intellect, and the learnings that are not connected with the religion are Mathematics, Medicine etc. They are of three kinds - praiseworthy, blameworthy and permissible. The sciences which are necessary for progress in the world are praiseworthy, such as Medicine, Mathematics etc. These are Farze Kefayah or binding on the community as a whole. Farze Kefayah is such compulsory duty without which no nation can go on in this world. If a man at least acquires such learning or science in a town or locality, all other people in the town or locality get absolved from its sin. If, however nobody learns it, all will be transgressors. The sciences which should be learnt for agriculture, administration, industry, horticulture, weaving etc. are Farze Kefayah. To be expert in such learnings is not Farze Kefayah. The learnings which are blameworthy are sorcery, talismanic science juggling, gambling and the like. The learnings which are permissible are poetry, history, geography, biology etc.

All learnings connected with the religion are praiseworthy, but when any other learning is mixed with any of them, it

becomes sometimes blameworthy. The praiseworthy learnings comprise sources branches helpful and supplementary learnings. They are therefore of four kinds.

1) Sources of religious learnings are four in number (a) the Book of God, the Sunnah or usages of the Holy Prophet, the unanimous opinions of Muslim jurists (Ijma) and the sayings of companions. Ijma is the third source of Islam as it shows the path towards the usages of the Prophet. The first source is the Quran and the second is the Sunnah. The fourth source is the sayings of the companions because they saw the Prophet, witnessed the coming down to revelations and they saw what others did not see through their association with the Prophet.

2) Branches of learnings of religion are drawn from the sources not according to the literal meaning but according to the meaning adduced by the mind, thereby writing the understanding as indicated by the following Hadis: A judge shall not sit in judgment when angry. This means that he shall not pass judgment when he is pressed by calls of nature, hunger and disease. The last thing is of two kinds. One kind relates to the activities of the world, such as the books of law and is entrusted to the lawyers and jurisprudent; and the other kind relates to the activities of the hereafter. The latter is the science of the conditions of the heart and of its praiseworthy virtues and blameworthy evils.

3) The third is the sciences helpful to the praiseworthy sciences such as the science of language and grammar which are necessary to know the Quran and Sunnah. They are not themselves religious education. They were not necessary for the Holy Prophet as he was illiterate.

4) The fourth kind is the supplementary sciences and is connected with pronunciation of words and different readings and meanings, such as tafsir, knowledge of revocation of verses, books on authoritative transmission, biographies of illustrious companions and narrators of traditions.

These are the religious learnings and are praiseworthy and as such Farze Kefayah or binding on the community as a whole.

If you question: Why have you included Fiqh or jurisprudence within the worldly sciences and Faqihs or

jurisprudent as worldly scholars, the reply is this. Fiqh contains the laws of the administration of the world and Faqihs are such lawyers. There is of course no doubt that a Faqih also deals with religion, but that is done through the intermediary of this world as the world is the seed ground of the hereafter. The religion does not become perfect without the world. If you leave the religion with the rulers, you will find that the religion is the foundation and the ruler is its guard. That which has got no foundation is destroyed and that which has got no guard is also destroyed. Rule can not go without a ruler and the instrument of rule is Fiqh or administrative laws. The government does not belong primarily to the religious sciences. It is well-known that pilgrimage does not become perfect unless a companion is taken for protection from the ruffians and robbers in journey, but Haj or pilgrimage is one thing, rule for pilgrimage is another thing, guard is a third thing and the laws are a fourth thing. The object of Fiqh is to give knowledge of administration. This is supported by the following Hadis: Nobody can give legal decision except three- ruler, authorised agent and one not so authorised and who gives decision out of his own accord. A ruler or leader is qualified to give legal decisions. One who is authorised by him is his deputy. Except these two, the third person is called an intruder who undertakes the responsibility himself. The companions in general refrained from giving legal decisions, but when they were asked about the Quran and the learnings of the hereafter, they did not remain silent.

It may be said that the argument does not apply to various acts of worship about which a Faqih gives decision. In reply, it may be said that Fiqh gives decision about the following matters of religion - Islam, Prayer, Zakat, Halal and Haram. About Islam, a Faqih pays attention only to outward confession of Kalema Tauhid but the heart or mind is outside his domain. The Prophet kept the rulers and the warriors outside it. He questioned a man who praised another man as a martyr: Have you examined the heart of the killed? He uttered Kalema Tauhid out of fear of being killed and then he was killed. The jurisprudent will give decision that his Islam was good even though he uttered it under the shadow of sword. This is therefore a matter of this world. For this reason, the Holy Prophet said: I have been ordered to fight the people until their lives and properties are safe in my hand, but it will come to no help in the hereafter. What will help him there is

the light of heart, its secret thoughts and its sincerity which are outside the domain of Fiqh.

**ABOUT PRAYER:** A Faqih will give decision of correctness of prayer if the outside formalities are observed even though one's mind was absent in prayer from first to last. This kind of prayer will be of no use in the hereafter. As verbal expression of Kalema Shahadat will be of no use in the hereafter, so also the outward formalities of prayer will come of no use there. The actions of mind and God-fear which appertain to the actions of the hereafter and which help the outward actions are outside the domain of a Faqih or jurisprudent.

**ABOUT ZAKAT:** A Faqih will see whether Zakat has been realised according to the prescribed rules. It is related that the judge Abu Usuf gave decision that if a man makes gift of his wealth to his wife at the end of a year and takes back that wealth to him by gift, it is alright although it is done to avoid payment of Zakat. On this point, Imam Abu Hanifa declared that it is the result of his knowledge of Fiqh and it is correct and the result of worldly wisdom, but it will be of no use in the hereafter and its harms in the hereafter will be greater than its benefits.

**ABOUT HALAL AND HARAM:** To abstain from an unlawful thing is piety and there are four grades of piety: (1) Piety which is required for attestation of truth. If a man gives it up, he is not qualified to act as a judge, administrator or witness. This kind of God-fear is only to save oneself from all unlawful things (2) The second grade of piety is that of a pious man. He saves himself even from doubt whether a certain thing is lawful or unlawful. The Holy Prophet said: Discard that which is doubtful for that which is not doubtful. He also said: Sin is heart-alluring (3) The third grade of piety is that of the God-fearing man who gives up even a lawful thing for fear of falling into an unlawful thing. The Prophet said: Nobody can be a God-fearing man unless he gives up what causes no harm to him for fear of what causes harm. For instance, such a man does not state all affairs to the people lest he is drawn to back-biting or he fears to eat a delicious food or drink lest it stimulates passion and lust which drive the people to commit unlawful things. (4) The fourth grade is the piety of the siddiqs or extremely religious man who gives up everything except God for fear of spending one single hour of life for nothing.

Out of the above four stages, only the first one is within the domain of a Faqih and not the other three. The Holy Prophet once said to Wabisaa: Consult your conscience even though they give you decision (thrice). A Faqih does not express opinion regarding the machinations of the heart but confines his opinion on things which are subject matters of courts. His jurisdiction is limited to the matters of the world.

Science of the road to the hereafter is divided into two parts - the science of revelation and the science of practical religion. The science of revelation is the primary object of the science of practical religion. A certain Sufi said: I fear the bad end of a man who has got no portion of the knowledge of revelation. The least portion is to believe it and place it to those who are worthy of it. A certain sage said: Whoever has got two characteristics-here say and pride-will never be blessed with this secret science. Another sage said: Whoever is addicted to this world or persists in his low desires will not attain this secret science though he might learn the other sciences. This secret science is the science of the Siddiqs and those who are in the neighbourhood of God. This is a light which illumines the heart, cleansing it of all impurities and blameworthy sins. He understands now what he heard before but did not understand. He comes to learn the eternal and perfect attributes of God, His works and wisdom in the creation of this world, the meanings of prophethood, the devil, the angels, the cause of revelation on Prophets, the meaning of Paradise, Hell, punishment of grave, Bridge, Balance, accounts and many other things.

Some say that these things are mere examples, but God has reserved for the pious what no eye has seen, no ear has heard and no heart has conceived. Some say that man knows nothing of Paradise except its attributes and names. Others hold that some are mere patterns and some are identical with the realities which these names signify. Likewise others hold that limit to the knowledge of God is one's inability to reach it. The object of secret knowledge is to remove the covers of doubt over these things from mind and the appearance of such light therein which clears everything like day light. It is possible owing to the light of heart. It is like a mirror through which one can see clearly everything that falls on it if it is cleared of all impurities therein. The science of the heart is that by which these impurities are

removed from the heart as these impurities are impediments or obstacles to the knowledge of God's attributes. The mode of clearing them is the abstinence from low desires and passions and following the ways of the prophets. Thus to whatever extent the heart is cleansed and made to face the truth, to that same extent will it reflect its reality. This cannot be attained without discipline and efforts. This secret science cannot be written in books, but it can be gained by experience as a gift of God. About this science, the Holy Prophet said: this is such a knowledge which is like a hidden thing. None can grasp it except those who know God. Don't despise such learned man whom God has given a portion of it, as God does not despise a man on whom He gives a gift.

The second kind of practical religion is the praiseworthy and blameworthy sciences of the states of the heart. Its praise-worthy qualities are patience, gratitude, fear, hope, contentment, as criticism, God-fear, generosity, recognition of the gift of God under all circumstances, good faith, good conduct, truthfulness and sincerity. To know the limits of these attributes, their real nature and the means whereby they are attained, their results and their signs are included in the Science of the hereafter. The blame-worthy evils are the following-fear of poverty, displeasure over pre-decree, envy, hatred, hypocrisy, flattery, hope for living long, pride, show, anger, enmity, greed, miserliness, self-conceit, to honour the rich, to look the poor with contempt, haughtiness, vanity, boasting, loss of fear of God, expression of piety, lukewarm support for truth, secretly fostering enmity with outward of friendship, revenge, deceit, breach of trust, harsh treatment, contentment with the world, oppression, loss of shame and kindness. These are the faults of the mind, roots of evil deeds and miseries.

The opposing qualities are praise-worthy and the fountain heads of all good deeds. To know their real nature belongs to the Science of the hereafter and to know it is compulsory on the part of a learned man of the hereafter. Whoever turns away from it will be destroyed in the hands of the King of kings just as anybody going against the temporal rulers and the laws of a state would be destroyed. The attention of the jurisprudents with respect to the compulsory sciences is towards the world and the attention of these people is towards the good of the hereafter. If

any Faqih is asked about sincerity, God-reliance etc., he would make delay in reply, but as soon as he is asked about divorce and other matters, he will at once reply and deal with subtle intricacies.

Among the learned men of practical sciences, those who are God fearing keep attached to the learned men of secret sciences. As a student sits in school, so Imam Shafeyi used to sit near Shaiban Ray and ask him: How shall I do this work? The people asked Imam Shafeyi: Are you asking questions to a Beduin? He said: This man has learnt what we have not learnt. Imam Ahmad-b-Hambal and Ihya- b-Mayen could not agree on a certain matter and they therefore went to Maruf Karkhi who was not equal to them in the science of practical religion. They said to him: The Prophet said: What will you do when you will not find a matter in the Quran and Sunnah? He said: Ask the pious men among you and consult them in this matter. We have come to you for this.

Someone said: The learned men of exoteric knowledge are the ornaments of the world and the state but the learned men of exoteric knowledge are the ornaments of the kingdom and angles. Hazrat Jun aid said: My spiritual guide said to me once: With whom do you keep company when you leave my house? I said: I keep company with Mohabasi. He said: Yes, follow his knowledge and manner but avoid the subtleties of his scholastic theology and return it to him. When I left him, I heard him say: May God make you first a Muhaddis (traditionist) and then an ascetic (Sufi), but not first an ascetic and then a traditionist. Its meaning is that he should acquire first the science of tradition and learning and then become an ascetic and he will then get salvation, but he who becomes an ascetic before acquisition of knowledge throws himself into faults.

As to Philosophy, it is not a single branch of science but comprises four subjects. The first subject includes Geometry and Arithmetic, both of which are permissible for those who are firm in faith. The second subject is Logic which is a science of reason, and it states proof, reason and cause. Both these are included within theology. The third subject is the science of Sufism or the science of His being and attributes of God. This is also included within theology. The fourth subject is Physics of which some

portions contradict Shariat and true religion and are therefore not right.

I shall describe the character and conduct of the early Faqihs. They had no other object except to gain the pleasure of Lord and the signs of the learned men of the hereafter were known to them from their conditions. They lived not only for the silence of Fiqh, but also for the science of heart. The companions did not publish books on Fiqh or read them. So also the Imams did not compile books, yet they were experts in the science of Fiqh. Soon we shall narrate the lives of some noted Faqihs not, to attack them but to attack those who claim to be their followers act and contrary to their character and conduct. The noted Faqihs are five:- Imam Abu Hanifa, Imam Malek, Imam Shafeyi, Iman Ahmad-b-Hambal and Imam Sufiyan Saori. Everyone of them was an ascetic, devout, learned in the science of the hereafter, law given for the people, seeker of God's pleasure through the help of Fiqh. Everyone of them possessed five qualities, but the modern Faqihs accepted only one of these qualities. That is research in to the minutest details of Fiqh. The four other qualities relate to the good of the hereafter and only one relates to the good of this world. They are followed only in respect of one quality and not the other four.

### IMAM ABU HANIFA

He was a great Imam and a great ascetic and God fearing man. He sought God's pleasure by his knowledge Ibn Mobarak said that Imam Abu Hanifa had good character and conduct and observed prayer and fast too much. Hammad-b-Solaiman said that he was in the habit of praying the whole night and in another narration half the night. Once Abu Hanifa was walking in a street when the people hinted at him saying: This man spends the whole night in prayer. He said: I am ashamed before God that I am described by something which I don't possess. Regarding his asceticism, Rabiyy-b-Asem said: Caliph Yezid sent me once to Abu Hanifa and he wanted to appoint him as cashier of the state treasury. On his refusal to accept the post, he was given twenty stripes. Now see how he fled away from a prize post and as a result he received punishment. Hakim-b-Hashim said: I heard about Abu Hanifa at Syria that he was the most trusted man for which the Caliph wanted him to be appointed as a Treasurer of the state treasury and threatened him with punishment if he



would not accept it. He preferred king's punishment to that of God.

Ibnul Mobarak narrated about Abu Hanifa: Do you say of that man who was given the treasures of the world but who fled away from them.? Muhammad-b-Shuja narrated: Caliph Abul Mansur ordered 10,000 dirhams to be given to the Imam but he declined the offer. On the day when the wealth would be delivered to him, he covered his body with a cloth after prayer and did not talk with anybody. The man of the Caliph went to him with Dirhams but the Imam did not talk with him. One of the people present said: This is his habit. Put it in a corner of his room. This was done. Thereafter Abu Hanifa left death instruction with regard to this wealth and said to his son: When I die and you finish my burial, take this purse to the Caliph and tell him: This is your trust which you have deposited with Abu Hanifa. His son said: I did accordingly. The Caliph said: May God have mercy on your father.

It is narrated that he was once offered the post of the chief justice of the state, but he said: I am not fit for this post. When he was asked about the reason, he said: If I have told the truth, it is good for the post, and if I have told a lie, I am unfit for that post as I am a liar.

Abu Hanifa's knowledge of the things of the hereafter and his concern over the important matters of religion are proved by the following narration. Ibn Juray said: I was informed that Abu Hanifa was a great God fearing man. Sharik said: Abu Hanifa used to spend long time in silence and meditation and converse little with the people. These actions prove his exoteric knowledge. He who has been given silence and asceticism has been given all knowledge.

### IMAM SHAFEYI

He was a devout worshipper. He divided the night into three parts-one part for study, one part for prayer and one part for sleep. The narrator said that Imam Shafeyi used to finish the Quran 60 times in the month of Ramzan and every time he finished it in prayer. Hasan Qarabasi reported: I spent many nights with the great Imam. He used to spend one third of the night in prayer and yet I have not seen him reciting more than fifty to one hundred verses. At the end of each verse, he would

beseech God's mercy upon himself and upon all Muslims. The Imam said: I used not to take food with satisfaction for the last 16 years as a full stomach makes the body heavy, makes the heart hard, increases sleep and renders a man lazy for worship. He also said: Never have I taken oath by God whether true or false. He said: He who claims that the love of the world and love of God are united in him is a liar. Hudaidi said: Imam Shafeyi once went to yemen with some men and returned to Mecca with 10,000 dirhams. A tent was fixed for him in the outskirts of Mecca and people began to come to him. He did not move from that place till he distributed all dirhams among the people.

Generosity of the Imam was great and the root of asceticism is generosity. Whoever loves a thing keeps it with him and everything is insignificant to one to whom the world is insignificant. This is asceticism which leads to God-fear. Once Sufiyan-b-Aynabat fell in swoon before the Imam. He was told that he had expired. He said: If he has died, the best man of his time has died. Omar-b-Nabatah said: I have not found more God-fearing man than Imam Shafeyi. I, he and Hares-b-Labeed went one day to the valley of Safa. Hares had a student with him and he was a Qari or reader of the Quran. He had a sweet voice and began to read: This is a day on which they will not speak and they will not be given permission to rise excuse-77:35, I saw that the colour of the face of the Imam became changed and he was trembling vehemently and then fell in swoon. When he recovered he began to say: O God, I seek refuge to Thee from the place of the liars and the scoffing of the heedless. O God, the hearts of gnostics have submitted and the necks of those who yearn for Thee bowed. O worshipped, bestow Thy bounty upon me and cover me with Thy mercy. Forgive my faults through the grace of Thy countenance. Then he along with us left the place. When I reached Baghdad, he was then in Iraq. I was making ablution in the bank of the river for prayer. A man then was passing by me and said: O young man, make ablution well, God will then treat good with you both in this world and in the next. I followed him. He looked at me and said: Have you got any necessity? I said: Teach me something of what God has taught you. He said: Know that he who knows God as true gets salvation and he who fears his religion, remains safe from destruction. He who remains indifferent from the world, will be cool at seeing the rewards which God will give him tomorrow. Shall I give you

more advice? I said: Yes He said: The faith of one who has got three characteristics is perfect-(1) to enjoin good to act according to it, and (2) to prohibit evil and to desist from it, (3) and to guard the limits of God. Shall I give you more advice? I said: Yes. He said: Adopt asceticism in the world, entertain hopes for the next world and believe God in all your affairs, you will then be among those who will get salvation. Then he went away. I asked: Who is he? They said: Imam Shafeyi. Such fear and asceticism are the result of nothing but for his knowledge of God and not for his knowledge of legal questions like advance payment, loan, wages etc. as are embodied in Fiqh.

**Imam Shafeyi said:** The knowledge of one who does not make himself perfect will come of no use to him. He also said: Whose confesses his obedience to God through the help of his knowledge, his heart becomes illumined. He also said: Every one has got some persons who love him and some who hate him. If it be so, be among those who obey God.

Abdul Qader-b-Abdul Aziz was a God-fearing man. He once asked Imam Shafeyi: Which of these virtues is better-patience, trial and peace and mind (Tamkin)? The Imam replied: Peace of mind is the rank of the Prophets and it is not attained except by trial, and patience comes after trial. Don't you see that God examined Abraham and then He gave him peace of mind? he examined Solomon and then gave him peace of mind and kingdom. He did the same with Moses, Job, Joseph and others. This reveals the deep knowledge of Imam Shaheyi about the Quran. Sufyan Saori said: I or anybody has not seen like Shafeyi.

### IMAM MALEK

He was adored with five qualities. Once he was asked: O Malik, what do you say about search for knowledge? He replied: It is fair and beautiful. If anybody does not separate from you morning to evening, don't be separate from him. When the Imam intended to narrate traditions, he used to make ablution, sit in the middle of his bed, comb his beard, apply scent and then become fearful and grave and then narrate traditions. When asked about these formalities, he said: I intend to show honour to the traditions of the Prophet. He said: Knowledge is light. God places it wherever He wishes. Regarding the seeking of pleasure of God by knowledge, he said: There is no benefit in arguments about

religion. This is proved by a saying of Imam Shafeyi who said: Once I was near Malek. He was asked about forty eight legal questions: He replied regarding thirty two questions: I don't know. When the learned were mentioned, Imam Malek was counted as a bright star. It is said that once the Caliph Mansur prohibited him to narrate the particular tradition on the illegality of divorce made under compulsion. The Caliph thereafter instigated some one to question the Imam on the subject. He declared among the people that divorce pronounced under compulsion is not binding. For this, the Caliph had him flogged.

The Caliph Harun Rashid once asked Imam Malek: Have you got any house? He said: No. The Caliph then gave him 3000 dinars and said: Go and buy with this money a house. The Imam accepted the money but did not spend it for the purpose. When the Caliph intended to return to Baghdad he asked Malek: You should come along with us, because we have decided to make the people follow 'Mualta' as Osman made them follow the Quran. Malek said: This is not the way to make the people follow 'Mualta' because the companions of the Prophet after his death dispersed around the different countries and they related the traditions in each place. Further the Prophet said: Difference of opinion among the people is a blessing. As for my going with you, there is no way as the Prophet said: Had they known, they would have known that Medina is best for them again he said: Medina removes its corruption just as the furnace removes the dross of iron. Therefore here are your dinars. If you like, take them back and if you like, you may leave them. Does this mean that you ask me to leave Medina in return for what you have given me? I prefer nothing more than the city of the Messenger of God, not even the whole world.

Such was the asceticism of Malek. When as a result of his diffusion of knowledge and the spreading of his companions, large wealth began to come to him from different corners of the earth, he used to distribute them in charity. Such an ascetic was Solomon despite his royal glory. Another example of his asceticism is that Imam Shafeyi once said: I noticed a number of Khorasani horses at the door of Malek. I have never seen any other horse better than them. I said to Malek: How beautiful are they! He said: They are then presents from me to you. I said to him: Keep one of them for yourself for riding. He said: I shall be

ashamed before God to tread with the hoof of any least of burden the soil wherein lies His Prophet. See therefore his benevolence and his veneration for the soil of Medinah.

There is yet another report of his asceticism. He said: I once went to the Caliph Harun Rashid. he asked Malek: O Abu Abdullah, you should come frequently to my place, so that I may learn from you 'Muatta'. He said: May God exalt my master. This knowledge has come from you. If you honour it, it will be exalted; and if you dishonour it, it will be despised. Knowledge is something you shall learn and not something you should receive.

Then the Caliph said: You are right. He said to his sons: Go out to the mosque and acquire from him knowledge along with the people.

Imam Ahmad and Sufiyan Saori had many followers. Nevertheless they are known for asceticism and God fear. All books contain their sayings and stories of their asceticism.

Now examine the lives of the Imams and scrutinize those who claim to be their followers. Did the Imams rise to such eminence only for their knowledge of Fiqh which now means contracts of the type of salam, hire, rental, lease and other worldly laws?

### SECTION 3

#### BLAMEWORTHY SCIENCES

Knowledge is not held to be blameworthy except for one of three reasons. Firstly, if it leads to the harm of another, it becomes blameworthy, such as magic, talisman, sorcery. These sciences are true no doubt as the Quran testifies. The Sahihs Bukhari and Muslim narrate traditions also that the Prophet of God was once victim of sorcery for which he fell ill. Gabriel informed the Prophet of this matter. The enchantment was taken out from underneath a stone in the bottom of a well. It is a kind of knowledge obtained through the learned men of the precious stones and mathematical calculations of the places and times of the rising of stars.

(2) The second reason is that if a science causes much harm to the acquirer, it is blameworthy, such as the science of Astronomy. It is of two kinds, once coals with Mathematics and is connected

with accounts. The Quran says: The sun and the moon have got courses reckoned-55: 4 It says again: As for the moon, I decreed stations for it till it changes like an old and crooked palm branch-36:39. The second kind deals with Astrology, the gist of which is that the future events are indicated by the present causes. Astrology is therefor an attempt to know the course of the laws and ordinances of God in connection with His creations. The Sharia has declared it as blameworthy. The Prophet said: Whenever Taqdir is mentioned, remain silent and whenever my companions are mentioned, remain silent. The Prophet said: I fear three things for my followers after me, the oppression of the leaders, faith in Astrology and disbelief in Taqdir (predecree). Hazrat Omar said: Learn Astrology, to conduct you in land and sea and not more. There are three causes for this prohibition. Firstly, it is harmful for majority of the people, because thoughts occur in their minds that it is the stars which influence the course of events and so the stars are to be worshipped. The wise man knows that the sun, the moon and the stars are subjects to the commands of God. The second reason is that Astrology is purely guess work. It has been termed blameworthy because its command is that of only ignorance. Once the Prophet was passing by a man surrounded by the people. He asked: Who is this man? They said: He is a great learned man. The Prophet asked: Of what learning? They said: Of poetry and Arab geneology. The Prophet said: Such a learning which does not do any benefit and such ignorance which does not do any harm. The Prophet said: Learning is of decisive verses or lasting usages (of Prophet) and just ordinances (based on the Quran and Sunnah). It appears from this that discussion about Astrology and the like sciences are useless undertakings.

(3) The third reason that this science is blameworthy is that it becomes of no use to one who acquires it, for example, learning of trivial sciences before the important ones learning of subtleties before fundamentals, Ignorance, however, in some cases is beneficial as is seen from the following story.

A certain person once complained to a physician that his wife was sterile and that she bore no children. The physician left the pulse of the woman and told her that she would die after 40 days. The woman got extremely frightened and gave away all her wealth and lived these forty days without food and drink. After

the period, her husband came to the physician and said that his wife did not die. The physician said: Now cobabit with her and you will get an issue. He asked: How will it be? The physician said: I saw that the woman was too fat and that grease was blocking her uterus and that it could not be removed except by fear of death. Then she became lean and fit for conception. It is gathered from this story that ignorance is sometimes good. Ignorance of some branches of knowledge is good and it will be clear from the following Hadis of the Holy Prophet. He said: I seek refuge to God from useless knowledge.

So don't discuss about those learning which have been declared by Shariat as useless. There are many things which, if inquired into, will do harm.

## SECOND MATTER

### CHANGE OF THE MEANINGS OF SOME WORDS CONNECTED WITH KNOWLEDGE.

The people have changed the original meanings of the words Fiqh, Ilm, Tauhid, Tazkir and Hekmat and have given them the meanings of their own. As a result, they have become now blameworthy.

**FIQH** (religious learning). It has now the meaning of the science of unusual legal cases, mystery of the minutest details of jurisprudence and excessive debates on them. The man who gives attention to such a science is called now Faqih or jurisprudent. In the first century, it had a different meaning. It was a science of the path of the hereafter and knowledge of the beneficial and harmful matters of soul, knowledge of the meanings of the Quran and the domination of God fear over the heart. This is proved by the words of God in the following verse that they may be expert in religion and may warn their people when they come back to them-9:193. Fiqh or jurisprudence is that which gives such a warning and fear rather than the details of divorce, manumission, rental etc. God says: They have got hearts but they do not understand therewith-2:178. Those who were present before the Prophet did not know the details of laws.

Someone asked Sa'ad-b-Ibrahim: Who is the greatest Faqih in Medina? He said: He who fears God most. This points out to the result of Fiqh. The Prophet once said: Shall I not inform you

about a perfect Faqih? The companions said: Yes. He said: a perfect Faqih is one who does not deprive the people of the mercy of God, does not give hope of freedom from punishment, nor makes them lose hope of His mercy, nor discards the Quran in favour of something else. When Anas-b-Malek narrated the following tradition-To sit with those who remember God from dawn to sun- rise is dearer to me than the manumission of four slaves', the Prophet said: A man cannot become a perfect Faqih unless he makes the people understand about the existence of God and believes that there are several objects in the Quran. Hazrat Hasan Basari said: A Faqih is one who renounces the world, remains steadfast to the hereafter, is wise in his religion worships his Lord constantly, restrains himself from attacks on the reputation of his fellow Muslims, is indifferent to their wealth and wishes good of the Muslim world. He did not say. One who commits to memory the intricacies of law is Faqih.

**ILM** is the science of religion, the science of the knowledge of God and His verses. When the Caliph Omar died, Hazrat Ibn Masud exclaimed: Nine-tenths of the science of religion have passed away. The present people used the term Ilm to mean the science of those who can well debate the cases of jurisprudence with their adversaries and those who cannot do that are termed weak and outside the category of the learned men. But what has been said about the excellence of learning and the merits of the learned men apply to those who are versed according to the former meaning.

**TAUHID** (unity of God). The present meaning of Tauhid is scholastic theology or Ilm Kalam, the knowledge of the methods of argumentation, the manner of confronting adversaries. Tauhid was then the belief that all things come from God and it ruled out all intermediary causes, the belief that good and evil all come from God and that the result of Tauhid is God-reliance. Such people believed that another fruit of Tauhid is to avoid complaints to the people, not to get angry at them and to remain satisfied with the decree of God. Another fruit of Tauhid is the saying of Hazrat Abu Bakr in his illness. The people said to him: Let us call a physician for you. He said: The Physician Himself has given me this disease. In another narration, he said: The Physician said: I certainly do what I wish-II:109, 85:16Q.



Tauhid is therefore a precious fruit which is engaged into several husks, the outer husk is distant from the inner. The modern people have taken up the husk and given up the pith. The people have termed it as the science of husk and given up the science of pith. The meaning of the husk of Tauhid is to utter by tongue 'There is no deity but God'. It is opposite to Trinity of the Christians. The hypocrite Muslims also utter it. The pith of Tauhid is confirmation by heart what the tongue confesses. The heart believes it to be true. This is real Tauhid which is to entrust every affairs of man to God in such a way that his attention is not diverted to any other matter except to God. Those who follow their passion do not conform to this monotheism.

God says: Have you seen such one who takes his passion as God-25: 43Q?. The Prophet said: The worst deity in the sight of God that is worshipped in the world is the deity of passion. Idol worship is also done according to the wishes of passion. For this reason, the soul of such a man inclines towards the religion of his ancestors. Such a man is like one who rises up in the morning and says facing the Ka'ba: I have turned my face towards One who created the heavens and the earth, but he really does not turn his heart towards God and begins the day with a lie. The direction of the Ka'ba is not the direction of God. He who turns his face towards the Ka'ba can't be called to have turned his face towards God as God is not confined within space and direction. Mind is the mine of Tauhid and its fountainhead. A man of Tauhid turns his mind towards God and not towards any other direction.

**ZIKR OR TAZKIR (God's Remembrance).** This is the science of invocation and admonition. God says: Remind them because Zikr or admonition benefits the believers-51:55Q. There are many traditions regarding the merits of the assemblies of Zikr. The Prophet said: When you pass by the garden of paradise, enjoy yourselves. He was asked: What are the gardens of Paradise? He said: Assemblies of Zikr (remembrance of God). The Prophet said: The angels of God roam in the horizon except the angels of creation. When they see any assembly of Zikr, they accost themselves and say: Come unto your goals. They then come to the place, surround them and hear them, remember God and take lessons. Now the assembly of Zikr means the assembly of lectures wherein the modern lecturers deliver long speeches,

tell stories, recite poems and poetries and sing songs. Such was not the practice at the time of the four rightly guided Caliphs.

Story-telling is an innovation. Ibn Omar once came out of the mosque exclaiming: None has sent me out except a story-teller. Hazrat Ali turned out the story tellers from the congregational mosque of Basra. He did not turn out Hasan Basari as he used to deal with the hereafter, contemplation of death, defects of soul, machinations of the devil. Such is the assembly about which the Prophet said: To be present at the assembly of Zikr is better than one thousand rak'ats of prayers, visiting one thousand sick men and attending one thousand funerals. Hazrat Ata said: One assembly of Zikr expiates the sins of seventy assemblies of useless talks. The Prophet once heard three talks from Abdullah-b-Rawahah and said: O Abu Rawahah, keep yourself far from ornamental talks. He asked the Prophet one day about the blood money of a child which died in the womb of its mother saying: How shall we pay the blood wit of a child who has taken no food, no drink, nor cried, nor breathed. Such murder is excusable. The Prophet said: are you like the desert Arabs who indulge in ornamental words?

**POETRY:** As to poetry, its general use in sermons is bad. God says: As to poets, those who go astray follow them. Don't you find the wondering in every valley and say what they do not do-26 255? God said: I did not teach him (Prophet) poetry, nor it is becoming of him. Furthermore what is narrated of poetries is sermons comprises mostly of love episodes, descriptions of the beauties of the beloved, the joys of union and pangs of separation. This gives arise to lust and sexual passion more than religious enthusiasm. There are however such poetries which contain wisdom. The prophet also said: There is wisdom in poetry.

**HIKMAT:** The word Hakim derived from the word Hikmat is now used in the case of physicians, astrologers and those who tell the future of the people by examining hands, but God says about the word Hikmat (wisdom): He gives wisdom whom He wishes Whoever has been given wisdom has been given a great good-2:272Q. The Prophet said: If a man learns a word of wisdom, it is better than the world and what it contains. Now think what was Hikmat and what it has come to. Now think also of the meaning of many words which have come down to us. One

day a man asked the Prophet: Who is the worst creature in creation? The Prophet said: O God, pardon me. On being repeatedly asked, the Prophet replied: They are wicked learned men.

Now you have come to know about praiseworthy and blameworthy sciences and how the intermingled with one another. Now chose either of the two. If you want good, you may follow the path of the ancient sages and saints, and if you want, you may follow the paths of the latter generations. All knowledge which the ancient sages loved have vanished. The Prophet said: Islam began with a few and it will soon return to a few as it began. Good nes to those few. He was asked: Who are those few? He said: Those who purify my Sunnah after the people polluted them and those who revive my sunnah after their death. In another narration: The few are a few righteous people in the midst of many unrighteous men.

### THIRD MATTER

#### HOW MUCH IS PRAISEWORTHY OF THE PRAISEWORTHY SCIENCES?

Knowledge is divided into three parts. One part is blameworthy in whole or in part, one part is praiseworthy in whole or in part and one part is praiseworthy upto a certain limit and beyond that it is blameworthy. Look to the condition of physique. A little of health and beauty is good, but a little of ugly figure and bad conduct is bad: Moderate expense of wealth is praiseworthy but immoderate expense is blameworthy.

(1) The knowledge of which a little or much is blameworthy has got no benefit either in this world or in the next, because, there is such harm in it which is greater than its benefit, for example magic, astrology or talismnics. A valuable life should not be spent uselessly but there are some sciences which have got moderate benefits, but their harms are greater.

(2) The science which is beneficial up to the end is the science of knowing God, His attributes and His works. His laws affecting this world and the hereafter. This is the science which is sought for its own attributes and by which the blessings of the hereafter is gained. To exert oneself to the utmost of one's

capacity to gain it falls far short of what is required, because it is such a sea of which the depth is unlimited. Those who search it are remaining constantly in its shores and edges. The Prophet, the saints and the learned with faith according to their different ranks, power and strength and according to the decree of God could not even navigate its ends. This is the hidden science which can never be recorded in books. For it, precaution shall have to be taken, efforts shall have to be made and the condition of the learned men of the hereafter shall have to be examined. For this science, a great deal of efforts, purification of mind, renunciation of the world and the following of the Prophets and friends of God are necessary. He who does all these things earns it according to his fate and not to his efforts, but there is no escape from efforts as efforts are the only keys of guidance and there is no other key.

(3) The sciences which are praiseworthy up to a certain limit are those which have been narrated at the time of discussion of Farze-Kafayah. Each has got three limits-first limit up to necessity, second up to moderation and third up to excessive quantity and there is no end of it during life. Beware of the two persons. Either be busy with yourself or be busy after finishing your work with others. Be careful of correcting others before you correct yourself. If you keep busy with yourself, be busy with acquisition of knowledge which is compulsory according to your need, for instance, knowledge of open deeds such as prayer, fast etc. More importance however is the science which everybody neglects. It is the science of heart. Know which of these sciences are bad and which are good as there is nobody who is safe from envy, hatred, pride, self-conceit and such other destructive faults. Performance of these outward deeds is like the external application of ointment to the body when it is stricken with scabies and boils while neglecting to remove the pus by means of surgery. The learned men lay stress upon the outward actions and the learned men of the hereafter remove the impurities of mind.

So you should not engage yourself in Farze Kefayah duties till you are pure in heart and acquire strength to give up open and secret sins. Give attention first to the Holy Quran, then to the Sunnah of the Holy Prophet, then to Tafsirs of the learned men and then to other learnings. Don't engage your life to the learning of only one branch of education as life is short but the learnings

are many. The acquisition of these learnings are weapons for the hereafter. There is no learning which has got no limits of necessity, moderation and perfection. This is applicable also to Hadis, Tafsir and Fiqh.

A certain saint asked a learned man in dream: Tell me the condition of learning about which you held disputation. He said: It has all vanished like scattered dust, Only two rak'ats of prayer at the latter part of night has done me benefit. The Prophet said: No people are misguided after guidance except disputation. Then he read the following verse: They did nothing about you but disputation. Rather they are a contentious people. About a verse- 'But they in whose hearts there is perversity' (3:5:) the Prophet said that they are a contentious people about whom God said: Beware of them. The Prophet said: You are living in an age when you receive inspiration for actions but soon a people will appear who will be given to disputation. The worst men to God in creation are given to bitter disputes. He also said: Those who has been given to disputation have not been given actions.

#### SECTION-4

#### HARMS OF THE SCIENCE OF POLEMICS AND EVILS OF DEBATES AND DISPUTATIONS.

Know, O dear readers, that after the Prophet, the rightly-guided Caliphs were the leaders of the learned in the science of God. They were the eyes of knowledge and were experienced in the legal decisions. They did not take the help of jurists except in cases where consultation was necessary. They decided on the strength of Ijtihad and their decisions were recorded in their lives. After their death, Caliphate went to those who were not so experienced in legal matters and administrative affairs. They were compelled to seek the aid of jurists. At that time, a band of Tabeyins (successors of companions) were alive and they persisted in following strictly the injunctions of religion. Whenever the Caliphs called them, they fled. But some learned men used to mix with the Caliphs and consequently became humiliated. Therefore there were differences of opinions among the learned men and there grew different Mazhabs or sects as a result. There were argumentations and disputations over the intricate questions of religion. They composed also many works on these subjects. This induced the people to take the controversies and disputations.

### THERE ARE EIGHT CONDITIONS OF DEBATES

(1) The first condition is that where debate for search of truth is one of Farze Kefayah duties, one who has not already fulfilled his part in duties of Farze Ain should not engage himself in the debates even for searching truth.

(2) The second condition is that one should not consider debates more important than Farze-Kefayah duties.

He commits sin who does other works leaving aside a more important Farze Kefayah duty. He is like a man who does not give water to drink to people who are thirsty and facing death even though he has got power to do so, because he remains then busy in giving lesson of cupping. Once the Prophet was asked : When will the people give up enjoining good and forbidding evil? The Prophet said : When flattery will grow in good people among you, kingdom will go to the meanest of you and theology to those who will be corrupt.

(3) The third condition which justifies debate is that the debater should have ability and give decision on his own responsibility without referring to the opinion of Imam Abu Hanfia or any other Imams. He who has not the ability of independent interpretation should not express his opinion but should refer it to an Imam.

(4) The fourth condition which justifies debate is that the subject for decision should be about actual cases that crop up, for example, the question of inheritance and not about future cases. The companions also held consultations as questions arose or were likely to arise in order to arrive at truth.

(5) The fifth condition is that debate should be held in private in preference to open meetings in presence of noted people and in grandeur because privacy is more suitable for clear thinking and to examine what is right and what is wrong.

(6) The sixth condition is that the debater should like truth in the same spirit as a lost thing is searched for. He should not mind whether the truth is found by him or by his adversary. When Hazrat Omar was once giving sermon, a woman pointed out to him his mistake to which he submitted. At another time, Hazrat Ali was asked a question by a man and he replied. When the man pointed out his mistake, he admitted it.

(7) The seventh condition is that the debater should not prevent his adversary from giving up one argument in favour of another and one illustration in favour of another.

(8) The eighth condition is that debate should be held with such person from whom benefit is derived and who is learned.

From these eight conditions, you will be able to distinguish those who debate for the sake of God and those who debate for other purposes.

### **THIRD MATTER-EVILS OF DEBATES**

The following evils arise out of modern debates.

(1) **ENVY**: The Prophet said : Envy consumes good deeds as fire consumes fuels. A debater is never free from envy and hatred. Envy is a burning fire. One who falls in it gets punishment in the world. Hazrat Ibn Abbas said : Acquire knowledge wherever it is found and don't obey the devils who are prone to disputes.

(2) **PRIDE**: The Prophet said : A believer cannot have pride in him. There is 'a'Hadis Qudsi in which God said : Grandeur is My cloak and pride is My mantle. I destroy one who snatches anything of these two from Me.

(3) **RANCOUR**: A debater is seldom free from the evil of rancour. The Propherr said : A believer has got no rancour.

(4) **BACK-BITING** which is likened by God to the eating of carrion (49:12). A debater ascribes to his oppoinent foolishness, ignorance and stupidity.

(5) **DECLARATION OF SELF-PURITY**. God says : Don't attribute purity to yourself. He knows best who fears Him (53:33).

(6) **SPYING** and prying into the secrets of adversary. God says : Pry not (49:12).

(7) **HYPOCRISY**. A debater expresses his friendship for his adversary outwardly but he cherishes hatred for him inwardly. The Prophet said: When the learned men do not translate their learning into action, when they profess love for one another with their tongue and nurse hatred in their hearts, when they sever the

ties of relationship, God sends curse upon them, makes their tongues mute and their eyes blind.

**(8) TO TURN AWAY FROM TRUTH.** The most hateful thing to a debater is to reject the truth revealed to his adversary and thus he takes to deception and deceit. The Prophet prohibited dispute about useless things. He said : If a man gives up disputation in matters of unlawful things, a garden will be built for him in paradise. If a man gives up desputation in matters of truth, a house will be built up for him in the highest paradise. God said : He is more wrongful than one who devises a lie against God and calls the truth a lie when it comes to him 29:68. God said : Who is more wrongful than he who lies against God and treats the truth when it comes to him as a lie-39:33 ?

**(9) ANOTHER FAULT OF DEBATE IS SHOW AND FLATTERING** the people in an effort to win their favour and to nisllead them. Hypocrisy is the greatest disease with which a debater is attacked and it is a major sin.

**(10) DECEPTION.** Debators and compelled to deception.

These ten evils are the secret major sins arising out of debates and disputations. Besides these major offences, there arise many other guilts out of controversies leading to blows, kicks, boxing, tearing of garments etc.

The learned men are of three classes. One class comprise those who ruin themselves and also ruin others. Another class make themselves fortunate and make other also fortunate. Such learned men call others towards good. The third class learned men call ruin to themselves but make others fortunate.

## SECTION 5

**Manners** to be observed by teachers and students. These manners comprise ten duties.

**(1)** The first duty of a student is to keep himself free from impure habit and evil matters. Effort to acquire knowledge is the worship of mind. It purifies secret faults and takes to God. Prayer is observed by outward organs and as outward purity is not gained except by outward organs, so worship by mind, the fountain head of acquisition of knowledge, cannot be attained without the removal of bad habits and evil attributes. The



Prophet said : Religion is founded on cleanliness. So outward and inward purities are necessary. God says : The polytheists are impure 9: 28Q. It is understood from this that purity and impurity are not merely external as the polytheists also keep their dresses clean and bodies clean, but as their mind is impure, so they are generally impure. The inward purity is of greatest importance. The Prophet therefore said : Angels do not enter a house wherein there are dogs. Human mind is a house, the abode of angels, the place of their movements. The blameworthy evils like anger, lust, rancour, envy, pride, conceit and the like are dogs. When dogs reside in a heart, where is the place for the angels? God takes the secrets of knowledge to the hearts through the angels. They do not take it except to the pure souls. Hazrat Ibn Masud said : Knowledge is not acquired through much learning. It is a light cast in heart. A certain sage said : Knowledge is God-fear as God said : The learned among the people fear God most.

(2) The second duty of a student is to reduce his worldly affairs and keep aloof : from kith and kin as acquisition of knowledge is not possible in these environments. For this reason, a certain sage said : God has not gifted two minds to a man. For this reason, a certain sage said : Knowledge will not give you its full share till you surrender your entire mind to it.

(3) The third duty of a student is not to take pride or exalt himself over the teacher but rather entrust to him the conduct of all his affairs and submit to his advices as a patient submits to his physician. The Prophet said : It is the habit of a believer not to flatter anyone except when he seeks knowledge. Therefore a student should not take pride over his teacher. Knowledge cannot be acquired except through modesty and humility. God said : Herein there is warning for one who has got a heart or sets up ear while he himself being a witness-50:36. The meaning of having a heart is to be fit for receiving knowledge and one who is prepared and capable of understanding knowledge. Whatever the teacher should recommend to the student, the latter should follow it putting aside his own opinion. The people should question only in the matter which the teacher permits him. Here there is an instance of Moses and Khizir. Khizir said : You will not ask me anything I do. Still Moses questioned him and for that he separated him.

(4) The fourth duty of a student is that he should first pay no attention to the difference whether about wordly sciences or sciences of the hereafter as it may perplex his mind and he may lose enthusiasm. He should adopt first what the teacher says and should not argue about the different mazhabs or sects.

(5) The fifth duty is that a student should not miss any branch of knowledge. He should try to become perfect in them as all branches of learning help one another and some branches are allied with others. If a man does not get a things, it becomes his enemy. God says : When they do not find guidance they say, it is an age-long lie 46:10 A poet said : A sweet thing is bitter in the mouth of a patient as sweet water is tasteless to a sick man. Good knowledge is acquired according to one's genius. It leads man to God or helps him in that way. Each branch of knowledge has got its fixed place. He who guards it, is like a guard who patrols the frontiers in jihad. Each has got a rank in it and each has got a reward in the hereafter according to his rank. The only condition required is that the object of acquisition of knowledge should be to please God.

(6) The sixth duty of a student is that he should not take up all branches of knowledge at a time, but should take up the most important one at first as life is not sufficient for all branches of knowledge. A little learning if acquired with enthusiasm perfects the knowledge of the hereafter or the sciences of the worldly usages and the sciences of revelation. The object of the science of worldly usages is to acquire spiritual knowledge. The goal of the spiritual knowledge is to know God. Our object by this knowledge is not that belief which is handed down from generations to generations. Our object for this knowledge is to acquire light arising out of certain faith which God casts in soul. Such light was acquired by Hazrat Abu Bakr. The Prophet said about Abu Bakr: If the faith of the people of the world is weighed with the faith of Abu Bakr, his faith would be heavy. In short, the highest and the noblest of all science, is to know God This science is like a sea of which the depth cannot be ascertained. In this science, the highest rank is that of the Prophets, then of the friends of God and finally that of those who follow them. It has been narrated that the portraits of two ancient wise men were seen on the wall of a mosque. One of them held a peice of paper in which it was written: If you purify everything, don't understand

that you have even purified one thing till you know God and know that He is the cause of all Causes and the Creator of everything. In the hand of the second man, there was a scroll in which it was written : I removed thirst before by drinking water and then I have come to know God. But when I have come to know God, my thirst was quenched without any water.

(7) The seventh duty of a student is that he should not take up a new branch of learning till he has learnt fully the previous branch of learning, because it is requisite for the acquisition of knowledge. One branch of knowledge is a guide to another branch. God says : Whoso has been given the Quran recites it with due recitation-2:15 In other words, he does not take up one learning till he masters the previous one. Hazrat Ali said : Don't conceal truth from men, rather know the truth, then you will be the master of truths.

(8) The eighth duty of a student is to know the causes for which noble sciences are known. It can be known from two things, nobility of its fruit and the authenticity of its principles. Take for example the science of religion as medicine. The fruit of the science of religion is to gain an eternal life and the fruit of the other is to gain a temporary life. From these points of view, the science of religion is more noble as its result is more noble. Take up Mathematics and Astrology, the former is nobler because the former is more authentic in its foundations. From this, it is clear that the science of the knowledge of God, of His angels, of His books and of His prophets is the noblest and also the branches of knowledge which help it.

(9) The ninth duty of a student is to purify mind and action with virtues, to gain proximity to God and His angels and to live in the company of those who live near Him. His aim should not be to gain worldly matters, to acquire riches and properties, to argue with the illiterate and to show pride and haughtiness. He whose object is to gain nearness of God should seek such learning as helps towards that goal, namely the knowledge of the hereafter and the learnings which are auxiliary to it. God said : God will raise herewith in rank who are believers and to whom knowledge have been given-58:11. God said : They have got stages, some lower, some higher. The highest rank is that of the Prophets, then of the friends of God and then of the learned who are firm in knowledge and then of the pious who follow them.

(10) The tenth duty of a student is that he should keep attention to the primary object of knowledge. It is not in your power to enjoy bliss of this world and that of the next world together. This world is a temporary abode. Body is a conveyance and the actions run towards the goal. The goal is God and nothing else. All bliss and happiness lie in Him. So give more importance to the sciences which take to that ultimate goal.

There are three kinds of learnings.

(1) One kind of learning is like the purchase of commodities in journey. They are the sciences of medicine, laws (Fiqh) and all other sciences which keep connection with the welfare of the people in the world.

(2) Another class of learning is like the science of travelling in the desert and surmounting obstacles. They purify the mind from evil traits and take it to a high place that does not fall to the lot of any except to those whom God shows favour.

(3) The third kind of knowledge is like the knowledge of pilgrimage and its rules and regulations. This is the science of knowledge of God, His attributes and the knowledge of the actions of angels. This is the knowledge which can not be gained except by the agnostics who are close to Him. Those who are lower in rank than them will get also salvation. God says : As for one who is of those nearest to God, there is happiness, bounty and garden of bliss for him. But as for one who is of the companions of the right hand there is peace for him-56:87. This is a certain truth which they perceived through contemplations. This is more clear than seeing with eyes. They are confirmed in their faith after seeing for themselves. Others are like those who have got faith but without contemplation and without seeing with their own eyes.

By the soul, I don't mean heart made up of flesh but it is a subtle Sir or secret essence which the bodily senses fail to perceive. It is a spiritual substance from God and has been described sometimes by Nafs, sometimes by Qalb. The material heart is the vehicle for the spiritual essence to remove the veil from it as it belongs to the science of revelation, a science which is withheld from men and there is no permission to discuss it. What is permissible is the discussion that it is a precious jewel and belongs to the world of spirit and not to the world of matter. God

says : They ask you about soul. Say : Soul proceeds from the command of my Lord-17:87. The connection of soul with God is nobler than that of all the bodily limbs. To God belong the creation and the command is the most precious thing which can carry the trust of God. It is nobler than the heaven and the earth and what they contain as the latter refused to bear the trust out of fear of the spiritual world. It has come from God and it will return to God. It is the spiritual substance which drives towards God.

## SECOND SUBJECT-DUTIES OF A TEACHER

A man has got four conditions in relation to wealth. A wealthy man at first produces commodities. Secondly he hoards his productions and does not seek the aid of others, Thirdly, he spends it for himself and rests satisfied with it. Fourthly, he spends there from for another to get honour. The last is the best. Similar are the conditions of knowledge. It is acquired like wealth and has got four conditions. - (1) condition of acquisition of knowledge, (2) condition after acquisition of knowledge, (3) condition wherein he will contemplate and enjoy his achievement and (4) condition wherein he would impart his knowledge to others and this last condition is the best. He who acquires knowledge and acts up to it and teaches it to the people is noble to the angels of heaven and earth. He is like the sun which illumines itself and gives light to other things. Such a man is like a pot of musk which is full of fragrance and gives fragrance to others. He who teaches knowledge to others but does not himself act up to it is like a note-book which does not benefit itself but benefits others or like an instrument which gives edge to iron but itself has got no edge, or like a needle which remains naked but sews clothing for others, or like a lamp which gives light to other things but itself burns.

A poet said :-

"Knowledge without action is like a glowing wick,  
it gives light to others but itself dies burning.

Whoever takes up the profession of teaching should observe the following duties :-

(1) He will show kindness and sympathy to the students and treat them as his own children. The Prophet said : 'I am to you like a father to his son.' His object should be to protect the student

from the fire of Hell. As parents save their children from the fire of this world, so a teacher should save his students or disciples from the fire of Hell. The duties of a teacher are more than those of parents. A father is the immediate cause of this transient life, but a teacher is the cause of immortal life. It is because of the spiritual teacher that the hereafter is much remembered. By teacher, I mean the teacher of the sciences of the hereafter or the sciences of the world with the object of the hereafter. A teacher ruins himself and also his students if he teaches for the sake of the world. For this reason, the people of the hereafter are journeying towards the next world and to God and remain absent from the world. The months and years of this world are so many stations of their journey. There is no miserliness in the fortunes of the next world and so there is no envy among them. They turn to the verse: "The believers are brethren"-49:10.

(2) The second duty of a teacher is to follow the usages and ways of the Prophet. In other words, he should not seek remuneration for teaching but nearness to God therefor. God instructs us to say : Say, I don't want any remuneration for this from you-9:31. Wealth and property are the servants of body which is the vehicle of soul of which the essence is knowledge and for which there is honour of soul. He who searches wealth in lieu of knowledge is like one who has got his face besmeared with impurities but wants to cleanse his body. In that case, the master is made a servant and the servant a master.

(3) The third duty of a teacher is that he should not withhold from his students any advice. After he finishes the outward sciences, he should teach them the inward sciences. He should tell them that the object of education is to gain nearness of God, not power or riches and that God created ambition as a means of perpetuating knowledge which is essential for these sciences.

(4) The fourth duty of a teacher is to dissuade his students from evil ways with care and caution, with sympathy and not with rebuke and harshness, because in that case it destroys the veil of awe and encourages disobedience. The Holy Prophet is the guide of all teachers. He said : If men had been forbidden to make partridge of camel's dung, they would have done it saying that they would not have been forbidden to do it unless there has been some good in it.'

(5) The fifth duty of a teacher is that he shall not belittle the value of other sciences before his students. He who teaches grammar naturally thinks the science of jurisprudence as bad and he who teaches jurisprudence discourages the science of traditions and so on. Such evils are blameworthy. In fact the teacher of one learning should prepare his students for study of other learnings and then he should observe the rules of gradual progress from one stage to another.

(6) The sixth duty that a teacher should do is to teach his students up to the power of their understanding. The students should not be taught such things as are beyond the capacity of their understanding. In this matter, he should follow the Prophet who said : We prophets form one class. We have been commanded to give every man his rightful place and to speak to men according to their intellect. The Prophet said : When a man speaks such a word to a people who cannot grasp it with their intellect, it becomes a danger to some persons. Hazrat Ali said pointing out to his breast : 'There is much knowledge in it, but then there should be some people to understand it. The hearts of pious men are graves of secret matter.' From this, it is understood that whatever the teacher knows should not all be communicated to the students at the same time. Jesus Christ said : Don't hang pearls around the neck of a swine. Wisome is better than pearls. He who knows it as bad is worse than swine. Once a learned man was questioned about something but he gave no reply. The questioner said : Have you not heard that the Prophet said?- He who conceals any useful knowledge will on the Resurrection Day be bridled with a bridle of fire." The learned man said : You may place the bridle of fire and go.

If I don't disclose it to one who understands it, then put the bridle of fire upon me. God said: Don't give to the fools your property (4 : 4). There is warning in this verse that it is better to safeguard knowledge from those who might be corrupted by it. To give a thing to one who is not fit for it and not to give a thing to one who is fit for it are equally oppression. A certain poet therefore said:

Should I cast pearls before the illiterate shepherds?  
They will not understand, nor know thir worth.

If God by His knowledge sends one with knowledge, I will give my goods to him, and gain his love. He wastes his learning who gives it to one unworthy. He commits sin who withholds it from one worthy.

(7) The seventh duty of a teacher is that he should teach his backward students only such things as are clear and suited to their limited understanding. Every man thinks that his wisdom is perfect and the greatest fool is he who rests satisfied with the knowledge that his intellect is perfect. In short, the door of debates should not be opened before the common men.

(8) The eighth duty of a teacher is that he should himself do what he teaches and should not give a lie to his teaching. Knowledge can be grasped by internal eye and actions by external eye. Many people have got external eyes but very few have got internal eye. So if the actions of a teacher are contrary to what he preaches, it does not help towards guidance, but it is like poison. A teacher is like a stamp to clay and a student is like clay. If the stamp has no character, there is no impression on clay. Or he is like a cane and the student is like the shadow of the cane. How can the shadow of the cane be straight when the cane itself is crooked? God said: Do you enjoin good to the people and forget it for yourselves - 2 : 44? Hazrat Ali said: Two men have broken my back, the learned man who ruins himself and the fool who adopts asceticism. The learned man misleads the people through his sins and the fool through his evil actions.

## SECTION 6

### EVILS OF KNOWLEDGE AND SIGNS OF THE LEARNED MAN OF THE HEREAFTER

We have enumerated the excellence of knowledge and learned men, but a great warning has come about the dishonest learned men. For this reason, one should know the differences of the learned men of this world and the learned men of the hereafter. What I mean by the learned man of the world is that his object of learning is to live in ease and comforts and to get honour and prestige from the people. The Prophet said: The most severely punished among men on the Day of Resurrection will be a learned man whom God has not blessed on account of his knowledge. The Prophet said: Nobody can be learned unless he



puts his learning into practice. He said: Knowledge is of two kinds-knowledge by tongue which is open proof of God for the children of Adam and the science of soul which is useful. He said: In the latter days, there will be ignorant worshippers and sinning learned men. He said: Don't acquire knowledge to boast over the learned nor dispute with the ignorant and gain popularity among the people. He who does this will go to Hell. He said: He who conceals his knowledge will be given by God a bridle of fire. He said: I fear most for one who appears as Anti-Christ than Anti-Christ himself. Someone asked him: Who is he? He said: I fear most for the misguided leaders. He said: He whose knowledge is great but guidance less is away from God. Jesus Christ said: How can you guide the night travellers along the right way when you yourself are perplexed? These and other traditions show that a learned man faces eternal happiness or eternal damnation.

### SAYINGS OF WISE-MEN

Hazrat Osman said: I fear most for this nation the hypocrite learned men. People asked: How can a hypocrite be a learned man? He replied: He has verbal knowledge, but his mind and his actions are ignorant. Hazrat Hasan Basari said: Don't be included within those persons who are learned in wisdom and knowledge but are equal to the ignorant in actions. Khalid-b-Ahmed said: There are four kinds of men - (1) One who has real knowledge and knows that he knows. He is a real learned man. (2) One who has knowledge but he does not know that he knows. Be careful of him. (3) One who has no knowledge and knows that he does not know. Such a man is fit to be guided, so guide him. (4) One who has no knowledge and does not know that he knows not. Leave him alone. Ibn Mobarak said: A man is learned till he searches for knowledge. When he thinks that he has knowledge, he becomes ignorant. Hazrat Hasan said: Death of the heart is the punishment of a learned man. The death of the heart is search of the world with the actions of the hereafter. A poet said:

"Woe to one who buys misguidance  
in lieu of guidance;  
"Woe more to one who buys the world  
in lieu of the hereafter;  
woe still more to one who fosters irreligion  
in lieu of religion."

The Prophet said regarding a wicked learned man: Some learned men will suffer such intense agonies of torture that the inmates of Hell will seek refuge on seeing their tortures. They are the wicked learned men. The Prophet said: On the resurrection day, a learned man will be brought and will be thrown into Hell. His bowels will gush forth and he will roam with his bowels as a donkey moves round a mill-stone. The inmates of Hell will move along with him and ask: What is the matter with you? He will reply: I used to enjoin the people to do good but I was not myself accustomed to do it. I used to prohibit them evil but I myself used to do it. God says: The hypocrites will remain in the lowest abyss of Hell (4 : 144) as they refused to accept truth after they acquired knowledge.

There is a story of Bal'am-b-Baura about whom the Quran says: Narrate to them the story of one to whom I revealed My signs. He rejected them. So the devil followed him and he became one of those who were misguided. He is therefore like a dog which lolls out its tongue whether you chase it or leave it alone - 7 : 175. This has been said about the wicked learned man. Bal'am also got God's book but he kept himself busy in worldly affairs and was therefore likened to a dog. Jesus Christ said: The wicked learned man is like a rock which has fallen into the source of a stream. It neither absolves any water itself, nor permits it to flow out and reach the plants. The wicked learned man is also like pipes which come out of a garden full of stenchy smell as it has got graves of dead men. Its outer part is cultivated but its inner part is full of dead men's bones.

These traditions and historical narratives show that the learned man who is given to lust and worldly love will be disgraced and put to endless tortures and one who is a learned man of the hereafter will get salvation and gain nearness of God.

### SIGNS OF THE LEARNED MAN OF THE HEREAFTER

There are many signs of the learned man of the hereafter. (1) He does not seek the world by his learning. He considers the world as insignificant and the hereafter as great and ever-lasting. He considers this world and the next world as diametrically opposed to each other like two hostile friends of a man, or like two co-wives. If one friend or co-wife is pleased, the other friend

or co-wife becomes displeased. The two worlds are like two scales of a balance, the lower the one falls, the other rises up higher. Or they are like the east and the west. The more one advances towards the east, the more he goes distant from the west. Or the two worlds are like two pitchers, one is full and another empty. The more you pour water from the full pitcher into the empty one, the more the full pitcher will become less and the empty one more in water. There is defect in the intellect of a man who has not come to know that the happiness of this world will soon pass away, as this matter has been established as true by veritable sights and experiences. He who does not recognise the grave nature and stability of the next world is an unbeliever bereft of faith. He who does not consider this world and the next world as opposed to each other does not know the religion of the Prophets and does not believe the Quran from first to last. Such a learned man is not included within the category of the learned men of the hereafter. he who knows these things but does not love the next world more than this world is in the hand of the devil.

God said in the scripture of David: If any learned man loves his passion more than his love for Myself, My treatment with him is that I deprive him of the pleasure of communion with Me. O David, don't take the message of God to such a learned man. The world captivated him and he will turn you from My love. Such a man is a robber in the pathway of My servants. When you see such a man who searches Me, he is a true servant. O David, I write one as a man of sound judgement who flees towards Me. I will never punish such a person.' For this reason, Hasan Basari said: Death of the heart is the punishment of a learned man and death of the heart means search of this world in exchange of the actions of the next world. Hazrat Ihya-b-Muaz said: When the world is sought by learning and wisdom, his light goes gradually. Hazrat Sayeed-b- Musayyeb said: When you see a learned man frequenting the houses of rulers, he is a robber. Hazrat Omar said: When you see a learned man addicted to this world, disregard him for the sake of your religion, because every learned man is addicted to his object of love.

**The saint Sahal Tastari said:** Every branch of learning is worldly except the learning of religion which, if put into practice, is next worldly. Every action without sincerity is fruitless. He

also said; All are dead except the learned. All learned men are in a state of stupefaction except those who translate their learning into practice. All the learned men who translate their learning into practice are in error except those who are sincere. Those learned men who are sincere are in fear till they come to know their ultimate good end. Jesus Christ said: How can a man be counted as a learned man who persists in the pathways of this world although his journey is towards the next world? The Prophet said: He who searches learning in which there is pleasure of God but by which he seeks worldly honour will not get fragrance of paradise on the Resurrection day.' God says of the dishonest learned men: They devour this world in lieu of learning. He described the learned men of the hereafter as God-fearing and given to asceticism. God says regarding the learned men of the world: God took oath from the People of the Book that they would disclose it to the people and would not conceal it, but they threw it behind their backs and sold it for a small price - 3 : 184. God says regarding the learned men of the next word: There are such men among the People of the Book who believe in what was revealed to them and what has been revealed to you. They don't sell the verses of God for a small price. Their reward is near their Lord - 3 : 198.

**The Prophet said:** God sent revelation to a people: Those who learn jurisprudence for an object other than that of religion and those who search the world with the actions of the next world are like those who wear the dress of goat's skin before the people but whose hearts are like the raving wolves. Their tongues are sweeter than honey but their hearts are more bitter than colocynth. They deceive Me and scorn Me. I will create such a calamity for them which will perplex even the patient. The Prophet said: The learned men of my followers are of two kinds. God gives to one kind learning which they distribute among the people and for which they do not covet anything and they do not sell it for a small price. The birds in the horizon, the fishes in water, all the animals in the world, and the honourable scribes invoke blessings for them. They will come to God being honoured on the resurrection day and they will even get the company of the Prophets.

God gives learning to another kind of men but they are miser to distribute it to the people. They take wealth in its exchange and

sell it for a small price. Such people will be brought on the resurrection day with bridles of fire and they will raise up shrieks before all the creatures. It will be proclaimed: They are children of so and so. God gave them learning but they were miser in distributing it to the people and took small price in lieu thereof and property in exchange. Thus they will be punished till God finishes the judgment of account.

A more severe punishment will be meted out to the following kind of people. A certain man was a servant of Prophet Moses. He went round saying: Moses, the chosen man of God told me this. Moses, the confident of God, told me this. Moses, the intimate friend of God, told me this. Saying these, he became rich and then disappeared. Moses searched for him but his whereabouts were not found. Sometime after, a man came to Moses with a pig with a rope tied to its neck. Moses said to him: Do you know such and such a person? He said: Yes, he is this pig. Moses said to him: O Lord, turn him into his former position. I shall ask him about his condition. God revealed to him. If you remember Me with what Adam and his successors remembered Me, I shall not accept your invocation. I shall inform you how he was changed to this condition. He searched for the world in lieu of religion.

A more severe narration was reported by Muaz-b-Jabal to the effect that the Prophet had said: 'One danger of a learned man is that he would prefer talking than hearing, as there is ornamentation and exaggeration in his speech. A speaker is not free from these faults but there is safety and wisdom in silence. There is such a man among the learned who guards his learning but does not like to communicate it to others. Such a learned man is in the first stage of Hell. There is such a man among the learned who is like a king in learning. In other words, if any objection is raised against learning, he becomes angry. He is in the second stage of Hell. There is such a man among the learned who broadcasts his learning and narrates traditions to the rich and not to those who are in need of them. Such a learned man is in the third stage of Hell. There is such a man among the learned who remains busy with legal decisions and commits mistakes and remains satisfied with one who does divine service. Such a learned man is in the fourth stage of Hell. There is such a man among the learned who delivers lectures quoting the sayings of the Jews and Christians to show his learning. Such a learned man

is in the fifth stage of Hell. There is such a man among the learned who delivers lectures with pride and self conceit and considers his speech as good and when any other man delivers lectures, he sneers at him. Such a learned man is in the seventh stage of Hell.

**There is in Hadis:** If a man is praised so much that it fills up what is between the east and the west, it is not valuable to God even like the wing of a mosquito. The Prophet said: Don't sit with every learned man. Sit with the learned man who calls towards five matters towards faith from doubt, sincerity from show, modesty from pride, love from enmity, and asceticism from worldliness.

**(2) SECOND SIGNS:** The second sign of the learned man of the next world is that his words and actions are the same, rather he does not order an action to be done without first doing it himself. God says: Will you enjoin the people to do good deeds but forget them for yourselves - 2 : 41? God says: It is a hateful thing to God that you say what you do not do - 61 : 3. God says in the story of Shuaib: I don't wish to do anything which I myself forbid you - 9 : 90. God says: Fear God and He will give you knowledge - 2 : 282. God says: Fear God and you will know - 2 : 190. God says: Fear God and listen - 5 : 11. God said to Jesus Christ: O son of Mary, take lessons to yourself and then give admonition to others, otherwise you will be ashamed of Me. The Prophet said: I passed by a party of men in the night of my ascension to heaven. Their tongues were being cut with scissors. I asked them: Who are you? They said: We used to give advice to others for good deeds but we used not to do them. We used to prohibit evil deeds to others, but we used to do them.

**The Prophet said:** The corrupt learned men and illiterate worshipers will be the cause of destruction of my people. The Prophet Once came to his companions and said: Take to learning as far as possible, but God will not give its rewards till you translate it into action. Jesus Christ said: He who teaches good but does not translate it into action is like a woman who commits fornication in secret and becomes pregnant but when her pregnancy is exposed, she becomes repentant. God will disgrace one before all people on the Resurrection Day who does not act according to his learning. Hazrat Muaz said: Beware of the learned man's error, because he is the most honoured one among the people and because the people follow his error. Hazrat Omar

said: Three things will cause the end of time. One of them is the error of the learned men. Hazrat Ibn Mas'ud said: Soon there will come a time over the people when sweetness of heart will vanish. At that time neither the teachers, nor the taught will get any benefit from learning. The hearts of the learned will be hard like a hard stone. Rains will fall on it from the sky but it will slip away therefrom. The reason is that the hearts of the learned will be addicted to the love of this world in preference to that of the next world. God will then rob them of the fountain of wisdom and extinguish the light of guidance from their hearts. They will say to you by their tongue 'Fear God' but sin will be exposed in their actions. Tongue will then become dry and heart hard. The only reason is that the teachers will teach except for the sake of God and the students will learn except for the sake of God. There is written in the Torah and Bible: Don't search for learning which you do not know till you do what you know. Hazrat Huzaifa said: You are now in an age wherein if you give up one tenth of what you know, you will perish, but there will soon come an age wherein if a man does one-tenth of what he knows will get salvation.

The simile of the learned man is that of a judge. The Prophet said: Judges are of three classes. One class of judges judge with justice and with knowledge of truth and they will go to Paradise. Another class of judges judge unjustly with or without knowledge of truth and they will go to Hell. Another class of judges judge contrary to the laws of God and they will go to Hell. The Prophet said: The devil sometimes will prevail over you on account of knowledge. It was questioned: O Prophet of God, how will it happen? He said: The devil will say: Search for knowledge but don't put it into practice till you acquire it. So he will remain busy with acquisition of knowledge but will remain without action up to his death and at the time of his death he will have no action. Hazrat Ibn Mas'ud said: The Quran was revealed in order that men may direct their lives according to its teachings. Direct your life according as you read it. There will soon appear such men who will keep it like an arrow and they are not good among you. The learned man who does not act up to his knowledge is like a patient who describes the qualities of a medicine without using it or like a hungry man who describes the taste of a food without eating it. God said: Woe unto you for what you utter. The Prophet said: What I fear most for my followers is the errors of the learned and the arguments of the hypocrites about the Quran.

(3) **THIRD SIGN:** Another sign of the learned man of the next world is that his mind would be directed towards such learnings as will be useful for the next world and give encouragement to pious deeds. He will avoid those learnings which will bring lesser benefit and wherein there are much arguments. He who shuns the learning of practice and remains busy in arguments is like a sick man who suffers from many diseases, but when he fears death, he goes to an experienced physician and asks him many questions of the qualities of drugs and complexities of medical profession but he does not ask him about his diseases. This is the height of foolishness.

On day a man came to the Apostle of God and said: Teach me some of the strange things of knowledge. He asked him What have you done with the beginning of knowledge? The man said: What is the beginning of knowledge? The Prophet replied: Have you known God? He said: Yes, He asked: What have you learnt about this truth? He said: What God willed. The Prophet said: Have you known death? He said: Yes, He said: How have you prepared for it? He said: What God willed. The Prophet said: Go and gain experience of these things first and then I shall teach you some of the strange things of knowledge.

A student should be like Hazrat Hatem Asem who was the disciple of Hazrat Shaiq Balakhi. He once asked Hatem: How long are you in my company? Hatem said: For the last 33 years. He said: What have you learnt from me during this period? Hatem said: I have learnt only eight things. Shaiq said: You have not learnt except eight things! He said: Yes, O dear teacher, I have learnt nothing except eight things. I don't wish to speak falsehood. He said: Describe those eight things to me. Let me hear them. Hatem began to describe them.

First, I looked around and beheld that every man has got an object of love and he lives with that thing until his death. When he goes to the grave, it becomes separate from him. I pondered over the following words of God "We are for God and to Him we shall return." So I have made good deeds as my object of love. When I will go to the grave, my good deeds will accompany me to the grave. The sage Shaiq said: O Hatem, you have done well.

Secondly, I have pondered over the following words of God "As for one who fears the majesty of his Lord and refrains his soul



from lust, paradise is his resting place - 79 : 40 Q. I have come to know that the words of God are true. I have tried my utmost to suppress my lust and remained satisfied with obeying the injunctions of God.

Third, I looked around the people and found that everyone values what he possesses. Then I turned to the following words of God: What is with you will end and what is with God will last - 16:98 Q. Then I began to give unto God whatever valuable things fell into my hands.

Fourth, I looked around and saw that everyone puts his trust in his wealth and properties, his name and fame and his honour and glory and found that there is nothing in them. Then I looked towards the following words of God 'The most honourable of you to God is one who is the most God-fearing among you' - 49 : 13Q. Then I intended to accept God-fear in my life till I am honoured by God.

Fifth, I looked around the people and found them slandering and cursing one another because of envy and hatred and then I looked towards the words of God: It is I who distributed their subsistence among them in this world's life - 43 : 31 Q. So I gave up envy and hatred and realised that subsistence comes from God and then I disliked the people no more.

Sixth, I looked to the people and found them ungrateful to one another and even some of them kill others and then I looked towards the following word of God: The devil is your foe and so take him as foe - 35 : 6 Q. So I took the devil as a foe and ceased to have enmity with the people.

Seventh, I turned to the people and found everyone seeking his livelihood and for that debasing himself and committing unlawful things and then I looked towards the following words of God: There is no animal in the earth of which the provision is not upon God - 11 : 8Q. Finding that I am one of the animals whose provision is upon God, I turned towards the duties prescribed by God and entrusted my fate unto Him.

Eighth, I turned to the people and found that everyone placed his trust in something created, some in his wealth, some in his profession, some in his industry and some in the health of his body and then looked towards the following words of God: If a

man relies on God, He is sufficient for him - 65 : 3Q. Then I relied on God and He is sufficient for me.

On hearing Hatem, Hazrat Shadiq exclaimed; Hatem, may God prosper you. I examined the Torah, the Bible, the Jabur (Psalms) and the great Quran and found that all these centre round these eight things and he who puts them into practice follows these four books.

In short, the learned men of the hereafter seek and acquire knowledge but the learned men of the world are engaged in acquiring wealth and name and fame and give up those learnings for which God sent the Prophets.

**(4) FOURTH SIGNS:** Another sign of the learned man of the next world is that he has got no attraction for various kinds of foods and drinks, luxury in dresses, furnitures and houses, but rather he adopts moderate course in all these things following the earlier sages and he is best satisfied with the least of everything. The less is a man attracted towards luxuries, the more he will be close to God and the more he will be in association of the learned men of the hereafter and in rank.

Abdullah-b-Khawas used to keep company with Hazrat Hatem Asem and he said: Once I with 320 pilgrims went to Rayy along with the sage Hatem Asem. We had food stuffs with us and not food. We went to a merchant who was well known for love of the poor. We became his guests that night. He said next day to the sage Hatem: Have you got any necessity with me? I wish now to go to see an ailing theologian. Hatem said: "Visiting the sick is no doubt meritorious but looking after the poor is worship. I will go along with you. The sick man was Muhammad-b-Maqatil, judge of Rayy. When we came near his gate, we looked at his lofty and beautiful palace. Hatem thought for a moment and then said: Is this the condition of the house of a learned man? After permission, we entered the house and found it very beautiful and spcious with carpets spread all over the floor and screens of varied colours hanging. The judge lay down on a oft mattress and a servant was standing with a fan near his head. The merchant asked about his health but Hatem stood silent. Being requested to sit, he did not sit but asked the judge: From whom have you got your learning? He said: From the companions of the Apostle of God. He asked him: From whom did the companions learn? He

said: From the Apostle of God, He asked: From whom did the Apostle of God learn? He said: From Gebriel and he learnt from God. Hatem asked: Have you found in their learnings that to God the rank of a man whose palace is high and spacious is grater? He said: No. He asked: What then have you found? The judge said: I found therein that a man who renounces the world, turns his attention towards the next world, loves the poor and proceeds towards the hereafter has got a great rank near God. Hatem said to the judge: Whom have you followed, prophets or their companions, or the pious men, or Pharaoh and Namrud who erected lofty buildings with bricks? The dishonest learned men like you are fools. Then he went away from that place.

Ibn Maqatil's sickness became thereafter acute and the inhabitants of Rayy came to know what passed between him and Hatem. They said to Hatem: The palace of Tanafusi and Qazawin is more lofty and spacious. Hatem went there on his own accord and said to Tanafusi: May God have mercy on you! I am a foreigner and I wish that you should teach me the elements of my religion and the particulars of ablution. Tanafusi said: Yes, O lad, bring a pot of water. when it was brought, Tanafusi made ablution and washed each limb thrice and said: This is thus Hatem said: I am making ablution in your presence. Then he began to wash each limb four times. Tanafusi said: O Shaikh, you have been extravagant and washed your hands four times. Hatem said: O glorious God, i have been extravagant for washing my hands four times, but you do not consider yourself extravagant for what you are in all these luxuries. Tanafusi then came to know that he had no necessity of learning from him ablution. Thereafter he did not come out to the people for forty days.

Hatem once went to Bagdad and there Imam Ahmad went to see him and asked him: What will ensure salvation from the world? Hatem said: You are not safe in this world unless you possess four characteristics - (1) overlook the ignorance of man, (2) conceal your ignorance from them, (3) seek their good and (4) don't seek anything from them.

When the sage Hatem went to Madina, some of its inhabitants went to him and he asked them: O people, what is the name of this city? They said: It is the city of the Prophet of God. He asked: Where is the palace of the Prophet of God? I shall observe my prayer therein. They said: He had no palace except a

small cottage wherein he rested. He asked: Where are the palaces of his companions? They said: They had no palaces. They had only cottages in this world for rest. Hatem said: O people, this city then is the city of Pharaoh. They brought him before the Governor and said: This man is a foreigner and says that this is the city of Pharaoh. The governor asked him: Why do you utter this? Hatem said: Don't be hasty in judgment upon me. I am a foreigner. Then he narrated the whole conversation between him and some Medinites. Then he said: God said: You will find in the Prophet of God an excellent example - 33 : 21 Q. Whose example have you adopted, example - 33 ; 21 Q. Whose example have you adopted, example of the Prophet or of Pharaoh? They then left him. These are the stories of Hatem Asem.

In short, use of ornamentation in permissible things is not unlawful but it creates fondness for these and to give them up at the end becomes difficult. The Prophet did not lay stress for renunciation of the world. It has been narrated that Caliph Yahya-b-Syeed once wrote to Imam Malek-b-Anas saying: In the name of God, the Most Merciful, the Most Compassionate and blessings on Prophet Muhammad. From Yahya-b-Sayeed to Malek-b-Anas: I have been informed that you put on fine cloths, eat delicious food, sleep on soft couches and keep a door-keeper at your door. You sit in the assembly of learning and people come to you from distant places. They have taken you as Imam and they are satisfied with your words. O Malek, fear God, take to humility. I write to you this letter as an admonition,. None has seen its contents except God. Imam Malek wrote back saying: I have received your letter and it has come to me as an admonition, kindness and a sign to good conduct. May God bless your piety and reward you for your advice. I seek His help. There is no power and might except by His help. We do what you have mentioned but beg forgiveness of God for them. God said: Who has made unlawful the fineries of God which God has gifted to His servants and clean and pure foods - 7 : 32Q? I know certainly that abstinence from these things is better than indulging in them. Don't give up writing to me. Peace be on you." See then the sense of justice which Imam Malek showed. He did not make the fineries of the world unlawful but admitted that abstinence from luxuries is better.

(5) **FIFTH SIGN:** Another sign of the learned man of the hereafter is that he keeps himself distant from the ruling authorities and avoids their company, because this world is sweet, ever-new and its bridle is in their hands. He who comes near them is not free from their pleasures and harms. They are mostly unjust and do not obey the advices of the learned men. The learned man who frequents them will look to their grandeurs and then think God's gift upon him as insignificant. To keep company with the rulers is the key to evils. The Prophet said: He who lives in desert becomes hard-hearted, he who follows them becomes unmindful and he who frequents the rulers falls into danger. He said also: Soon you will have rulers to whom you will bear allegiance or not. He who rejects his allegiance to them will be safe and he who hates them will be safe but God will keep him distant who remains satisfied with them and follows them. He was asked: Shall we fight with them? The Prophet said: No, till they pray.

**Hazrat Huzaifa said:** Be careful of the place of danger. He was asked: What is it? He said: The palaces of the rulers. Some one of you will go to a ruler, approve his lies and say that he possesses an attribute which he does not actually possess. The Prophet said: The learned are the representatives of the Prophets to the people till they do not mix with the rulers. When they mix, they commit treachery with the Prophets. So beware of them and don't mix with them. **Hazrat Sayed-b-Musayyeb said:** When you see a learned man frequenting the house of a ruler, beware of his company as he is a thief. **Hazrat Aozayi said:** There is nothing more hateful to God than a learned man who frequents the house of a ruler. The Prophet said: The learned men who frequent the houses of rulers are worst and the rulers who frequent the houses of the learned men are best. **Hazrat Maqhul said:** He who learns the Quran and becomes expert in religious learning but comes to the company of the rulers out of greed is immersed in the sea of Hell fire. When you see a learned man loving the world, convert him to your religion because I have learnt it by experience.

**Hazrat Hasan Basari said:** There lived before your time a man who was born in Islam and enjoyed the company of the Prophet. He is Sa'ad-b-Abi Waqas. He did not frequent the houses of rulers and hated it. His sons said to him: Those who are like you in following Islam and keeping company with the

Prophet frequent the houses of rulers. It would have been better if you frequent their houses, He said : O dear sons, the world is a corpse and the people surround it. By God, I will not be a partner to it even if I am able to do it. They said : O father, you will then die of starvation. He said : O sons, I would rather starve to death than die as a great man with hypocrisy. Hazrat Hasan used to say to the opposing parties : By God, know that earth will consume the flesh and fat but not faith. Hazrat Omar-b-Abdul Aziz wrote a letter to Hasan Basari saying : Name such persons to me who will help me in enforcing the injunctions of God. He replied to him : Those who are religious do not wish to go to you. You will not wish the company of those who love the world Keep the noble in company as they will defile their honour by breach of trust.

(6) **SIXTH SIGN.** Another sign of the learned man of the hereafter is that he does not give Fatwa or legal decision in a hurry but tarries to be relieved of it. When he is asked about a matter known to him from the Quran, Hadis, Ijma and Qiyas, he gives his opinion, When he has doubt, he says : I don't know. When he is asked about a matter about which he has formed an opinion through Ijtihad, independent interpretation and speculation, he is careful not to commit himself but refer the matter to someone else who is more capable than himself. According to one tradition : There are three roots of learning, the express word of the Quran, the lasting usage of the Prophet (and another root is unknown to me-reporter). The sage Shubi said : "I don't know" is half of learning. He who remains silent for God owing to his ignorance gets reward not less than that of the man who does not remain silent, because to confess one's ignorance is the most difficult thing. Such was the condition of companions of the Prophet and the earlier sages. When Ibn Omar was asked any question, he would say : Go to the ruler, because he has taken the affairs of men. Hazrat Ibn Mas'ud said : He who gives opinion as soon as a question is put to him is mad. He also said : I don't know is the shield of a learned man. If he commits mistakes; it would amount to murder.

**Ibrahim-b-Adam said:** There is nothing more formidable to the devil than a learned man who manifests his knowledge both openly and salinity. The devil says : Look to this man. His silence is severer to me than his speech.

**Some wise man said:** There are Abdals (worshippers) in the world . Their meal ends when they are still hungry. They sleep when it overcomes them. Their words end only in necessary talks. In other words, they donot speak unless asked and they remain silent when sufficient reply is obtained from others. When compelled, they reply. Ibn Omar used to say : Do you wish to use us as a bridge over which you wish to cross over to Hell, Abu Hafs Nishapuri said : A learned man is he who fears the day of questions, who fears that he will be asked on the Resurrection Day : Wherefrom have you got this answer : The Prohpet said : I don't know whether Uzair was a Prophet or not, whether Tubba was accursed or not, whether Zul-Qarnain was a Prophet or not. When asked about the best and worst places on the earth, the Prophet said : I don't know. But the Almighty God said to me that the best place is mosque and the worst place is market. When Hazrat Ibn Omar was asked ten questions, he replied only one and not others, Hazrat Ibn Abbas replied nine and did not reply one. Someone said that among the jurists, the greater number were men who used to say we don't know than the numbers who who used to say we know. Sufiyan Saori said : Malek-b-Anas, Ahmad-b-Hanbal, Fuzail, Bashar and others were among the former, Abdur Rehman-b- Abi Laila said : I met in this mosque 120 companions of the Prophet among whom there was none who when questioned to express an opinion would not have wished that someone else would reply to it. It is narrated that when somebody presented something to someone of Ahle Suffa, he would give it to another who would give it to another and so on, until it finally came back to the first one. Now see what was the condition of the learned men of that age and what is the condition now.

**The Prophet said:** Let not the people seek legal decision except from three persons, a ruler or a person to whom power is delegated or a religious man. Some one said : the companions used to refer to one another about four things-Immata (leadership), Wasiat (legacy), Amant (deposit) and Fatwa (legal decision). Someone said : One who hurriedly used to give opinion was a less learned man. The activities of the companions and their followers were confined only to four things, reading the Quran, building mosques, Zikr of God and enjoining good had forbidding evil. They heard the Prophet say : There is no good in most of their secret talks except only in his who enjoins

alms-giving or what is right or concord among men. Hazrat Ibn Hussan said. Any question of legal decision, when put to them, used to be placed before Hazrat Omar who used to call all the warriors who took part in the battle of Badr for consultation. The Prophet said : If you see a man adopting silence and asceticism, take advice from him, as he is not free from wisdom.

The learned men are of two kinds, a learned man for the public who is a Mufti or giver of legal decision and a companion of the ruler, and another learned man for Tauhid and good deeds and he resides in solitude. It is said that such a learned man was Imam Ahmad-b-Hanbal who was like the river Tigris and everyone used to take benefit from him. The sage Bashr-b-Hares was also like him. He was like a covered well of fresh water visited by a single person at a time. A wise man said : When knowledge increases, loquacity decreases.

If any question was put to Hazrat Abu Darda'a, he used to give no reply. When Hazrat Anas was asked anything, he used to say : Ask our leader Hazrat Abbas. When Hazrat Abbas was asked, he used to say : Ask Hares-b-Zaid. When Ibn Omar was asked anything, he used to say : Ask Sayeed-b-Musayyeb.

(7) SEVENTH SIGN. The seventh sign of the learned man of the next world is that his main object of anxiety is to learn secret knowledge, observation of the heart, knowledge of the paths of the hereafter, to travel thereon and to have abiding faith in finding self mortification and observation, because self mortification leads to Mushahadah or contemplation and lets flow the fountain of wisdom through the intricate details of the science of heart. Reading of books and learning of sciences are not sufficient for it. But this wisdom appears as result of hard labour. It opens if one sits in loneliness with God with a mind turned with humility of spirit towards God and through self-mortification, observation and watching. This is the key of Ilham or inspiration and the fountain head of Kashf or secret knowledge. Many students who have been learning for a long time could not move more than what they heard. There are many students who cut short their education and remain busy in actions and observations of the heart. God opens for them; the niceties of wisdom for which the wisdom of the wise becomes perplexed. For this reason, the Prophet said : If a man acts according to his learning, God gives him such a knowledge as



was unknown to him. It was also mentioned in one of the books of ancient ages : O children of Israil, don't say that knowledge is in heaven. Who will bring it down to the earth? Don't say that knowledge is in the lowest abyss of the earth ? Who will dig it out? Don,t say that knowledge is far beyond the ocean. Who will bring it after crossing it ?

Know, O dear readers, that knowledge is in your hearts. Take its lesson from those who have got knowledge of soul or heart and make one's character like that of the Truthful and than knowledge will spring forth in heart so much so that it will immerge him therein. Sahal-Tastari said : The learned men, the worshipers and the ascetices departed from the world with their hearts locked up. They can not be opened except by the hearts of the truthful and martyrs, Then he recited this verse of God : To him are the keys of unseen thing. None knows them but He-6 : 59. Had it not been for the fact that the light of the heart of one who has a heart with inner light determines the outward or esoteric knowledge, the Prophet would not have said : If they seek justice to you (thrice), ask your heart. The Prophet said that God said : A man continue to come close to Me with optional divine services till I love him. When I love him, I become his ears with which he hears, etc. So many are the subtle meanings of the mysteries of the Quran that appear in the hearts of those persons who have devoted themselves to Zikr and maditation of God. It is not found in the commentaries and it also did not appear in the hearts of the reputed commentators, It appear as a result of the meditation of a devotee. When its meaning is presented to the commentators. They take it as good and realise that they are the news of a pure soul and a gift of God arising out of sincere devotion and reflection. The condition of secret knowledge, the science of practical religion and the subtleties of the flow of thoughts of the heart is similar Each of these beneficial learnings is an ocean of which the depth is beyond reach. Each disciple gets its clue in proportion to his ability and good deeds.

**Hazrat Ali** said in the course of a long discouse about such men : Hearts are like different vessels and the best vessel is that which holds good things. Men are of three kinds, the divine learned men, the travellers to the path of salvation and the ignorant people calling towards evils who are swayed by every passing wind. Their hearts are not illumined by the light of

knowledge and stand not on its firm foundation. Knowledge is better than wealth. It guards you, but you guard wealth. Knowledge increases by expense, while wealth decreases. Learning is knowledge by which religion is learnt and by which allegiance is obtained in your life time and which becomes a good thing to be remembered after your death. Knowledge is a judge and wealth seeks justice. Along with death the benefits of wealth disappear, but the benefits of knowledge remain. All people are dead, but the learned are alive and will live as long as time shall last. Then taking a deep breath and pointing to his breast, Hazrat Ali said : Alas, here, is abundant knowledge, but I find none to carry it, I don't find any trusted seeker but I find such men who seek the world with the weapon of religion and attribute to the friends of God the gifts of God and give prevalence of His proof over His creations, make subdued the seekers of truth, but on the first onslaught of opposition doubt arises in their minds. They lose their insight owing to their scepticism and keep themselves busy in indulgences. They amass wealth and hoard it. O God, thus will knowledge perish when its people will die. The world will not be free of men who will establish religion secretly and openly in order that the proofs of God are not obliterated. They will be few in number but they will be great in honour. They will be lost openly, but their pictures will reign in hearts. God will preserve His religion through them. They will leave the religion for their successors and will plant it in the hearts of the young. The real nature of knowledge ledge will be disclosed with their help. They will get good news from the life of sure faith. They will make easy what the rich think difficult and they will make clear what the heedless think obscure. They will keep company with the world with their bodies, but their souls will be kept hanging in lofty places. They are servants of God among His people, His trustees and deputies on the earth. Then he wept and said: How eager I am to meet them." These are the attributes of the learned men of the next world which can be gained by constant actions and sincere efforts.

**(8) EIGHT SIGN:** Another sign of the learned man of the next world is that he is sincere and upright for making his faith firm and strong as firm faith is the root of religion. The Prophet said: Sure faith is belief in its entirety or perfect faith. So it is necessary to learn the learning of faith, after which the path of the heart will be opened. For this reason the Prophet said: Learn sure faith.' In other words, keep company with those who have firm faith, hear

from them the learning of sure faith, follow them always, so that your faith may become firm as their faith became firm. A little sure faith is better than many actions. When two persons, one of whose sure faith was good but whose sins more and another whose actions were more and faith little, were mentioned to the Prophet, he said: There is no man without sin. One whose intellect is short and faith sure cannot be injured by sin, because whenever he commits sin, he repents and seeks forgiveness. Thus his sins are expiated and his virtues remain intact and he enters paradise. For this reason, the Prophet said: Among the things you have been given, the least is firm faith and determination for patience. Whoever is given a special share of these two, has got faith even if he misses prayer at night and fasting by day. Loqman advised his son: O dear son, action is not possible except through firm faith in religion. A man cannot act except in proportion to his sure faith and his action does not decrease except when his sure faith decreases. Ihya ibn Muaz said: Tauhid (monotheism) has got light and shirk (polytheism) fire. The light of Tauhid for the sins of the monotheists is more warm than the fire of polytheists for their virtues. Here light means sure faith. God referred to those who have sure faith several times in the Quran and pointed out also that through faith they receive His blessings.

The reply to the question - What is meant by Yeqin or sure faith is as follows. The philosophers and the scholastic theologians say that its meaning is faith in objects beyond doubt. There are four states of a person when he is eager to know the truth of a thing. Firstly when truth and falsehood are equal in the mind of a person. Such a state is called doubt. Secondly, if mind inclines more to a thing out of the two states and if mind knows that it may be otherwise, the first state will be stronger. For instance, if you are asked about a man who is in your sight pious and God-fearing, whether he will be punished or not, your mind inclines more to his not being punished as there are outward signs of his piety. Never the less you admit the possibility that something which requires punishment has been concealed in his secret life. This admission is mixed with your first inclination and creates in your mind conjecture. The third state is that the mind is strongly inclined to a thing and opinion adverse to it cannot come to it. This is called I'teqad or belief approaching certainty. This is the conjecture of the general public about religious matters.

The fourth state is sure or certain faith in a matter without the least doubt in it. This is called 'yeqin'. For instance, when a wise man is asked: "Is there anything eternal in existence" he cannot suddenly reply to it as the eternal thing is not subject to conjecture or perceived by the senses, and it is not like the sun and the moon of which the truth can be perceived by eyes. So the existence of an eternal thing cannot suddenly be said to be true without thought. The truth of an eternal thing is not such as the truth that two is greater than one or as the truth that nothing can occur without a cause. Knowledge of these things come out spontaneously without the necessity of any thought. So true belief in the truth of an eternal thing does not come spontaneously in the mind. Those who have knowledge of an eternal thing tell the people of it and the people believe it and stand on it. This is called I'tiqad or faith. This is the state of all common people.

But there are such men who established the truth of an eternal matter by such proof as follows. If there be no existence of an eternal thing, then all things are originated or created. If all the things are created, they come without cause or some of them come to existence without cause. This is impossible and that which leads to impossibility is itself impossible. Therefore the mind is compelled to believe in the existence of something eternal. All things fall under one of the three categories. 91) All existing things are eternal, (2) or all existing things are originated or created, (3) or somethings are eternal and somethings are originated. If all things are eternal, the object is attained as the truth of eternal things has been established by proof. But if all things are created, it becomes impossible as the existence of a thing becomes without a cause. In that case, either the first or the third position is established. The knowledge thus obtained through reasoning such as above or through the mind instinctively as the impossibility of any created thing coming into existence without a cause or through traditions as the knowledge that there is existence of Mecca, or through experimentation such as our knowledge that cooked scammony is purgative, or through some evidences as we have already stated, is called Yeqin or certain faith. The ordinary meaning of Yeqir. is belief without doubt.

The second meaning of Yeqin is that of the jurists, sufis and most of the learned men. It is not to look at a thing with

conjecture or doubt. For instance, it is said that so and so has got weak faith about death, although there is no doubt in it. Another instance is that so and so has firm faith in earning wealth, although a time comes when he cannot even earn his livelihood. Thus whenever anything prevails over the mind and enjoins one to do and prohibits him not to do is called Yeqin or certain faith. All people believe firmly about death and it is free from doubt, but there are men who don't turn their attention to it and there are men who engage all their thoughts towards preparation for death. Such men are called men of strong faith. For this reason, some one said: I have seen nothing so certain and at the same time completely unheeded as death. According to this, faith may be described either with strength or with weakness. What I wish to impress is that the object of the learned man of the hereafter is to make his faith strong, certain and firm as it is a medicine of doubt, so that it becomes so strong in his mind that it can rule over him.

Thus it is clear from what has been described above, that Yeqin can be described in there meanings - as to strength and weakness, increase and decrease and clearness and vagueness.

What the Prophets said from the first to the last is a subject of certain faith. Yeqin is a work of special Marfat. These matters appertain to Shariat and I am mentioning some of these matters which are the roots of certain faith.

(1) **TAUHID:** This is to believe firmly that all things come from the Cause of all causes, with no attention to the secondary causes but to the First Cause. It is not to look to the means or intermediaries but to the original and primary cause. It is that all causes come from Him and that everything is within His control and power. It is that everything is subject to His will and nothing has got any will of its own. If one has got sure faith in this Tauhid, his wrath on others, hatred for others and jealousy for others vanish away and His will remains supreme in his mind. Then to him, the means or intermediaries become like hand and pen. He does not express gratefulness to hand and pen as he considers them as weapons and means. This certain faith is highest in rank. Then he understands that the sun, moon, stars, animals, plants and all creatures are subject to His order, that the pen moves under the control of the Writer who moves them. (2) From this, his faith that God provides every man with subsistence grows

strong. God says: There is no moving animal in the earth whose provision is not upon God (9 : 8Q). He believes that what has been pre-ordained for him must come to pass. The result of this certain faith is that he will not regret for anything he loses. (3) Then he believes firmly in the following: Whoever does an atom weight of good will find it and whoever does an atom weight of evil will find it - (99 : 7). That is a faith of reward and punishment. As there is connection of bread with satisfaction of stomach and punishment with sins or poison with loss of life, so he finds connection of good deeds with rewards and of evil deeds with punishment. As there is greed to satisfy hunger whether its quantity is large or small, so he strives to do all acts of worship, whether few or many. Just as a man avoids poison regardless of quantity, so a man avoids sins, major or minor. Belief in its first meaning is found among all believers, while certain belief of the second meaning is found only in the favourites of God. The stronger the faith, the stronger is carefulness and the more are the religious actions.

Fourthly, he believes that God watches him in all circumstances and sees his currents of thoughts in mind and machinations of the devil. This certain faith is in accordance with the first interpretation. The object is noble according to the second interpretation as it is the faith of a Siddiq. In this case, he observes all the etiquettes in loneliness as he observes them before an emperor. For this reason, he makes his heart more pure and clean than his body. In this condition, shame, fear, humility, peace, modesty and all other praise worthy qualities appear in him. So certain faith is the root and its branches are many.

(9) NINTH SIGN: Another sign of the learned man of the next world is that he becomes humble and adopts silence. The effect of God-fear appears on his body, dress, character movements, speech and silence. If any man looks at him, it reminds him of God and his nature and character are proofs of his actions. His eye is a mirror of his mind. The signs of the learned man of the hereafter are recognised in his face, tranquillity, modesty and freedom from pride and vanity. A certain wise man said: God has not given a man with a garment better than the garment of God-fear. It is the garment of the Prophets, Siddiqs, pirs and the learned men. The sage Sahal Tastari divided the learned into three classes. (a) One class are

those who are well acquainted with the commands of God but not punishment of God. They are examined by lawful and unlawful things. Such kind of learning is God-fear which cannot be inherited. (2) Another class are those who have got knowledge of the commands of God and His punishments and they are the ordinary believers. (3) Another class are those who have knowledge of God, His commands and punishments. They are siddiqs, and God-fear and humility become strong in their minds. Hazrat Omar said: Acquire knowledge and therefor acquire tranquillity, gravity and patience. Humble yourselves before your teacher and let your students do the same before you. Be not among the proud learned men lest your knowledge encourages ignorance. There is in a tradition: There are such good man among my followers who rejoice getting the mercy of God and weep secretly for fear of His punishment. Their soul is in the earth but their wisdom is in the hereafter. They walk with modesty and come close to God through the means of His grave. Hazrat Hasan Basari said: Patience is the vizier of knowledge, kindness its father and humility its garment. Bashr-b-Hares said: If a man seeks to rule by knowledge, the nearness of God keeps enmity with him, as he is detested both in heaven and earth. There is a story that a certain wise man of Banu Israil composed 360 books on wisdom for which he was called Hakim (wise). God then revealed to his Prophet: Tell so and so, the earth has become full of your hypocrisy and you have not sought My pleasure therein. So I accept nothing of it. The man became repentant and gave it up. He began to mix with the people and roamed in the streets befriending all the children of Israil and he humiliated himself. God then revealed to their Prophet: Tell him: You have now earned My pleasure.

It has been narrated that the Prophet was asked: O Prophet of God, which action is best? He replied: To avoid evil and to make your tongue wet with the remembrance of God. He was asked: Which companion is best? He replied: The companion who helps you when you remember God and reminds you when you forget. He was asked: Which companion is worst? He replied: The companion who does not remind you when you forget. If you remember, he does not help you. He was asked: Who is the most learned man among the people? He replied: The most learned man among them is he who fears God most. He was asked: Inform us about the best men among us, so that we may keep

company with them. The Prophet said: Those who remind you of God whenever they are seen. He was asked: Who are the worst among men? He said: O God, I seek Thy pardon. They said: Tell us, O Apostle of God. He said: The corrupt learned men. The Prophet said: Those who have been the most God-fearing in the world will be the most secure in the hereafter. Those who have wept much in the world will laugh most in the hereafter. Those who have suffered most in the world will be happiest in the hereafter.

**Hazrat Ali said in his sermon:** This is my responsibility and I am pledged for the following. The crops of nobody will wither if they were planted with piety. The roots of no tree will get thirsty if they were raised with righteousness. The most ignorant man is he who knows not the honour of God-fear. The worst man to God is one who gathers knowledge from every quarter and yet remains covered in the darkness of trials. The worst man calls such a man a learned man, while he has not lived a single day in learning. He gets up in the morning from sleep and searches for increase of wealth. He goes after greater knowledge little knowing that a little knowledge of right kind is better than a great deal of knowledge which detracts man from God. He lives in doubts and scepticism like living in the spider's web and does never know whether he committed mistake or not.

**Hazrat Ali said:** When you hear the word of knowledge, remain silent and don't mix it with frivolous talks. It will yield no fruit. Someone said: If a teacher possesses three qualities, gifts become perfect on a student, patience, humility and good conduct. When a student possesses three qualities, gifts become perfect on a teacher, intelligence, good manners and keen understanding. In short the qualities which the Quran mentions are found in the learned men of the hereafter as they learn the Quran for actions and not to acquire name, fame, power and prestige. A certain wise man said: Five qualities inferred from five verses of the Quran are the signs of the learned men of the hereafter, God-fear, humility, modesty, good conduct and love of the hereafter more than that of the world which is asceticism. Fear of God is based on the following verse: Of His servants, the learned fear God most (35 : 25Q). Humility is based on the following verse: They are humble to God and they barter not His verses for a small price (3 : 198 Q). Modesty is based on the



following verse: And lower your wing for the believers (15 : 88Q). Good conduct is based on the following verse: You have become gentle to them on account of the mercy of God (3 : 153 Q). Asceticism is based on the following verse: But they to whom knowledge has been given said: Woe to you, the reward of God is better for one who believes and does good deeds (28 : 80Q).

When the Prophet read this verse: If God wishes to guide anyone, He expands his breast for Islam (6 : 125), he was asked as to the meaning of expansion of breast and he said: This is light. When it is cast into heart, it expands. He was asked: Has it got any sign? The Prophet replied: Yes, to be separate from this world of deceit, to turn to the hereafter and to prepare for death before it actually comes.

(10) **TENTH SIGN:** Another sign of the learned man of the hereafter is that he studies the learning of practice and avoids such leanings as destroy actions, keep mind anxious and provoke evils. The root of religion is to be careful of evil deeds. For this reason, a poet said:

I have not known evil for evil's sake.  
I have not known it but to live.  
He who is ignorant of the evil of men.  
Falls un to it although he is wise.

Hasan Basari was the man whose words had the greatest similarity to those of the Prophet and whose ways of life nearest to those of the companions. He was asked: O Abu Sayeed, you utter such words which nobody knows except you. Wherefrom have you got them? He said: From Huzaifah, Huzaifah was asked: You utter such words which no companion heard except you. Wherefrom have you got them? He said: From the Messenger of God, He was always asked about good deeds but I used to ask him about evil deeds, so that I may not fall therein. The companions were want to ask the Prophet: O Apostle of God, what are the rewards of one who does such and such good deeds? I used to ask him: O Apostle of God, what corrupts the deeds? So Hazrat Huzaifa had special knowledge about hypocrisy, hypocrites and subtleties of dangers and difficulties.

The natural way of the actions of the learned men of the hereafter is to make efforts about the different conditions of heart but this knowledge is now rare. Whenever anything of it is

presented to a learned man, he expresses wonder at it and says that it is the deception of one who believes sermons. A poet said:

"The true path is one out of many paths.  
 Very few are so journers to this path.  
 Their goal is obscure, they are unknown.  
 Slowly and steadily they march to their destination,  
 People are indifferent to their goal,,  
 Ignorant also are they of the true path."

It has been said that at Basra there were 120 men of scholastic theology regarding speech and Zikr but there were only three men regarding the knowledge of Yeqin or certain faith and the conditions of soul and secret attributes. They were Sahal Tastari, Shu'bi and Abdur Rahman.

(11) **ELEVENTH SIGN:** Another sign of the learned man of the next world is that he relies on his insight and knowledge which enlighten his heart and not on books and what he learns from others. His object of following is what the law giver said and enjoined. The companions believed blindly what they heard from the Prophet and they put into it practice. He from whose soul screen has been removed and whose soul has been illumined with the light of guidance is an object to be followed and he should not follow others besides him. For this reason, Ibn Abbas said: There is nobody except the Apostle of God whose knowledge is not sometimes followed and sometimes rejected. One sage said: We placed in our hearts and in our eyes what we received from the Prophet. We accepted something of what came from the companions and rejected something. Their successors were mere men like ourselves. The companions were superior, because they saw the circumstances under which the Prophet had lived and saw with their own eyes the revelation of the Quran and hence their rank is higher as their minds were imbued with it. The light of Prophethood was so strong on them that it saved them from many sins. They were not satisfied with the words of others. Their minds were distant from books and manuscripts which were not in vogue in their times, nor in the time of their successors. These books were compiled first in about 120 Hijra after the death of the companions and some of their successors specially after the death of Hazrat Sayeed-b-Masayyeb, Hasan Basari and other pious successors. Hazrat Abu Bakr and one party of the companions did not like to collect even

the Quran in a book form for fear that the people would not commit the Quran to memory and lest the people depend only on this. Then Hazrat Omar and some companions gave advice to put it in to writing. Thus Hazrat Abu Bakr had the Quran collected in one book. Ahmed-b-Hanbal was critical of Malek for his composition of Al-Muatta and said: He has done what the companions did not do:

It has been said that the first books in Islam was written by Ibn-Juray on dialects of the Quran and historical sayings based on what he heard from Mujahed, Ata and the students of Ibn-Abbas at Mecca. Then Moammer-b-Rashed composed a book in Yemen on traditions and usages of the Prophet. Then came the book Mutta of Imam Malek and the Jame of Sufiyan Saori. Then in the fourth century many books on scholastic theology and argumentation were written. When the people were inclined to these books, Yeqin or certain belief began to diminish. Thereafter the science of heart, research in to the qualities of soul and the learning of safety from the stratagem of the devil began to disappear. Thus it became the custom to call the scholastic theologians and story tellers who embellished their words with ornamentation and ryhmed prose. Thus the learnings of the next world began to decrea e.

**(12) TWELVTH SIGN:** Another sign of the learned man of the next world is that he saves himself from innovations even though the people are unanimous on innovations and novelties. He is rather diligent in studying the conditions of the companions, their conduct and character and their deeds. They spent their lives in jihad, meditation, avoidance of major and minor sins, observation of their outer conduct and inner self. But the great object of thought of the learned men of the present time is to teach, compose books, to make argumentation, to give Fatwa, to become mutawalli of Waqf estates, enjoy the properties of orphans, frequent the rulers and enjoy their company.

**Hazrat Ali said:** 'The best of us is one who follows this religion.' In short if you follow the companions of the Apostle of God, no blame will attach you even if you act in opposition to the people of this age. Hazrat Hasan Basari said: Two innovators have appeared in Islam, a man of bad judgment who holds that paradise is for those whose judgment is like mine, and a rich man who loves this world and searches it. Reject these two. God saved

the learned man of the next world from these two kinds of persons.

**The Prophet said:** Word and guidance act two matters. The best word is the word of God and the best guidance is the guidance of the Prophet. Beware of innovation, because it is the worst thing. Every innovation is here say and every here say is a sin. Beware don't think that the end will be delayed. Your hearts may become hard. Whatever is ordained is impending. Beware, what has passed will not return. The Prophet said in a sermon: Blessed is he whose concern for his own faults keeps him away of finding fault of others, who spends out of his lawful earnings, keeps company with theologians and the wise and spurns the sinners and the wicked people. Blessed is he who humbles himself, makes his conduct refined, heart good and does not do harm to the people. Blessed is he who acts up to his knowledge, spends his surplus wealth, abstains from superfluous talks, follows sunnah and does not introduce innovations.

**Ibn Masud used to say:** In latter days, good guidance will be better than many actions. He also said: You are now in an age when the best of you is one who is quick in doing good deeds, but soon there will come an age when the best of you will be one who will be firm in faith and remain silent to ward of doubt. Hazrat Huzaifa said a more wonderful saying: Your good deeds of this age are the evil deeds of the past age and the evil deeds of this age will be considered as good deeds of the next age. You will be in good deeds till you know the truth. The learned man among you will not conceal truth. He said the truth, because most of the good deeds of this age were reprehensible at the time of the companions. The good deeds of our age is the embellishment of mosques, excess in ablution and bath, huge expenses in the construction of buildings for mosques, spreading of soft and fine rugs in mosques etc. The early Muslims seldom placed anything for their prayer. Hazrat Ibn Masud truly said: You are living in an age when passion is harnessed by knowledge, but soon there will come over you a time wherein passion will have priority over knowledge. Imam Ahmad-b-Hanbal used to say: People have discarded knowledge and followed strange things. How little is their learning. God is our helper. Imam Malek said: In past times people were not in the habit of questioning as they do now-a-days and their learned men did never say that such a thing

is lawful and such a thing is unlawful and the question of unlawfulness never arose, as their condemnation of unlawful thing was open.

**Abu Solaiman Darani said:** Nobody who gets any inspiration for something good should attempt to do it unless it is conformed by a tradition. Let him then praise God for he has got what was in his mind. When the Caliph Merwan introduced the custom of a pulpit in the I'd prayer, Hazrat Abu Sayeed Khodri said to him: O Merwan, is it not innovation? He said: It is not innovation. It is better than what you know. Many people assembled here. I wish that my sound should reach them. He said: By God, you don't know better than what I know. By God, I will not pray to-day behind you. He declined to pray behind him saying that the Prophet used to stand with a stick in his hand at the time of I'd prayer and deliver sermon.

**There is a well known Hadis:** Whoever introduces such an innovation in our religion which is not there is an evil man. There is in another Hadis: The curse of God, angels and all people is upon one who deceives our people. He was asked: O Prophet of God, what is the deception of your people? He said: God has an angel who proclaims every day Saying: He who oppresses the religion by introducing an innovation in opposition to the usages of the Prophet in relation to one who commits it, is like a man who changes the reign of a king in relation to one who opposes his particular order. The latter crime can be forgiven but there is no pardon of one who changes the regime. A certain learned man said: Truth is heavy. He who increases it transgresses and he who decreases it fails and he who keeps attached to it is satisfied. The Prophet said: Adopt the middle course. He who goes in advance retards it and he who remains behind advances. God says: Avoid those who make their religion a sport and pastime (6 : 69Q). God says: Have you seen one who considers his evil as good and it appears to him alright? What has been introduced as innovation after the companions and what is unnecessary appertain to sport and pastime.

These are the twelve signs of the learned men of the next world and every quality was found in the learned men of early ages. Be therefore one of the two. Either be imbued with these attributes or be repentant after admitting your sins and faults. But never be the third one, as in that case doubt will arise in your mind. If you take the weapons of the world in lieu of religion,

follow the conduct of the transgressors and if you take to ignorance and refusal of faith, you will reside with those who are doomed to destruction and despair.

## SECTION 7

### INTELLECT AND ITS NOBLE NATURE

The noble nature of knowledge has been revealed through intellect. Intellect is the source and fountain head of knowledge and its foundation. Knowledge is like the fruit of a tree and it flows from intellect, or like the light of the sun or like the vision of the eye. Why should it not be honoured when it is the cause of fortune in this world and the next? What is there to distinguish between beasts and men except intellect? Even a ferocious beast which has got more strength than man fears a man at seeing him as it knows that he may put him into snare on account of his intellect.

For this reason, the Prophet said: Just as the rank of the Prophet upon his followers, so is the rank of an old man over his people. This is not for his wealth or for his long body or for his great strength but for his ripe experience grown out of intellect. For this reason, you find the ignorant near the quarupeds and they were about to kill the Prophet. But when they saw his noble countenance, they feared him and there shone on their face the brilliance of his prophethood although it was latent in his soul in the same manner as intellect. My object is to show the honour of intellect from the Quran and Hadis. Intellect has been termed as Nur or light in the following verse: God is the light of the heavens and the earth. His light is like a niche etc (24 : 35). He named benefiting learning arising therefrom as spirit, revelation or life.

God said: Thus I have revealed to you spirit by My command (42 : 5Q). God said: Have I not given life to one dead and have I not created light for him with the help of which he can mix with the people - 6 : 122? Whenever God mentioned about light and darkness, He meant knowledge and ignorance. God said: He will take them from darkness into light (5 : 18Q). The Prophet said: O people, acquire knowledge from your Lord and advise one another with intellect. Know what you have been enjoined and what you have been prohibited. Know that intellect will give you rank to your learning. Know that intelligent man is who obeys God, although his face is ugly, his body dwarf, his rank low and appearance shabby. An ignorant man is he who disobeys God though his appearance is

beautiful, his body long, his conduct good and his speech fluent. He who disobeys God is not more intelligent than an ape or a pig. Don't mix with those who received honour for love of the world as they are doomed. The Prophet said: The first thing God created is intellect. He said to intellect: Come near and it came near. Then He said to it: Go back and it went back. Then God said: By My honour and glory: I have created nothing in my sight more honourable than you. Through you I take, through you I give, through you I give reward and through you I punish.

Once a party of men were praising a man before the Prophet and praised excessively. The Prophet asked: How is his intellect? They said: We shall inform you after seeking his diligence in prayer and other good deeds. Why do you ask us about his intellect? The Prophet said: The ignorance of an ignorant man is more harmful than the transgression of a sinner. On the Resurrection day, a man will be raised to the rank of nearness to God in proportion to his intellect. The Prophet said: Nobody earns a better thing than intellect. It shows him path towards guidance and saves him from destruction. The intellect of a man does not become perfect and his religion firm till his faith does not become perfect. The Prophet said: A man acquires the rank of praying all nights and fasting all days through good conduct. The good conduct of a man does not become perfect till his intellect is not complete and when his intellect becomes perfect he obeys God and disobeys his enemy the devil. The Prophet said: Every thing has a root and the root of a believer is intellect and his divine service will be in proportion to his intellect. Have you not heard the words of the sinners in Hell: Had we heard and understood, we would not have been the inmates of Hell.

Hazrat Omar asked Tamim Dari: What is the supreme authority among you? He said: Intellect. He said: You have spoken the truth, I had asked the Prophet as I asked you and he had replied as you replied. Then the Prophet said: I asked Gebrail: What is the main thing? He said: Intellect. Hazrat Bara'a-b-Azeb said: I asked many things to the Prophet. He said: O people, for everything there is a mainstay and the mainstay of man is intellect. He who among you learns a thing by proof and argument is the best in intellect among you. Hazrat Abu Hurairah said: When the Prophet returned from Uhud. He heard him say: So and so is such and such. The Prophet then said: You

have got no knowledge about these men. They asked: O Prophet of God, how? He said: Each man has got rank according to the intellect 'God' has given him. Their victory and their hope were in proportion to their intellect. So they reached to their different ranks. On the Resurrection Day, they will get those ranks according to their intention and intellect.

**The Prophet said:** Angels have been earnest and diligent in their obedience to God through their intellect, while the believers among the children of Adam have endeavoured to that effect in proportion to their intellect. He who is more earnest in obedience of God's commands is greater in intellect. Hazrat Ayesha asked: O Apostle of God, for what thing do the people in the world get excellence over one another? He said: For intellect. I asked: In the next world? He said: For intellect. I asked him: Will they not get their rewards in proportion to their actions? The Prophet said: O Ayesha, do they act except in proportion to their intellect? Their actions will be in proportion to their intellect and they will get reward in proportion to their actions.

**The Prophet said:** Everything has got a weapon and the weapon of a believer is his intellect. Everything has got a mainstay and the mainstay of man is his intellect. Everything has got a support and the support of religion is intellect. Every people have got a goal and the goal of this people is intellect. Every people has got a missionary and the missionary of the worshippers is intellect. Every merchant has got merchandise and the merchandise of the diligent is intellect. Every amity has got a permanent house and the basis of the house of Siddiqs is intellect. Everything has got a basis and the basis of the next world is intellect. Everyman has got an offspring to whom he is ascribed and mentioned and the offspring of the Siddiqs to which they are ascribed and mentioned is intellect. Every journey has got a tent for shelter and the tent of a believer is his intellect. The Prophet said He who is greatest in intellect among you is most dearful of God and the greatest observant of what has been ordered and prohibited even though he does not do much optional worships among you. The Prophet said: The believer who is most load by God is he whose sole goal is to obey the commands of God, to admonish His servants, to complete his intellect and to admonish himself. He who according to that for the few days of his life gets success and salvation.



## TRUTH ABOUT INTELLECT AND ITS DIVISION

Intellect is a word which has got four meanings.

**First Meaning.** It is an attribute for which man can be distinguished from other animals. It shows the path to theoretical learnings on mastering the abstract disciplines. Hares-b-Asad said in defining intellect that it is a natural attribute by which theoretical sciences are grasped and understood. It is like a light which falls in to the heart and helps it to understand things. He who denies this meaning and limits intellect to understand only the necessary sciences is wrong, as he who is indifferent to the sciences and he who is asleep are both classed by him in the same rank. They have got this instinct though they are not learned. Just as life in them helps them to move their bodies at sweet will, so also intellect is so much intermingled with some men that it helps them towards acquisition of theoretical learnings. Had it been possible that the natural intellect, sensation and power of understanding of a man and an ass are equal with no difference, then it would have been possible that an ass and a lifeless thing are equal regarding life with no difference. Just as according to natural law, an ass has been helped with life, so according to natural law, a man and a beast have been differentiated in the matter of theoretical learnings by intellect. Intellect is like a mirror which can be differentiated from other things having bodies by their special attribute regarding form and colour. This special attribute is a polisher. Forehead can be differentiated from eye as it has not been given the special quality of sight as in case of eye. As there is connection of eye with sight, so also there is the connection of this natural quality of intellect with learning. Just there is connection of sun's rays with sight, so there is connection of Shariat with intellect with a view to express and spread learning.

**Second Meaning:** According to this meaning, intellect is wisdom which appears even in childhood, as a body knows by instinct that two is greater than one, that an individual cannot remain in two different places at the same time and that a lawful thing is not the same as an unlawful thing.

**Third Meaning:** Intellect means according to this knowledge acquired through experience. Thus he who is taught by experience and schooled by time is called a man of intellect and he who lacks these qualifications is called ignorant.

**Fourth Meaning:** When the natural power of a man reaches such point by which he can know the result of actions and for which the present pleasure of sexual passion is controlled, it is said that he has got intellect. Such a man is called an intelligent man. Such a man acts not by dictates of passion but by the ultimate result of an action.

The first meaning of intellect is its base and fountain-head. The second meaning is its branch and near the first meaning. The third meaning is the branch of the first and second meanings. The fourth meaning is the ultimate result of intellect and distant goal. The first two arise as natural causes and the latter two are acquired.

**Hazrat Ali said:**

Knowledge is of two kinds, natural and acquired,  
Acquired knowledge is useless without the other,  
Just as the light of the sun rendered useless,  
When the light of the eye is closed.

The first meaning is understood from the following Hadis. The Prophet said: God has not created anything more honourable than intellect. The fourth meaning is understood from the following Hadis: When a man comes close to the doors of religion and good deeds, he comes close to intellect. The Prophet said to Abu Dard'a: Increase intellect, then your nearness to Lord will increase. Abu Darda's said: May my parents be sacrificed to you, how will it be in my case? The Prophet said: Avoid illegal things prohibited by God and fulfill the obligatory duties ordered by God, you will then become a man of intellect. Do good deeds, your honour and fame will increase in this world and you will gain for that proximity to your Lord and honour in the next world.

Hazrat Abu Hurairah and others went to the Prophet and said: O Prophet of God, who is the most learned of men? He said: The wise. They asked him: Who is the best worshipper among men? He said: The wise. They asked him: Who is the most excellent of men? He said: The wise. They asked him: Is not he the wise man who is best in conduct, whose eloquence is well-known, whose hand is full of charity and whose rank is exalted? The Prophet said: These are the treasures of the life of the world but the hereafter is for the God-fearing. The wise man is God-fearing though he is abject and despised in the world.

**The Prophet said:** The wise man is he who believes in God, believes in His Prophet as true and obeys His commandments. It appears from this that intellect is the name of natural instinct. It is however applied to knowledge as a thing is known by its fruit. A learned man is one who fears God, as fear of God, is the fruit of learning. Thus the word intellect, if applied to any fruit, becomes like a natural attribute. Knowledge does not come from outside. It lies under intellect as a natural course. It is like water hidden in earth. If a well is dug, water comes out of it and no new thing is poured over it. Similarly there is oil latent in almond seeds and otto in roses. To this effect, God says: When your Lord took out progeny from the children of Adam from their backs and then took witnesses 'Am I not your Lord' they all said: Yes - 7 : 171 Q. This means confession of their souls, not verbal promise by tongue. God says about this matter : If you ask them "Who created you," they would certainly answer "God" (43 : 87Q). In other words, their souls will bear witness about it God says; The natural religion of God upon which He created men (30 : 29Q). In other words, the natural religion of every man is upon a thing that he should have faith in one God and know the natural attribute of each thing. In other words, this attribute is latent in him. So Iman or faith is hidden in the heart of every man.

Viewed from this angle, men are of two kinds. To one kind of men Iman was presented but they forgot it and they are unbelievers and to another kind of men who cultivated their souls and remembered it. These people are like those who forgot a thing after remembering it and afterwards it is reminded to them. God says for this : So that they may remember (14 : toQ). that those with understanding may remember (38 : 28Q). Remember the gifts of God upon you and your covenant with Him (5 : 10) I have made the Quran easy for remembrance. Is there any one who will remember it (54 : 17Q)?

Soul is like a horseman and body like a horse. The blindness of the horseman is more serious and harmful than that of the horse. The power of internal insight is more than that of external sight. Thus God said : His soul fulfilled not what he saw-53 : 18Q. And thus I showed Abraham the kingdom of the heavens and earth - 6 : 75Q. The opposite of inner light and insight is blindness. God says : It is not the eyes that are blind but the souls which are in breasts-22:45Q. God says : He who is blind in the world will be also

blind in the hereafter. These secrets were revealed to the Prophet, some through insight and some through sight and both were called sight. He whose insight is not ripe, acquired nothing but husk of religion. These attributes are called intellect.

### INTELLECTUAL DISPARITY OF MEN

As the lands are of several kinds, so also there is disparity of intellect in different individuals by instinct. This disparity of intellect in different individuals is also understood from a tradition. Abdullah-b-Salam narrated that the Prophet at the end of a long sermon described the Throne and stated that the angels asked God : O God, hast Thou created anything greater than the Throne? He said: Yes, intellect. They asked: How great is it? He said : Alas, your intellect cannot grasp it. Can you count the number of sands? They said : No. God said : I have created intellect in different minds as numerous as sands. Some men have been given one grain, some two, some three, some four, some over one Farq, some one Wasq and some more.

This disparity of intellect is found in all its meanings as described above except the second, namely axiomatic knowledge, such as the thing that two are greater than one, that an object cannot remain in two different places at the same time or that a thing cannot be both eternal and originated. Intellect with reference to the three other meanings is subject to disparity. With regard to the fourth meaning of intellect, namely controlling power, disparity of men is clear and evident. For instance the power of control of appetite and sexual passion is different in different individuals even it is different in the same individual at different stage of life. A wise man will be able to overcome appetite more easily than an ignorant and illiterate man. A young man may fail to overcome sexual appetite but when he grows old, he is able to do it.

The disparity is also due to the differences in knowledge of a subject. Thus a man having special knowledge of medicines may refrain from some harmful foods while a lay man fails to do that simply because he lacks in medical knowledge. Similarly a learned man is more competent to give up sin than an ignorant man.

## **CHAPTER II**

### **SECTION 1**

#### **FOUNDATION OF BELIEF**

Praise be to God, the Creator, the First, the Last, the Doer of whatever. He wills, who guides His servants towards the true path, who makes Himself known to men that He exists by Himself without any partner, He is single without any associate, the Eternal without any before Him and without any beginning, the Everlasting without any end. He is the First, the Last, the External and the Internal, the Al-Knowing. The following beliefs about God is necessary.

(1) **To believe in His Transcendence.** He is without body and form, free of restriction, limitation and resemblance, not divisible. Nothing is like Him and He is not like anything. He is not limited by measure, space and time. He is free from diligence, rest and change. Everything is in His grasp. He is above Arsh, above heaven and above everything. He is nevertheless below the deepest depth. Yet He is near, very close to a thing, nearest to the jugular vein of a man. He is not in anything and nothing is in Him. He is beyond space and beyond time. He is now as He was before. He expresses Himself through. His creatures and not by existence. He is free from change, increase or decrease.

(2) **To believe in His power and existence.** He is Everliving, Al- powerful, Almighty, the great Destroyer. He is free from faults and failures, slumber, sleep, disease, death. He is the Lord of the entire universe, angles and of everything. The heavens are rolled in His hands. He is unique in creation and unrivalled in ever new creations. He fixed the provision and death of created being and nothing can escape from His power. His power and might are above counting.

(3) **To believe in His Knowledge.** His knowledge is without limit and He knows everything. Whatever happens between the deepest abyss of the earth to the highest heaven is within His knowledge. The smallest atom in the earth or in heaven is not outside. His knowledge. He knows the creeping of an ant and on a solid stone in intense dark night or in the movement of a mote in the air. Everything open and secret is within His knowledge : Every thought in mind, every contrivance of the devil and every

thought good or bad is within His knowledge. His knowledge is eternal and unlimited without any increase or decrease and without any defect.

**(4) To believe in His will.** Nothing comes into being small or great, good or evil, benefitting or not benefitting, faith or infidelity, known or unknown, profit or loss, sin or virtue without His order, power and will. What He will comes into being. What He does not will comes not into being. Not a glance of the eye, not a stray sudden thought in mind is outside His will. He does what He wills. There is none to rescind His command, there is no obstacle to it. There is no refuge of one who is disobedient to him. There is none to follow His command without His will. If mankind, jinn, angels and devil want to remove an atom from its proper place, they won't be able to do it without His will. His will lies naturally in His attributes which are unlimited. There is no precedence or subsequence of any event from its appointed time.

**(5) To believe in His hearing and sight.** He hears and sees. His hearing and sight are all pervading. Nothing however scanty can escape His hearing and nothing however subtle can go from His sight. Distance is no bar to His hearing and seeing, rather distance and nearness are all equal to Him. Darkness can not obstruct His sight. He sees without eyes, catches without hand and creates without instrument. His attributes are not like those of the created beings as His being is not like that of the created.

**(6) To believe in His words.** God speaks without sound. It is eternal, ancient and self-existing unlike the talks of the created. His talk is without sound. It has got no connection with circulation of air. It does not take the help of words and languages through the movement of lips. The Quran, the Bible, the Gospel and Psalms are His created books to His Prophets. The Quran is recited by tongue, written in papers and preserved in heart, nevertheless it is eternal existing with the eternity of God. Hazrat Moses heard His words without sound and language and the righteous will see Him in the hereafter without body and space.

**(7) To believe in His actions.** There is no creator of actions except He and nobody is outside His judgment. He created everything in its best of make and form and no other form is

better that in. He is wise in His actions and just in His judgments. His justice is not comparable to that of men. Whatever exists in the world, men, jinn, angels devils, heaven, earth, animals, plants, inanimate things comes out of nothing but by His power. He existed in eternity by Himself and there was nothing along with Him. Tereafter He originated creations not because of His necessity. He has got no fatigue or languor. Whatever He does is from a sense of justice, not of oppression or injustice. Obedience to Him is binding on all His creatures and He expressed it through His Prophets. He gave them miracles and conveyed His injunctions and prohibitions through them.

**(8) To believe in the other words.** It is to attest to the prophethood of Muhammad. God sent the unlettered Quraishite Prophet Mahammad as an apostle to all the Arabs and non-Arabs, to the jinn and men and by his law he abrogated all other laws. He gave him superiority to all other Prophets and made him leader of mankind and did not make complete any faith with the words of Tauhid till it was followed by the attestation that Muhammad is His servant and apostle. He made compusolory to believe whatever he said about this world and the next world. He does not accept the faith of a man unless he believes in these articles of faith along with the following.

**(a) To believe in Munkar and Nakir.** They are two terrible angles. They will make the dead one sit up with his soul and body and ask him about his religion and his Prophet. This is the first examination after death. **(b) To believe in the punishment of grave as true.** **(c) to, believe in the Balance with two scales and a tongue the magnitude of which is like the stages of heaven and earth.** Therewith the actions of men will be weighed. The weight would be like a mote or mustard seed to establish exact justice. **(d) To believe in the Bridge.** It is a bridge stretched ever Hell, sharper than the edge of the sword and thinner than a hair. The feet of the unbelievers will slip and they will fall down into Hell. The feet of the believers will be firm upon it by the Grace of God and so they will cross it to paradise. **(e) To believe in the Fountain.** It is a fountain of the Prophet. The believers will take drink from it and enter paradise after crossing the bridge. Whoever will drink therefrom once will never be thirsty. Its water will be whiter than milk and sweeter than honey. There will be so many pitchers around like so many stars in firmament.

(f) To believe in the judgment. Some will render little account, some great and some will enter paradise without account. They will be in the neighborhood of God. Those who believe in Tauhid will come out of Hell after their due punishment in Hell. (g) To believe in the intercession of the Prophets then the learned, then the martyrs, then the rest of the believers. They will have the right of intercession in proportion to their ranks to God. (h) To believe in the goodness of the companions, first of Abu Bakr, then of Omar, then of Osman and then of Ali. You will have good idea about them and praise them as God and His Apostle praised them.

### EXCELLENCE OF BELIEF

What has been said above about belief is applicable to a boy in his early years in order that he may commit them to memory. Its meaning will be gradually unfolded to him. The first duty of a boy is to commit them to memory, then to understand them and then to believe them and then to know them as certain and sure. It comes to his mind as a matter of course without proof. The root of faith of the ordinary people is Taqlid or blind belief on authority. True it is that the belief which is based on authority, is not free from some weakness, but when it is certain and sure, it becomes perfect. To achieve this end, one should not resort to scholastic theology but to reading the Quran, Tafsir and Hadis and to understand their meaning because in that case the light of divine service appears in him, and the advices of the pious, their company, their character and conduct, their God-fear and their asceticism spread effect in his mind. Instruction to the boy is like the sowing of seed in his heart. The above actions are like the serving of water and tending the seed. It grows, becomes strong and thrives in to a tree and its root becomes strong and firm and its branches rise high. The boy should also be guarded against argumentation and speculation as their harms are greater than their benefits. To make faith strong by argumentation is like striking a tree with an iron matter. To teach by proof is one thing and to see proof by eyes is another thing. If the boy wants to be included within the travellers of the hereafter with Taufiq or God's grace as his friend, the doors of guidance are opened up for him till he remains engaged in actions attached to God-fear and restrains himself from passions and lusts making efforts in discipline and self mortification. Owing to these efforts, a light



from God falls in his heart as God says: Whose strives for Us, We shall guide them in our paths, for God in assuredly with those who do right —29:69Q. That is the most valuable jewel and the ultimate goal of the saints and favourites of God. That is the secret matter which rested in the breast of Hazrat Abu Bakr and for which he was superior to all others. The expression of this secrecy has got different stages. It will be open to one in proportion to ones efforts and strivings and the more one makes his soul clean and pure. It is like the learning of the mysteries of medicines, jurisprudence and other science. They differ in proportion to the differences of intellect and knowledge. As there is no limit to these stages, there is also no limit to the degrees of secrets.



### SECTION 3

#### PROOF OF BELIEF

Iman or belief is founded upon four pillars, each of which has got ten bases.

(1) **FIRST PILLAR:** It is the knowledge of essence of God and it is established upon ten bases. They are the knowledge and belief that God is existing, eternal, ancient, without form, without body, without length and breadth, without any special direction, occupying no space, object of vision of the next world and He is one without any partner.

(2) **SECOND PILLAR:** It is to have knowledge of His attributes and to believe them. It is founded on ten bases—He is Al- powerful, Al-knowing, living for ever, willing, hearing, seeing, speaking, eternal in words, knowledge and will and free from changes of events.

(3) **THIRD PILLAR:** It is to have knowledge and faith in His works which are established over ten bases. They are that men's actions are created, willed and fixed by God, that He is kind to creatures free from imposing works beyond power of men, that He punishes men, does what He wills, that there is nothing obligatory on Him, that He sent apostles and that our Prophet was helped by miracles and that his prophethood will last till the day of Resurrection.

**(4) FOURTH PILLAR:** It is to believe in the things accepted on authority and it is based on ten things. It is to believe in the truth of Resurrection, questions by Munkar and Nakir, punishment of grave, the Balance, the Bridge, Paradise, Hell, the true Imams, excellence of the companions in accordance with chronological order and qualifications of being an Imam.

### **FIRST PILLAR**

#### **The basic principles of faith for knowledge of God**

**(1) The first basic principle is to have knowledge of the existence of God.** The first light which illumines faith and the first thing to be followed is the Quran and there is no word better than the word of God. God says : Have I not made the earth a couch, mountains its tents? I have created you of two sexes and ordained your sleep for rest. night as a mantle and day for gaining livelihood. I created above you seven solid heavens and placed therein a burning lamp and I sent down waters in abundance from clouds that I might bring forth by it corns and herbs and gardens thick with trees—78:6. God says : In the creation of the heaven and the earth and in the alternation of night and day and in the ships which pass through the sea with what is useful to man and in the rain which God sends down from heaven, giving life by it to the earth after its death and by scattering over all kinds of earth and in the change of the winds and in the clouds that are made to do service between heaven and earth, are signs for those who understand—2:159. God says : Don't you see how God created the seven heavens one over the other, placed therein the moon as a light and the sun as a torch and God caused you to spring forth from the earth like a plant, He will turn you back in to it again and will bring you forth again—71:14 God said : Don't you see the germ of life? Is it you who created it or I? I have decreed death among you and I shall not be overcome to change you forms and create you what you know not—56:58:

It is clear that if he who has got a little intellect and ponders over these verses and looks to the wonderful creations of the heavens and the earth will realise that without a great Designer these workmanships are impossible. The human soul naturally testifies that God exists and that everything is governed by His Laws. For this reason God says : Is there any doubt about God, the Creator of heavens and earth (14 : 11) ? The Prophets were

therefore sent by Him to call the people towards monotheism there is no deity but God'. They were not commanded to say : For us there is one God and for the world another God, because such a thing was inborn in their minds from the time of their births. God said. If you ask them who has created the heavens and the earth they will reply 'God'. God said : Turn your face then towards the true faith, the natural religion whereon God created men—30:30. There fore there are testimonies of the Quran and human nature which are sufficient proofs. All other proofs are unnecessary but still we shall prove by the proof of knowledge that God exists.

### PROOF OF KNOWLEDE

A new thing cannot come into existence without a cause. The world is an originated new thing and it did not come into existence without a cause. That a thing cannot come into existence without a cause is clear, for such a thing belongs to a certain definite time and it also comes to our intellect that it comes at a fixed time without precedence or subsequence, because of the urgency of its fixed time. The world is a new or originated thing. Its proof is found in the fact that it is not free from motion and rest which are the characteritics of every new material thing. Even motion and rest are two new originated things not free from changes. The world and whatever exists in it are originated things. There are three matters in this argument. Firstly, a body is not free from motion and rest. It requires no meditation. Secondly, motion and rest themselves are originated things. Its proof is that one comes after another. It is found in all bodies. What is static can move and what is moving can become static according to the dictates of intellect. If any of the above two things is predominant over the body, it becomes a new event. A new thing is originated because of its emergence an old thing is distant because of its extinction. If the eternity of a thing is established, its extinction is impossible as we shall prove it by the subsistence of the creation. Thirdly, what is not free from changes is an originated or new thing or whatever is not indepedent of originated things is itself originated. Its proof is that if it were not so, the world before every new thing may change which has got no beginning and unless these new things come to nought, the turn for the-present new things to come into being

would never come. But it is impossible for a thing which has no end to come to nought.

Another reason is that if there is no end of the motion of heavenly bodies, three conditions would arise —their numbers would be either odd or even, or both odd and even or neither odd or even. The last two are impossible, as positive and negative are united therein, since the affirmation of one is the negation of another and negation of one is the affirmation of another. They cannot be even, as even number comes odd by the addition of one. That which has no end cannot be even without change. They cannot be odd, because the number becomes even with the addition of one. How can it change into odd when its number has got no end? They cannot be even or odd as it has got no end. From this, it is concluded that the world is not free from changes and therefore it is an originated thing. When it is an originated thing, it requires a Creator to bring it into existence.

(2) **The second basic principle** is the knowledge that God is eternal. He has got no beginning and no end. He is the final of everything and before everything living or dead. Its proof is this. If He were an originated thing and not eternal, He would have need of a Creator who would also have need of a Creator. Thus it would have continued without end. Whatever comes in succession ends in an ancient creator which is the first. For this reason, the Creator is the First and the Last, the Creator of the world and its Fashioner.

(3). **Third basic principle.** It is that God is everlasting without end. He is the first and the last, the open and the secret. When the attribute of eternity has been established, his end becomes impossible. Its proof is this. If He had an end, He would have remained in two conditions, either he would come to nought by Himself or through an opposing annihilating agent. If it is possible for a thing which is self-existing to come to nought, it is also possible for that thing to come into existence. The reason is that if a thing requires a cause to come to existence, it also requires a cause to come to nought. It is not possible that a thing comes to nought after meeting with an opposing agent. If that thing which comes to nought is eternal, how does the form of existence of a thing become? It is not also possible. than an originated thing coming before an eternal thing loses its identity and existence. God is eternal as we have learnt it from previous

discussions. How then did He exist in eternity with His opposite? If the opposite is an originated thing, its existence from eternity is impossible.

(4) **Fourth basic principle.** It is that God is without form not occupying any space and free from space, motion and rest. Its proof is this. Every form occupies a space and moves and stays in it. Body has got motion and rest which are the characteristics of originated things. What is not free from changes is an originated thing. If any form is limited by space and is eternal, it is understood that the substance of the creation of the world is eternal. If a man says that God has got body and occupies space, he commits blunder for using such word and not for its meaning.

(5) **Fifth basic principle.** It is that God is not composed of a body having different substances. When He does not occupy any space, He has got no body as every body is limited by space and composed of different substances. The substances of the body are not free from division, composition, motion, rest, form and quantity. These are the qualities of an originated thing. If it were possible to believe that the Creator of the world has got a body, then it would be possible to attribute divinity of the sun and the moon and other heavenly bodies. If a designer wishes to make a body without the substance of body, he will commit mistake.

(6) **Sixth basic principle.** God has got no length and breadth as these are attributes of a body which is an originated thing. Its Creator existed before it. So how would He enter in a body as He existed by Himself before all originated things and there was nobody along with Him. He is All-knowing, Almighty, Willing creator. These attributes are impossible for a body. He is not like any worldly thing, rather He is ever-living, ever-lasting and nothing is like Him. Where is the similarity of the Creator with the created, the Fashioner with the fashioned? Hence it is impossible that anything is like Him.

(7) **Seventh basic principle.** It is that God is not confined within any direction as he created direction, either above or below, right or left, front or behind. He created two directions for man, one rests on earth called the direction of feet and one above his head. What rests above head is above and what rests below feet is below. To an ant, below the roof, the above portion is it

lower side and the lower side is it upper side; though they are contrary in our case. He created for man two hands, one right hand and another left. Accordingly there is right hand direction and the left hand direction. Then there are front direction and back direction. When direction is an originated thing, how can He be governed by that ? Along with the creation of men, directions have been created. There is nothing above God, because He has got no head and the word 'above' is connected with head. There is nothing below Him as the word 'below' is connected with feet and God has no feet. If He is above the world, there is a direction opposite to it and every opposite thing has got a body like it or similar to it. But God is free from it. He is unique, He is the Designer.

**(8) Eighth basic principle.** It is that God is seated upon His Throne, that is upon power. It is not inconsistent with the attribute of His grandeur and the symptoms of origination and annihilation. This is what is meant by the following verse of the Quran : Then He ascended to heaven and it was then but smoke—41 : 10. It means his dominion and power as the poet said :-

Bishr has gained power in Iraq.  
Without sword and shedding blood.

The people of truth accepted this interpretation as the people of untruth were compelled to accept the interpretation of these words of God : He is with you wherever you are (57:4). This means that He encompasses everything. This is supported by the following Hadis : 'The head of a believer in is with two fingers of the Merciful,' meaning within His power or might. It is also supported by the following Hadis : 'The Black stone is the right hand of God in the earth,' meaning it is established on honour in the earth. If its meaning is taken literally, the result would be impossible. His taking rest on the Throne means this. If it is taken literally, it becomes possible to believe that He has got a body and the Throne is also a body limited by space. It is impossible.

**(9) Ninth basic principle.** It is that although God is free from form, space and direction, He is an object to be seen in the hereafter as He said : On that day shall faces beam with light looking towards their Lord—75 : 22. He is not visible in this world as God said : Vision does not comprehend Him, but He

comprehends vision—6 : 103; also because of the following verse: God addressed Moses saying : You cannot see Me—7 : 139. I don't understand how the Mutazalites hold that God is visible in this world also though Moses could not see Him. Insight is a kind of Kashf and knowledge, and Kashf is more clear than knowledge. When God has got connection with knowledge and not with direction, He has got connection also with insight without any direction. As God sees His creation though not in front, the creation also sees Him though not in front. As it is possible to know Him without modality or form, it is also possible to see Him likewise.

**(10) Tenth basic principle.** It is that God is one without any partner, single without any like. He is unique in every new creations, innovations, and inventions. There is nothing like Him. The Quran says : Had there been any other god therein, they would have gone to ruin—21 : 22. If the first God willed something, the second would have been compelled to him. This means that he would have no supreme power. If the second is to oppose the first, he would be powerful and the first would be weak rather than an almighty God.

## SECOND PILLAR OF FAITH

### God's attributes based on ten principles.

**(1) First basic principle.** It is that God is Almighty as He said: He is powerful over all things—15 : 120. He is truthful as the world is perfect with His designs and well regulated. He who sees a garment of silk of which the weaving and texture are fine and says that it has been made by a dead man or a man who has got no power, would be lacking in natural intellect and is utterly foolish.

**(2) Second basic principle.** It is that whatever exists is within His knowledge and under His control. Even an atom in heaven and earth is not outside His knowledge. He is truthful in all His promises and has got knowledge of everything. This is attested by the verse : Does He not know who has created ? He is subtle, cognisant—77 : 14. Take this proof by your intellect that there is nothing like of what He created with wonderful design. This shows the deep knowledge of the Designer and wonderful intricacies. He is the end of praise and guidance as He described Himself.

(3) **Third basic principle.** It is that God is everliving, because it has been established that He has got knowledge and power and that He has got life. If it were conceived that a powerful and knowing designer is without life, then it is possible also to doubt the lives of animals inspite of their motions and rest. This is height of foolishness.

(4) **Fourth basic principle.** It is that every action happens according to the will of God. In other words every existing thing lives according to His will. He is the original Creator and repeats creations and whatever He will, He does. When every action happens according to His will, the opposite thing also comes into being according to His will. So power leads His will to two different directions.

(5) **Fifth basic principle.** It is that God is hearing and seeing and it is impossible to evade His sight and hearing. He is the bridge of mind and lies secretly in thoughts and reflections. The thinnest sound of the creeping of a black ant on a solid stone in the deep darkest night does not evade His hearing. How will it not be when His sight and hearing are perfect beyond doubt and there is no decrease of this power? How can the power of the created become perfect in relation to the power of God? How can a designer become perfect in relation to the great Designer? How can a portion become equal to one whole?

(6) **Sixth basic principle** It is that God speaks without words and sounds and letters. It does not resemble the speech of other beings. In reality His speech is speech of the mind. Just as speech of mind has got no sound or words, so His speech has got no sound or words. A poet says:-

Speech is of the mind  
Tongue is the vehicle of mind.

He who cannot conceive it is a fool. Pay no attention to one who does not understand that the eternal is that before which nothing existed. Thus in the word 'Bismillah' the word 'B' precedes 'S' and consequently 'S' cannot be eternal. God has got a secret for leading some men astray as He says : There is no guide for one whom God misguides—13 : 33. Whose thinks it impossible that the Prophet Moses heard God's words which had no sound or words, it becomes impossible for him to believe that he will see in the next world such a thing as has got no body



though he understands that a thing can possible by seen which has got no colour, body or size, even though he has not seen such a thing. Similarly conceive of hearing what is applicable to sight. If you understand that God has got knowledge of everything, understand it also that along with His being, He has got attribute of speech. Understand also that all the words represent His speech. If it is possible to conceive of the existence of the seven heavens Paradise and Hell all written in a small piece of paper and that Taqdir of men is preserved in the minutest part of heart and seen with an eyeball without the things existing in the eye ball, it is also possible to conceive of the speech of God as being read with tongue, preserved in mind, written in paper, but the essence of speech does not come down on these things, because if it comes down on paper on account of writing, then the essence of fire would come down on paper on account of its writing and would burn it.

**(7) Seventh basic principle.** It is that the words emanating from God are eternal along with His attributes, since it is impossible that He is subject of change. Rather it is necessary that His attributes should become eternal as His being is eternal. He is without change and without novelty. He exists with His attributes from eternity. What is not free from change is originated. Origination is an attribute of body as it is subject to change and the attribute of body is also subject to change. How can the Creator be sharer with it in the attribute of change? For this it can be said that He is eternal, His words are eternal but our words and sounds are new and originated.

**(8) Eighth basic principle.** It is that His knowledge is eternal. Whatever occurs in His creation is within His knowledge from eternity and not his new knowledge. Whenever any animal is born, His knowledge about it is not new but eternal and ancient. For instance, if I know that Zaid will come at sun-set, his arrival at sun-rise and to welcome him would be owing to that foreknowledge and not for any new knowledge. The eternal knowledge of God should be understood in this way.

**(9) Ninth basic principle.** It is that His will is eternal. His will to make an event at the appointed time has got connection with His eternal knowledge, because if there is rise of a new will, it remains confined to the place of event. If His will rises in another object and not in His being, He cannot will just as you can not

execute an action which is not in yourself. How can you do it when it depends on the will of another which again depends on the will of another and so on to infinity and there is no end of it. If it is possible for a will to come into being without another will, it would be possible for the world to come into being without a will.

(10) **Tenth basic principle.** It is that God is wise by His knowledge, living with His life, mighty with His power, willing with his will, speaking with His words, seeing with His light and hearing. These attributes belong to His eternal attributes. If one says that He is wise without wisdom, his words will be like those of a man who says that he is wealthy without his wealth, learned without his learning and the object of learning. Learning, object of learning and the learned man are inseparable, as murder murderer and one murdered are inseparable. As murder can not be conceived without the killer and one killed a learned man cannot be conceived without learning and an object of learning.

### **THIRD PILLAR OF FAITH**

**Knowledge of the action of God involving ten principles.**

(1) **First basic principle.** It is the knowledge that every event in the world is His action. creation and invention. There is no creator of it except He. He well regulated the creation and gave it its due power and motion. All the actions of His servant are His creations and keep connection with His power, confirming thereby His words—God is the creator of everything—9 : 102. God created you and what you make—37 : 96. Whatever is your conversation, hidden or open, He truly knows the innermost recess of your hearts." "What ! does He not know when He has created, when He is the subtle, the cognisant" He ordered men to take precaution in their actions, words, secret matters and thoughts as He knows the orientation of their actions and gave proof of His knowledge by creating creations. How will He not be the Creator of the actions of men when He has got full power without any decrease? His power is connected with the movements of men. All motions are similar and are connected with power of God. What then would prevent its connection in the case of some actions and would not prevent it in the case of other actions when all are similar? How could animals be independent of the Creator when the wonderful workmanship of spiders, bees and other animals amaze the wisest and intelligent

minds? Who has got power of spaciality in these creations except God? Then animals themselves donot know of the benefits they produce. So they cannot be called the cause of workmanship. Now think that all creations bow down to One who is the Creator of the heavens and the earth.

**(2) Second basic principle.** It is that God being the Creator of the power of men, does not prevent them from doing voluntary actions by way of acquisition, for God created power and the container of power, choice as well as the container of choice. Power is an attribute of a man though it is the creation of God and not acquired by man. Motion is also the creation of God and an attribute of man acquired on the strength of power, because the power with which he was created is his attribute, but motion is connected with the attribute of power and for this reason of connection, it has been named power of motion. The power of motion is not the result of compulsion on any man as he can move according to his will and knows the difference between compulsion and volition. How can this motion be his creation when he does not know the different parts of acquired actions and their numbers? When these two matters are disproved, namely the matter that actions are the result of compulsion and the matter that they are the result of volition, there remains the middle position which is this that actions are voluntary in a fixed manner through power of God by invention and through the power of a man by acquisition. God has no necessity of keeping connection with the container of power in the matter of creation because the power of God is eternal and its connection with the world is eternal.

**(3) Third basic principle.** It is the knowledge that though the actions of man are his acquisitions, they are nevertheless not outside the will of God. Neither a twinkling of an eye, nor a sudden rise of thought in mind in the visible and invisible world occurs except through His order, power and will. Good or evil, benefit or loss, belief or infidelity, knowledge or ignorance, success or failure, guidance or misguidance, sin or virtue, Shirk or Iman come from Him. There is none to reject His command, none to disobey his decree, He guides whom He wishes and misguides whom He wishes. There is none to question Him of what He does, but the people will be questioned (21 : 33). All say : What He' wills occur and what he does not will does not occur.

God says : If God willed, He would have guided all men aright 13:30. Had I wished, I would have given every soul its guidance- 31 : 13. He who thinks that God does not will sins and evils as they are evils and that it is the devil who wills them is cursed. Tell me how a Muslim can deny the supreme rule of God. If the power of a village chief is curtailed, he will think it dishonourable. He will think it derogatory to his position if actions are conducted according to the wishes of his enemy in the village. The result will be that many will be out of his control. Now it is seen that evil deeds are predominant in men. If every sin is done against the will of God, God's helplessness is seen. When it is established that all actions of men are creations of God, it follows that the evil actions are also the result of His will.

Question may be asked how God commands to do what He does not wish and how He prohibits what He wishes. In reply we shall say that command is one thing and will is another thing. Thus if a master beats his slave, the ruler rebukes the master for beating his slave. The master shows reason that his slave does not obey him. As a proof he orders his slave to arrange the bridle of his horse before the ruler though he knows that the slave will not obey it. If he does not order him, his objection before the ruler does not stand and if he wishes that his order should be obeyed it amounts to his murder. It is impossible.

(4) **Fourth basic principle.** It is that God is generous in inflicting trouble on men by His commands. Neither creation, nor imposition of obligations is necessary for Him although the Mutazalites hold that they were necessary for the welfare of men. But this is impossible since He is the only being to enjoin and prohibit. How will it be limited by compulsion? The object of compulsion is one of two things, such a work which if given up will cause harm in future as it is said that it is compulsory on men to obey God who will punish him in the hereafter by the fire of Hell: or it is to avoid such present harm which is injurious as it is said that to drink water for a thirsty man is compulsory so that he may not die. Secondly it is such a work the negation of which seems impossible. Thus it is said that the existence of a thing which is known is necessary because if it does not exist, it becomes an impossibility. If it occurs, knowledge becomes ignorance.

(5) **Fifth basic Principle.** It is that God can inflict on man what is beyond his capacity. It were not possible, it would have been impossible for men to pray for removing it. The people prayed : O our Lord, lay not on us that for which we have no strength-2:246Q. This is against the belief of the Mutazalites.

(6) **Sixth basic Principle.** It is that God is free to punish a man inspite of his virtues and to reward a man inspite of his sins. The Mutazalites hold the contrary view. God has got freedom of actions among His servants and it is impossible that His servants will oppose His freedom. Tyranny means to dispossess a man from his possession but it is impossible in the case of God as He does not dispossess others in view of the fact that the kingdom of heaven and earth is His. It is proved by this. Slaughter of animals is infliction of pain on animals and men. Various tortures inflicted on animals have not been preceded by any offence or crimes committed by the animals. If it is said that these animals would be raised up again and awarded for this which is incumbent upon God, then we would say that every ant killed under feet and every bug crushed would be brought back to life. It would violate the dictates of reason and law as nothing is incumbent upon God.

(7) **Seventh basic Principle.** It is that God does with regard to men what He wills and it is not incumbent on Him to do whatever is good for them. It has already been stated that nothing is compulsory on God but His dealings are not intelligible to men, because there is nobody to question Him what He does but men are subject to questions. The Mutazalites say that it is incumbent upon God to do whatever is salutary for men.

(8) **Eighth basic Principle.** It is that to have knowledge of God and to obey His commands are compulsory on men, not on account of the reason as the Mutazalities say, but on account of Shariat. Shariat declared poisonous serpents beyond death, while reason in realising that what Shariat foretells thinks it possible and urges that precautions should be taken against any possible punishment. But reason itself does not lead to that knowledge of harm. If a man warns by saying : A lion stands behind you, he should at once take to his heels without searching reason.

**(9) Ninth basic Principal.** It is that sending Prophets to men is not impossible. Some say that there had been no use in sending ~~them~~, because reason renders it unnecessary. This is false, because reason does not support the actions which will lead to salvation in the hereafter just as it does not guide them to discuss the medicines which are useful for health. The necessity of Prophets for men is like that of the physicians for men. The integrity of the physicians is known by experience and the truthness of the Prophets is known by miracles.

**(10) Tenth basic Principle.** It is that God sent Muhammed as the last Prophet and as an abrogator of all previous laws of the Jews, Christians and the Sabians and God helped him with open miracles and wonderful signs, such as splitting up the moon into two parts, the praise of the pebbles causing the mute animals to speak, water flowing from his fingers etc. The open miracle with which he guided the Arabs is the Quran, as the beauty of the language throughout the Quran is unparalleled and the Arabs could not surpass it in spite of their eloquence and rhetoric. Though the Prophet was illiterate and did not learn how to read and write, yet God informed him in the Quran about the histories of the previous nations. The informations which he gave about the previous nations in the Quran being an illiterate person, the prophecies he made about the future events and the clue he gave to the unknown things are his miracles. For instance God says : You will enter the sacred mosque if God wills having your heads shaved and your hair short—48:27. The verse : The Romans have been vanquished in a land nearby but after their defeat they will defeat them in a few years—30:1. The object of these verses is to prove the truth of the messenger of God by miracles.

#### **FOURTH PILLARS OF FAITH**

**To believe the Hadis of the Prophet involving  
ten basic Principles**

**(1) First basic Principle.** It is to believe in the Resurrection of the dead and the Day of judgment as in the traditions. It is a settled fact like the beginning of our creation. God said : People say : Who shall give life to bones when they are rotten? Say, He shall give life to them who gave them life at first—36:78. The beginning of creation is the proof of its resurrection. God said : Your creation and your resurrection are like a single soul—31:27.

Resurrection is the second stage of men and is possible like the first stage of creation.

**(2) Second basic Principle.** It is the question of Munkar and Nakir which has been mentioned in traditions and therefore to believe it is compulsory. The second life will be in such a place where he will be questioned. This is possible naturally, as the stillness of the dead man's corpse nor its failure to hear the questions put to it will refute it, because a sleeping man is openly still and dead-like but his soul feels pain and pleasure at that time in dream. Its effect can be seen when he wakes up from sleep. The Prophet used to hear the words of Gabriel and see him but the men surrounding him did not hear his words or see him. As God did not give them such power of sight and hearing, they did not see and hear.

**(3) Third basic Principle.** It is to believe in the punishment of the grave as it has come in Shariat. God said : They will be exposed to Me morning and evening and on the Resurrection Day. The supporters of Pharaoh will be given severe punishment—40:49. This is possible and to believe it is compulsory. Animals have got special organs to feel pains and pleasure even though they are eaten by ferocious animals.

**(4) Fourth basic Principle.** It is to believe that the Balance is true. God said : I will set up just balance on the judgment day—21:48. God said : Those whose balances will be heavy will get salvation, and those whose balance will be light will be losers—7:7.

**(5) Fifth basic Principle.** It is to believe in the Bridge which is spread on the back of Hell, thinner than a hair and sharper than the edge of a sword. God said : Guide them to the bridge of Hell and tell them to wait there, as they will be questioned—27:23. It is possible, because He who makes the birds fly in the horizon can take the people to travel on the Bridge.

**(6) Sixth basic Principle.** It is the belief that Paradise and Hell have been created by God. God said : Vie in haste for pardon of your Lord and a Paradise, vast as the heavens and the earth, prepared for those who fear God—3 : 127. This proves that Paradise and Hell are created.

(7) **Seventh basic Principle.** It is to believe that the rightful Imams after the Prophet are Hazrats Abu Bakr, then Omar, then Osma, and the Ali and that the Prophet's attention was not upon any particular Imam. As to the struggle which took place between Muwayiah and Ali, it was the result of differences of opinion to discover truth by Ijtehad. Hazrat Muwayiah did not do it for leadership. Hazrat Ali considered that the mode of punishment of the murderers of Osman was to be belated as they got relations in the army. Hazrat Muwayiah considered that their arrest was better as their influence might help further blood-shed.

(8) **Eighth basic Principle.** It is to believe the excellence of the companions in accordance with their chronological order in which they succeeded the Prophet and the real excellence is in the sight of God and that it did not come to anybody except to the Holy Prophet. Several verses to that effect in praise of the companions were revealed and there are a number of traditions.

(9) **Ninth basic Principle.** It is to believe that an Imam, in addition to his qualifications of his being a Muslim, mature and intelligent must have five other qualities—(1) he must be a male, (2) he must be a God fearing man, (3) he must be learned, (4) he must be competent, (5) he must belong to the tribe of Quraish as the Prophet said : The leaders are from the Quraish. When these qualities are found in a man, he is fit to become an Imam or ruler provided majority of the people swear allegiance to him. Those who oppose the majority of the people are rebels and it is incumbent to bring them under control.

(10) **Tenth basic Principle.** It is that if a man who is invested with the power of rule is found lacking in God fear and learning and if there is fear of disturbance and trouble in case of his removal, then his rule will stand, because if he is removed, two conditions will arise. (1) Another man will be reinstated in his place or the post will remain vacant. In the first case, the harms which will be caused to the Muslims in general will be greater than the harms of one who has got no God fear and learning in him. The qualities of leadership are for the greater good of the people.

These four pillar involving forty basic principles are the articles of belief. He who believes in these things follows Ahle Sunnat or the people of the ways of the Prophet.



## SECTION 4

## RULES OF ARTICLES OF BELIEF

This section comprises three questions—(1) significance of the words 'Belief' and 'Islam', (2) whether belief increases and decreased, (3) and the meaning of 'belief' according to the early Muslim sages.

(1) **First question.** There is difference of opinion regarding the meanings of Islam and Iman, but there are three questions in that connection—(a) literal meanings of the words (b) their technical meaning in the Quran and traditions and (c) functions of the terms according to jurisprudence.

(a) **Literal meanings.** Iman means belief or confirmation of truth. God said : You have not brought faith in Me—12 : 17, meaning you do not believe Me as true. Islam means submission and surrender and avoidance of unbelief, rebellion and disobedience. Heart is the special seat of Iman or confirmation of truth and tongue is its interpreter. Islam means submission and surrender and confirmation by tongue. The word 'Islam' is more comprehensive and 'Iman' is a special term. Iman is a part of Islam. Iman is Islam. but every Iman is not Islam.

(b) **The second question** relates to interpretation of the words Iman and Islam. Shariat used the words in three different ways both (a) in one meaning, (b) in two meanings, or (c) in two meanings mixed together. (a) The one meaning is supported by the verse : I have taken out the believers who were in the city and I did not find in it but only one house of Muslims—51 : 35. In fact there was only one family of Muslims. God said : O my people, if you believe God, then put your trust in Him if you are Muslim—10:84. The Prophet said : Islam is built upon five pillars. He answered it when questioned about Iman. (b) As to the two meanings of the words, God said : The desert Arabs say : We have believed. Say, you have not believed, but say : We have accepted Islam—49:14. This shows that they surrendered outwardly. Gabriel once asked the Prophet : What is Iman and what is Islam ? The Prophet replied in two different meanings. These meanings are mixed together. Islam is the work of mind, words and actions. while Iman is an action of mind or to confirm truth by mind.

(c) the third meaning relates to rules of Shariat which governs the two terms : One relates to the hereafter and another to this world. The former is to bring out men from Hell fire and not allow them to remain there forever. The Prophet said : Whose has in his heart the belief to the weight of an atom will be brought out of Hellfire. What sort of Iman is this ? Some say it is inward belief and some say it is verbal confession. Some say it is actions according to Islam. It is again said that he who combines in himself all these three elements will be taken out of Hell. With regard to the second element, a man will also be taken out of Hell although he committed some major sins. He is called Fasiq or a great sinner. The third element is confirmation of faith by mind and attestation by tongue but not followed by action. Regarding confirmation of truth by mind at death before verbal confession by tongue, such a man also will be taken out of Hell as the Prophet said: He who has an atom of belief in his heart will be taken out of Hell. Regarding verbal confession by tongue of Kaleima Shadadat but not confirmation by mind, there is no doubt that such a person will remain forever in Hell.

(2) **Second question.** Iman is subject to increase and decrease. It increases by good deeds and decreases by evil deeds. There is existence of a thing which has got increase or decrease and nothing grows or diminishes of itself. So there is existence of Iman which increases by good deeds and decreases by evil deeds. God says : He increased their belief God says : In order to increase their belief along with their belief. The Prophet said : Belief increases and decreases. This law is applicable to every attribute of mind. Mind appertains to the unseen spiritual world and the actions of organs appertain to this world. There is subtle tie between these two worlds and some men think that the two worlds are the same. He who has seen both the worlds perceived the real nature of things. This is the first meaning. Regarding the second meaning of increase and decrease of belief, the Prophet said : Belief has got more than seventy branches. He also said : When a fornicator fornicates, he ceases to be a believer at the time. So there is action along with belief which shows that it increases and decreases. Regarding its third meaning, it is sure and certain belief which can be seen by Kashf, expansion of breast and deep insight. Mind is not satisfied till it has got faith like the fact that two is more than one, that fire burns and that the world is created. So this is the highest stage of belief after increase.

(3) **Third question** It is with regard to the answer I am a believer if God wills' on a question put to one—"Are you a believer"? The reply should not be "I am a true believer or I am a believer to God". These qualifications are correct or put forward for four reasons, two of them come from doubt and two do not come from doubt. The first reason which does not come from doubt is the care taken for fear of showing oneself pure. God says: Don't impute purity to yourself. God says: Have you not seen those who hold themselves to be righteous 4 : 52? A certain wise man was asked: What is detestable talk? He said: To praise oneself. The second reason for the use of these qualifications is courtesy and to entrust all actions to the will of God. God says, by way of instruction to the Prophet (18 : 23): Don't say of anything: 'I will do it tomorrow' without saying if God wills.' The third meaning keeps connection with doubt when one says: I am a true believer if God wills. There is doubt whether the man is a perfect believer because God said: True believers are those only who believe in God and His Apostle and afterwards do not doubt and who fight with their lives and properties for the cause of God. These are the truthful—94 : 15. It has been expressed also in verses—2 : 172, 58:12, 57 : 10. The Prophet said: Belief has got seventy branches. The fourth reason arises also from doubt. It is the fear of bad end, for no one knows what will be his end, good or bad.

These are therefore the different reasons for qualifying answer to the question: Are you a believer?

## **CHAPTER III**

### **MYSTERIES OF CLEANLINESS**

The Holy Prophet said : Religion is founded on cleanliness. He said : Cleanliness is the key to prayer. God said : Therein there are men who love purity and God loves the pure—9:109. The Prophet said : Cleanliness is one half of belief. God said : God desires to make you clean and to complete His favours on you—5:7.

Those who possess insight understand by these sayings that the most important thing is the purification of the heart. If the tradition 'cleanliness is one half of faith' is limited only to the external cleanliness of physical organs by water and not also to the purification of the heart which may entertain evil designs and thoughts, its meaning then will be distant and it is impossible.

#### **PURITY HAS GOT FOUR STAGES**

(1) The first stage is the purification of the external organs from excrements and filths. (2) The second stage is the purification of the bodily organs from sins and faults (3) The third stage is the purification of the heart from evil traits and evil vices. (4) The fourth stage is the purifications of the innerself from everything except God. This is the stage of the Prophets and the saints. Every item of cleanliness is half of action, because the object of the actions is the glorification and greatness of God. In reality God's knowledge is not attained unless the heart is purified of all things other than God. For this reason, God said : Say 'God' then leave them to play in the useless falks—6:91. There can be no two things in mind at the same time and God also has not created two minds in the same man. The object of the actions is to adorn the mind with praiseworthy qualities and religious firm faith. It is well known that the mind will not be adorned with those qualities till the blameworthy evils and false faith reign in it.

To purify the mind from these evils comprises half of its actions and the first half is pre-requisite for the second. In this sense, purity is said to be half of belief. So to purify the bodily limbs from the prohibited things is the first half and to strengthen it with religious acts is its second half. These are the stages of

belief and every stage has got its rank. Nobody will attain a higher stage unless he first goes through the lower one. He can attain real purity of heart till he purifies it from the blameworthy vices and adorn it with the praiseworthy qualities. He can't purify the heart till he purifies his organs from prohibited things and makes it firm with religious acts. The more honourable is the object, the more difficult is the attainment of that object. The longer is the road that leads to it, the greater are the obstacles. Don't think that this can be attained with ease and without efforts. He who is blind to these stages of purity will not understand the above mentioned four stages. He will understand the lowest stage of cleanliness. It is like the outer husk of a crop or like skull in relation to brain. He understands that the outer cleanliness is the desired object and makes exaggeration in it and spends much time and wealth in abstention (Istinja), in cleanliness of cloth, body and in the use of water and thinks that the noble purity comprises these outward and external cleanliness. The early Muslims concentrated their entire attention and energies on the purification of their hearts and were lenient in their outward cleanliness. Even Hazrat Omar, being placed in a high position, made abtution with the water from a jar which belonged to a Christian woman. The companions were accustomed not to wash their hands after eating from the remains of fat and food but to wipe them out against the arches of their feet and regarded the use of soap as innovation. They used to say prayer kneeling and prostrating directly on the ground in the mosque and walk barefooted on the roads. They used to use pebbles after calls of nature.

Abu Hurairah and some inmates of Suffa said : We ate meal and when the prayer time came, we wiped our fingers against the pebbles and proceeded to say prayer. Hazrat Omar said : We did not know the use of soap at the time of the Prophet and the hollows of our feet were, our towels. It is said that the first four innovations after the Prophet were the use of sieves, soap, tables and eating to satiety. The efforts of the companions were towards the purification of the heart to the extent that some one among them said : It is better to say prayer with shoes than without shoes because when the Prophet took off his shoes with uncleanness at the advent of Gabriel, the companions also took off their shoes. He told them: Why have you taken off your shoes? One of them named Nakhyi said : Perhaps someone in need may pass by and

take these shoes. In fact, they walked barefooted, sat on the mud and sand, prayed directly on the floors of the mosque. They used to eat bread of coarse wheat which the animals trod with their feet and sometimes polluted with their urine. They made no efforts to avoid small impurities.

These things have now changed. The people termed cleanliness for ironed cloth and say that it is the foundation of religion. One group spend most of their times in beautifying their bodies just like a new bride but their minds are full of evil thoughts, pride, self conceit, ignorance, show and hypocrisy. He who cleanses with-stones after calls of nature, walks barefooted in mud, prays in mosque on the floor, walks on the rugs without leather over shoes or makes ablution with water belonging to an old woman, is attacked furiously and he is termed as impure.

The following are three matters of external purity—(1) purification from impurities, (2) purification of the body from excrements and (3) purification from bodily growths. such as pairing of nails, cutting off hairs, circumcision, removal of the hairs of pubes and the like.

## SECTION 1

### PURIFICATION FROM IMPURITIES

There are three matters in this, the things to be removed, the means of removal and the meaning of removal. That which shall have to be removed is of three kinds inanimate objects, animate objects and parts of animate objects. As to inanimate objects, all are pure except wine and intoxicating things. As to animate objects, all except dogs and pigs and their young ones are pure. when an animal dies, it becomes impure except five-locusts, fish, worms in foodstuffs, dead animals which have no flowing blood like flies, beetles and the like. As to purity from inanimate objects, it is of two kinds, the first is what is cut off from an animal and its law is the same as that of dead bodies. Hair is not impure. Bones, however, become impure after death. The second is what is changed after entering into body. They are all impure. What emits from the body not after change is pure, such as sweat and tear. Things which have a fixed seat and are subject to change are impure. such as saliva, mucus of nose except the seed of life like

semen, eggs. Blood, pus, feces, urine are impure. Nothing is exempted of these impurities except five things (1) the remains of odour after absterion with pebbles are exempted, (2) whatever cannot be avoided, such as mud in the streets and the dust of dung inspite of their impurity is exempted, (3) what is attached to the leather socks of impurities of the streets is exempted after it has been wiped against earth. (4) the blood of fleas and the like little or much on shirt is exempted except when it goes beyond the ordinary limits. (5) and the blood of itches and pimples is exempted.

### THE MEANS OF REMOVAL OF IMPURITIES

The means of removal of impurities are either condensed or liquid things. The condensed or solid things are pebbles of absterion. Pebble purifies it if it is itself pure and dried. It should be hard, pure, dry and free from illegality. Liquid thing is water with which impurities are cleansed. Only pure water can remove impurities. The water, when mixed with impure thing and changing not its colour is pure, but if its colour taste and adour are changed, it becomes impure. The Prophet said : When water is sufficient to fill two pitchers, it carries no impurities, if less, it carries impurities and does not remain pure. This is applicable in case of stagnant water. If flowing water mixes with impure things and does not remain pure. This is applicable in case of stagnant water. If flowing water mixes with impure things and becomes changed, it becomes them impure.

Some incidents together with urgent need and necessity strengthen the belief that only change in water was taken into consideration by the Prophet. The following words of the Prophet support it : Water was created pure and nothing makes it impure except that which changes its colour, taste and smell.

**MANNER TO REMOVE IMPURITIES:** If the impurity is not a matter of touch, it is sufficient to run water over all its parts. If the impurity is physical, it should be removed. If its taste remains, it indicates the persistence of the physical matter. The same is true of the persistence of colour. If it sticks, it is exempted provided it is thoroughly rubbed. If taste persists, the persistence of its physical matter is perceived.

## SECTION 2

### PURIFICATION OF BODY FROM EXCREMENTS

It comprises abstersion, ablution, bath and purifiacion with sand. We are now stating the manner of their performance in the prescribed order. The following are the rules of answering the calls of nature. If one is pressed by calls of nature, he should go from the view of men and take shelter behind something. He should not uncover his private parts before he sits down and should not face or keep back Ka'ba sun or moon but there is no harm when he is within a room. He should not sit in a meeting place of the people, urinate in stagnant water, under a fruit tree, or in a hard surface and windy place, He should sit on his left leg. When entering a room, he should advance his left leg first and then his right leg and should not urinate while standing. Hazrat Omar said : While I was urinating standing, the Prophet told me : O Omar, don't pass urine standing. Hazrat Ibnul Mobarak said : There is no harm in urinating in abathroom if the water goes out flowing. The Prophet said : Let nobody among you urinate in a bathroom and then make ablution as many machinations come from it. None should take with him anything which contains the name of God or His Apostle. On entering room, he should say : I seek refuge to God from the accursed devil, the filthy, they impure, the abominable, the pernicious. On leaving it, he should say : All prise is due to God who has removed from me what was harmful to me and left for me what is useful. Before sitting, he should take pebbles with him. He should not wash his private part with water in the first place. He should take utmost pains in cleansing his penis from urine by shalking it to and for three times. Hazrat Salman said : The Prophet taught us everything even how to cleanse after calls of nature. He prohibited us to clear with bone, or dung or face the Ka'ba.

### MANNER OF ABSTERSION

He will perform abstersion with three stones. If the orifice is cleansed there with, it is good and if not more stones may be used. The Prophet said : Let one who uses stones use odd numbers. He shall take stones in his left hand, place it in the fore part of his orifice and run it over with horizontal and circular motions to the rear part. Thus it will continue from the rear part to the fore part. Taking the third stone, he should run it around



the orifice. He should then move to another place and perform the act of abstersion with water. At the end of abstersion, he should say : O my God, purify my heart from hypocrisy and make my private part pure from indecencies. he should then wipe his hand against earth or wall till odour is removed therefrom. The use of stones and water are both desirable. It is related that when God revealed the verse (9 : 109) : "Therein are men who love purity and God loves the pure," the Apostle of God said to the people of Quba : What is the purity for which God has praised you ? They said : We are accustomed to use both stones and water after calls of nature.

### MANNER OF ABLUTION

He shall commence with the use of tooth stick. The Prophet said : Your mouths are the pathways of the Quran. Cleanse them therefore with stick. The Prophet said : Prayer after the use of tooth stick is better than prayer without its use by seventy five times. He said : Had it not been difficult for my followers, I would have ordered them to use tooth stick before every prayer. He said : Why should I not see you with yellow teeth ? The Prophet was accustomed to use tooth stick several times every night. Hazrat Ibn Abbas said : The Prophet has so repeatedly commanded us to use tooth stick that we thought that soon a revelation would come for its use. The Prophet said : Use tooth stick, as it purifies the mouth and please God. Hazrat Ali said : Use of tooth stick increases memory and removes phlegm. The companion of the Prophet used to keep tooth stick in their ears even at the time of journey.

It is desirable to use the tooth-stick before every prayer and every ablution, before and after sleep, after eating anything of unpleasant smell. After the use of tooth-stick face the Ka'ba for ablution and then say : In the name of God, the Merciful, the most Compassionate. The Prophet said : There is no ablution for one who does not take the name of God, that is complete ablution. He should then wash his hands three times and should say : O God, I ask Three for luck and blessing and seek refuge to thee against ill-luck and destruction. He shall rinse his mouth thrice with water and say afterwards : O God, help me to read Thy Book and glorify Thy name. Then he shall take up water and cleanse his nose thrice and say : O God. grant me to enjoy the fragrance of paradise while Thou art pleased to promise it with me. At the time

of throwing dust from nose, he should say : I seek refuge to These from the stench of Hell and from the evil of the world. He will then wash his face thrice from ear to ear and from flat portion of head to the fore part of the chin. As he washes his face, he should say : O God, make my face white and bright with Thy light on the day when Thou will make the faces of Thy friends bright. He should then wash his arms upto the elbows three times. The believers will come on the Resurrection Day with brightness on their foreheads, wrists and ankles from the effect of ablution. The Prophet said : Whose is able to cleanse the fore part of his head, let him do so. He should then wipe his head by soaking his hands in water. Thrice he should do it and say : O God, cover me with Thy mercy and shower upon me Thy blessings. He shall then wipe his ears both outside and inside with fresh water thrice. He should then wipe his neck with fresh water because the Prophet said : Wiping the neck from behind will save one from breach of trust on the Resurrection Day. Then he should wash his right foot thrice and left foot thrice. When he will finish ablution thus, he should raise his head towards the sky and say : I testify that there is no deity but God. He is one and there is no partner for Him. I testify also that Muhammad is the servant and Apostle of God.

There are several undesirable things in ablution—to wash each limb more than three times. The Prophet said : Whoever goes beyond three times transgresses. He said : soon there will appear among my people those who will exaggerate in ablution and invocation.

**EXCELLENCE OF ABLUTION:** The Prophet said : Whoever makes ablution well and prays two rak'ats of prayer in such a way that nothing of the world occurs in his mind, goes out of his sins in such a manner that he comes out as it were from the womb of his mother. The Prophet said : Should I not inform you what atones sins and raises ranks ?—performing ablution in distress, to step towards the mosques and to wait for the next prayer after a prayer. This the "bond". He repeated it three times. The Prophet said after washing each limb: God does not accept prayer except this ablution. He performed ablution after pouring water twice on each limb and said : God will reward him twice. He performed ablution of each limb thrice said : This is the abluation of the

Prophets before me and of Abraham. The Prophet said : Whose remembers God at the time of his ablution, God purifies his whole body and he who does not remember God, is not purified except those places where the water was applied. The Prophet said : Whose makes ablution after ablution, ten merits are recorded for him. The Prophet said : Ablution after ablution is like a light. The Prophet said : When a Muslim in ablution rinses his mouth, the sins come out of his mouth. When he blows his nose, the sins come out of his nose. When he washes his face, the sins fall down from his face, even from his eye brows. When he washes his two hands, the sins fall down from his two hands, even from beneath his finger-nails, when he wipes his head, the sins come out of his head, even from his two ears. When he washes his feet, the sins come out of his feet, even from beneath his toes. Then he goes to the mosque and prays. Those become additional. There is in another tradition : One who makes ablution is like a fasting man. The Prophet said. Whose performs ablution well and then says looking to the sky : I testify that there is no deity but God and He has no associate and I testify that Muhammad is the Apostle of God, eight gates of Paradise are opened up for him and he will enter therein through whichever gate he wishes.

### MANNER OF BATH

One shall place the vessel with water to his right and then after taking the name of God wash his hands thrice and remove any impurity he has from his body. He shall then perform ablution in the manner already described with the exception of washing of feet. He shall then pour water on his head thrice, over the right side thrice, over his left side thrice. He shall then rub his body in front and back including beard and hairs. He is not required to make ablution after bath provided he has performed it before bath.

Bath is compulsory in four cases, in case of emission of semen, in case of copulation, after masturbation and after child birth. Other baths are sunnat, such as baths on two I'd days, Friday, at the time of Ihram, at the time of waiting at Arafat, at the time of entry into Mecca, on the last three days of pilgrimage, at the farewell circumambulation, at the time of conversion to Islam, after recovery from swoon and after washing a dead body.

### MANNER OF TAYAMMAM

The manner of purification with sand is as follows. If the use of water does harm to a person, if water is not found on search, or if there is danger in reaching the place of water such as fear of ferocious beast or fear of enemies, or if the water is even insufficient to quench thirst, or if the water is in possession of another and the price is high, or if he is ill, or has got wound and water will do harm, then he should wait till the time of compulsory prayer comes. He should then proceed to use pure soil with intention of Tayammam. He should put his right palm over the sandy soil and lift it to his face, wipe it and intend to observe prayer. It should be done only once. Then he shall again place his left palm over the sand and wipe his right hand and then place his right hand to the elbows over the sand and then wipe his left hand up to the elbows. By this Tayammam, only one prayer at a time can be done.

### SECTION 3

#### CLEANSING THE EXTERNAL BODILY GROWTHS AND DISCHARGES

These are of two kinds, the discharges and the wet excretions of the body and bodily growths. These excretions are eight in number.

(1) That which attaches to the hairs of head such as dirt and lice should be removed by washing, combing and the use of ointment. The Prophet used to oil his hairs and comb them on every alternate days and ordered his followers to do the same. The Prophet said : Oil your hairs on every alternate days. He also said : Let one honour his hairs. It means : Keep them clean of filth and arrange them. Once a man came to the Prophet with dishevelled hairs and fuffed beard and he said : Has he got no oil wherewith to arrange his hairs ? Then he said : One of you comes as if he is a devil. (2) Filth which collects in the holes of ears. This filth should carefully be cleansed. (3) Filth in the nose should be removed by inhaling and exhaling. (4) The filth which collects between the teeth and the tip of the tongue should be removed by tooth stick and the rinsing of mouth. (5) Filth which attaches to the beard should be removed and the beard should be combed. There is a well known tradition that the Prophet either at home or

in journey never parted with his tooth stick, comb and mirror. Hazrat Ayesha said that the Prophet said: God loves a man who adorns himself whenever he goes out to meet with his brethren. (6) The filth which collects in finger joints should be removed and the Prophet ordered his followers to cleanse them specially after eating. (7) The filth which collects in nails of fingers should be removed. The Prophet ordered that the manicuring of nails, plucking the hairs of armpits and shaving the pubes should be done once every forty days. Once revelation stopped coming to the Prophet. When Gebrail came to him, he asked him the reason and Gebrail said : How can revelation come to you when you have not cleansed the filth from your knuckles and nails and filth of mouth by toothstick? (8) Filth of the whole body collected through perspiration and dust of path ways should be removed by bath. There is no harm to enter public bath room for that.

## SECOND KIND OF FILTHS -

These are bodily growths and are of eight kinds. (1) **Hairs of head.** There is no harm in shaving the hairs of head for one who desires to be clean and there is no harm in keeping them provided he oils them and keeps arranged and combed. (2) **Hairs of moustache.** The Prophet said : Cut off your moustaches, in another narration, spare your moustaches. In another narration, trim your moustaches and spare your beards. In other words, let your moustaches extend to the upper lip. Shaving of moustaches was never mentioned in the tradition, while trimming so closely as to resemble shaving has been narrated by the companions. There is no harm in leaving the ends of moustaches to hang down. The Prophet said : Cut off your moustache along a tooth stick. The Prophet said : Spear the beard and let it grow. The Prophet said : Do the opposite as the Jews used to spare their moustaches and trim their beards.

(3) **Hairs of armpits** should be removed once every forty days either by plucking or by shaving (4) **Hairs of pubes** should be removed once every forty days either by shaving or by the use of a depilatory. (5) **Nails** should be manicured because of their ugly appearances and also because of the dirt which collects underneath them. The Prophet said : O Abu Hurairah, manicure your nails as the devil sits therein when they are long. (6—7) **Navel cord and foreskin of genital organ.** The navel cord is cut off at the time of birth of a child. The Prophet said : Circumcision

is sunnat for a male and meritorious for a female. Excess should be avoided in the case of a female. The Prophet said to Omme Atiyyah : O Omme Atiyyah, be moderae in circumcision and cut off only a small portion of clitoris, for it is better to preserve femininity and more welcome to masculinity. (8) **Length of beard.** There are differences of opinion regarding the length of the beard. Some say that it is to be kept up to the grip and there is no harm in cutting beyond the grip. Hazrat Omar and some Tabeyins used to do it. Hasan Basari and Qatadah said that to spare it to grow long is better as the Prophet said : Spare your beards. It has been said that the bigger the beard, the smaller the intellect.

There are ten undesirable practices regarding beard. These are dyeing the beard black, bleaching it with sulphur, plucking it, plucking the grey hairs, trimming it, augmenting its size, keeping it dishevelled, combing it for show of people, making it black for show of youth, making it grey to attract honour and dyeing it red or yellow. Dyeing it with black colour is prohibited as the Prophet said : The best of your youths is he who follows the old among you and the worst of your old is he who follows the youth among you. The Prophet said : Black dye is the sign of the inmates of Hell. The first man who used black dye was Pharaoh. The Prophet said : There will appear in latter ages people who will dye their beards black like the peak of pigeons. They will not get the fragranc eof Paradise. Dyeing the beard yellow or red is permitted. The Prophet said : Yellow is the colour with which the Muslims dye their beards and red is the colour with which the believers dye their beards. Henna can be used for red dye and saffron and phillyrea for yellow dye. Bleaching the beard with sulphur to give the appearance of advanced age to attract veneration and to have their testimony accepted is undesirable. To shave beard is Makruh or undesirable. So also plucking grey hair because the Prophet prohibitted it as it is a light for a believer.

## **CHAPTER IV**

### **PRAYER**

Prayer is the pillar of religion and safeguard and root of religious belief the chief of religious actions. The chapter is divided into seven sections.

#### **SECTION 1**

#### **EXCELLENCE OF PRAYER**

**EXCELLENCE OF AZAN:** The Prophet said : Three persons will remain on the Resurrection Day on the mountain of black musk. They will have no fear of account and they will have no anxiety till they become free from what is near men. (1) One who recites the Quran to seek the pleasure of God and leads the prayer of the people who remain pleased with him. (2) One who proclaims Azan in a mosque for pleasure of God and call the people towards the path of God. (3) One who is given trouble in the world regarding his livelihood but does not give up the actions of the next world in searching it. The Prophet said : If a man, jinn or anything hears the Azan of a Muazzen, he will testify for him on the Resurrection day. The Prophet said : The hand of the Merciful remains on the head of a Muazzen till he finishes his Azan. God says : If a man calls towards God and does good, who is better than him in preaching ? This was 'revealed regarding a Muazzen. The Prophet said : When you hear Azan, say what Muazzen says. Say at the time of Haia-alas-salat "There is no might; and strength except through God." When he says : prayer has begun, say 'May God establish the prayer and keep its tongue so long as the heaven and earth exist. When at the time of Fajr prayer it is recited 'prayer is better then sleep', say 'you have spoken the truth, you have spoken good and given admonition,' Say when the Azan is finished : O God, Lord of this perfect invitation and ever living prayer, grant position, means and honour to Muhammad and raise him up to the of glory which Thou hast promised him."

### EXCELLENCE OF COMPUSLORY PRAYER

**God says:** Prayer is compulsory on the believers at the appointed times. The Prophet said : God has made compulsory for His servants prayer for five times. If a man observes them and does not leave anything out of their duties, there is covenant for him from God that He will admit him in paradise. If a man does not observe them, there is no covenant from God for him. If He wishes, He may punish him and if He wishes, He may admit him in paradise. The Prophet said : Prayer five times is like a flowing canal of pure water by the side of one's houes. He takes bath five times daily in it. Will you see any impurity in his body ? They said : No. The Prophet said : As water removes impurities, so prayer for five times removes sins. The Prophet said: Prayer for five times expiates the sins of a man till he does not commit major sins. The Prophet said : The distinction between us and the hypocrites is our presence at morning and night prayers and their absence at these two prayers. The Prophet said : If a man meets God after destroying his prayer. God will not look towards his virtues. The Prophet said : Prayer is the pillar of religion. He who gives it up destroys the pillar. The Prophet was once asked : Which action is best ? He said : To pray at the appointed times. The Prophet said : If a man protects his prayer for five times with full ablution and at appointed times, these will be proof and light for him on the Resurrection Day. He who destroys his prayer will rise with Pharaoh and Haman.

**The Prophet said:** Prayer is a key to paradise. He said : God has not made anything compulsory dear to Him for this servants after Tauhid than prayer. Had there been anything better than it, he would have fixed it for the angels. They took from Him the organs of prayer. Some make bow, some prostrate, some stand, some sit. The Prophet said : He who gives up prayer intentionally becomes an infidel. In other words, he becomes near coming out of faith as his firm tie becomes loose and his pillar falls down just as when a man comes near a town it is said that he has reached the town and entered it. The Prophet said : He who give up prayer intentionally, becomes free from the covenant of Muhammad. The Prophet said : O Abu Hurairah, enjoin on the members of your family to pray as you can't conceive wherefrom God will supply you provision.



**EXCELLENCE OF FULFILLING THE DUTIES OF PRAYER:**

The Prophet said: Compulsory prayer is like a scale. He who measures out in full takes full. The Prophet said : If two men of my followers stand in prayer, it seems that their prostrations are the same but the spirit of their prayer is like the distance of the heaven and earth. He hinted at their God-fear. The Prophet said : God will not look to a man on the Resurrection Day who does not make his backbone erect between his bow and prostration. The Prophet said : If a man turns his face towards another direction in prayer, God will turn his face in to that of an ass. The Prophet said : If a man says prayer at its appointed time, establishes ablution, makes his bow and prostration perfect and has got God fear, it will become bright and rise upwards and say : May God guard you as you have guarded me. If a man does not pray at its appointed time, does not make ablution well and does not make perfect his ruku and prostration and God fear, it will become dark and rise upwards and say : May God destroy you as you have destroyed me. God will keep it folded as old cloth is kept folded. The Prophet said : The word thief applies to one who steals in prayer.

**EXCELLENCE OF PRAYING  
IN CONGERGATION**

The Prophet said : The rewards of a prayer in congregation is twenty seven times more than the prayer said alone. The Prophet did not see once some persons joining prayer in congregation and said : I wished that I should give order to some one to lead the prayer and oppose those who have not joined in prayer and burn their houses. In another narration : I oppose those persons who do not pray in congregation and order that their houses should be burnt with fuel. If a man among them had known what rewards there are in night prayer, he would have surely been present at night prayer. There is in Hadis : He who remains at night prayer. There is in Hadis : He who remains at night prayer prayed as it were half the night. He who remains present in the morning prayer prayed as it were the whole night. The Prophet said : He who prays a prayer in congregation fills up his neck with divine service. Hazrat Sayeed-b-Musayyeb said : I reached the mosque before Azan for 20 years consequitively. The sage Waseh said : I want three things in the world (1) such a brother who will keep me straight if I become crooked, (2) such

livelihood as can be earned without begging and (3) such a prayer in congregation of which the faults are forgiven to me and excellence is written for me. Hazrat Ibn Abbas said : He who does not respond to Azan does not hope for good and no good is expected from him. The Prophet said : If a man prays in congregation for forty days and does and lose even Takbir, God writes for him two salvations—(1) one salvation from hypocrisy and another from Hell.

**EXCELLENCE OF PROSTRATION:** The Prophet said : There is nothing except secret prostration which can take one near God. The Prophet said : There is no such Muslim whom God does not give a rank in lieu of his one prostration and remove one sin from him. A man asked the Prophet : Pray that I may be included within the party of your intercession so that He may give me mercy of your intercession in paradise. The Prophet said : One who prostrates will gain the nearness of God, as God says : Prostrate and seek nearness. God says : There are signs in their foreheads as an effect of prostration. It is said that this sign is effected as a result of dust that is attached to forehead at the time prostration. Some say that it is the light of God-fear as it is expressed outwardly from a secret place. This is the correct view. Some say that it is the light that will be seen on their forehead on the Resurrection Day on account of ablution. The Prophet said : When a man prostrates, the devil goes away from him weeping and saying : Also ! he has been ordered to prostrate and he has prostrated. So there is Paradise for him. I have been ordered to prostrate but as I have disobeyed it, there is Hell for me. It is narrated that the Caliph Abdul Aziz used not to make prostration except on the ground. Hazrat Abu Hūairah said : Prostration takes a servant near God and he makes invocation at that time.

**EXCELLENCE OF GOD FEAR:** God says : Pray to remember Me. God says : Don't be one of the heedless. God says : Don't come near prayer when you are intoxicated till you donot understand what you say. Some say that intoxication means a great anxiety. Some say that it means attachment to the world. There are many worshippers who do not drink wine but they don't know what they say in prayer. The Prophet said : If a man prays two rakats without any thought of the world therein, his past sins are forgiven. The Prophet said : Prayer is the

embodiment of modesty, humility, entreaties, repentance, raising of hands and utterance of words "O God, O God" He who does not do it, is a cheat. There is in earlier scriptures that God said : I don't accept the prayer of every one. I accept the prayer of one who humbles himself before My glory, does not take boast in doing My service and gives food for My sake to the hungry and the poor. I have made prayer compulsory, ordered for Haj and Tawaf for My remembrance. If you have got no fear of God in your mind, what is the value of your Zikr ? The Prophet said : When you pray, pray in such a manner that you are bidding farewell. He said : Fear God, He will teach you. God says : Fear God and know that you must meet Him. The Prophet said : He who does not restrain himself from indecency and evil deeds in prayer keeps away God. Prayer is monazat or invocation. How can it be with heedlessness ? Hazrat Ayesha said : The Prophet used to talk with us and we also used to talk with him. When the time for prayer came, he did not as it were recognise us and we also did not recognise him, as we remained busy in declaring the glory of God. The Prophet said : God does not respond prayer of a man who does not observe it with his mind and body. When the Prophet Abraham stood in prayer, the voice of his mind could have been heard from a distance of two miles. When the sage Sayeed Tanukhi prayed, his two eyes used to shed tears which flowed down, his beard. The Prophet once saw a man in prayers sporting with his beard and said : If he and his mind had God fear, his organs also would have God-fear. It is narrated of Moslem-b-Yasar that whenever he wished to pray, he used to say to his family members : You hold conversation, I will not hear you. It is said that when he was praying in the congregational mosque, one corner of the mosque once suddenly fell down for which the people gathered there, but he could not know it till he finished his prayer. When the time of prayer came, the heart of Hazrat Ali used to tremble and his colour became changed. He was questioned : O Commander of the faithful, what has happened to you ? He said : It is time of trust of God which was entrusted to the heavens, earth and mountains but they became fearful of it and refused to bear it, but I am bearing it when it has come to me. When Hazrat Jainal Abedin, son of Hazrat Hussain, performed ablution, his colour turned place. His family members asked him. What troubles you at the time of ablution? He said : Don't you see before whom I am going to stand ? Hazrat Daud used to say in his Monazat : O my Lord, who lives in your house

and from whom you accept prayer ? God revealed to him : The man who lives in My house and from whom I accept prayer is one who humbles himself before My glory, passes his life in My remembrance, controls his passion for My sake, entertains a stranger and shows kindness to the aggrieved. His light will sparkle like the rays of the sun in the sky. I respond to him if he calls me. If he invoke Me. I accept it. I give him patience in his ignorance, remembrance in his carelessness and light in his pride. His simile among the people is the smile of Ferdous in high gardens. His river does not become dry and his face does not become changed.

Once Hatem Asem was asked about prayer and he said : When the time of prayer comes, I make full ablution, come to the praying place and wait there till my neighbours come there. Then I stand for prayer, face the Ka'ba with Bridge under my feet, Paradise by me right side and Hell by my left side, angel of death behind me and think that this is my last prayer. Then I stand between fear and hope, recite Takbir, make Ruk'u with humility, prostrate with fear and sit on my left waist and spread my sole of feet and keep my right side on my toes. I don't know whether my prayer has been accepted or not.

### EXCELLENCE OF MOSQUE AND PRAYING PLACE

God says: Those who have got faith in God and the next world inhabit God's mosques. The Prophet said : If a man constructs a mosque for God, He constructs for him a place in Paradise. The Prophet said : If a man loves mosque, God loves him. He said : When one of you enters a mosque, let him pray two rak'ats before he sits. He said : There is no prayer for mosque except in mosque. He said : Angels like one of you until he keeps seated in his praying place. They say : O God, send blessings on him. O God, have mercy on him, forgive him till he keeps his ablution or gets out of mosque. The Prophet said : There will be some people among my followers who will come to mosque and sit in groups. They will like to talk of this world and its matters. Don't sit with them. God has got no necessity of them. He said : God said in some of His books : Mosques are my houses in the world and My neighbours are those people in them who are habituated to go there. Good news is for one who keeps his house pure and then meets Me in My house. He said : When you find a

man visiting mosque always, bear witness that he has got faith. He said : Random talks in mosque consumes virtues as animals eat grass. Hazrat Anas said : If a man gives a light in a mosque, angels and the bearers of the Throne seek forgiveness for him till the light exists in the mosque. Hazrat Ali said : When a man dies, praying cloth in the world and his good deeds raised high in the sky weep for him. Then he said : The heaven and earth did not weep for them and wait for them. Hazrat Ibn Abbas said : The word weeps for him for forty days.

## SECTION 2

### OPEN ACTIONS IN PRAYER

After the removal of the impurities of body, place, cloth and places of shame, make ablution facing the Ka'ba and keep some open space between the two feet. Keep your head erect or bend a little and close the eyes. if you cast your look, cast it to your place of prostration. Then make niyyat, then raise both the hands up to the ears uttering Allhaho Akbar — God is greatest. There after recite the formula : Glory to Thee, O God, there is Thy priase and blessed is Thy name, exalted is Thy Majesty and there is no deity besides Thee. I seek refuge to God from the accursed devil and I begin in the name of God, the most Compassionate the most Merciful. Then recite the opening chapter of the Quran and then at least three verses of the Quran. Then saying God is greatest,' bow down and recite three times 'Glory to my Lord the Great' and then fall in prostration on the ground and recite three times 'Glory to my Lord, the Great, Then sit down and then again fall prostrate and recite the formula as above mentioned and then stand erect. Thus finish one unit of prayer. Then praying another unit in this manner, sit and recite: All invocations are for God and all services and pure things. Peace be on thee O Prophet, and the mercy of God and His blessing. Peace be on us and on the righteous servants of God. I bear witness that there is no deity but God that Muhammad is His servant and His Messenger. Then if you do not pray four such units make the following invocation : O God, make Muhammad and the followers of Muhammad successful as Thou didst make successful Abraham and his followers, for surely Thou art the praised, mighty. O God, bless Muhammad and the followers of Muhammad as Thou did bless Abraham and the followers of Abraham. Surely Thou at the

praised, the mighty. They close up the service followed by an innovation of your choice.

### SECTION 3

#### INTERNAL CONDITIONS

Prayer should be observed with humility of mind. God says : 'Pray to remember Me.' Presence of mind is opposed to absence of mind or heedlessness. If one is heedless throughout his prayer, how can he say prayer with the purpose of remembering God ? God says : Don't be of the heedless. He says : 'Prayer is modesty and humility.' Therein there is injunctions, prohibitions and blocks. The Prophet said : If a man does not refrain from thought of absence and evil things, it does not add to it but distance,' There are two kinds of prayer of a heedless man. The Prophet said : There are many praying men who do not gain anything in their prayer except fatigue and efforts. The prayer of a heedless man has been spoken there. The Prophet said : Nothing is written for a praying man except what he understands in his prayer. Its speciality is that there are entreaties and seekings to God in prayer. Monazat with inattention is not considered as Monazat. There are God's remembrance in prayer, Quran reading, bow, prostration, standing and sitting. God's remembrance means prayer and Monazat to Him. Without them, it ends in voice and tongue.

The object of fasting is to bring under control belly and sexual passion, or else it ends in depriving this body from food and drink. Body is tried by the troubles of pilgrimage. Troubles are given to mind if Zakat is paid out of wealth and thus mind is tried. There is no don't that the object of these religious acts is to remember God. If that object is not attained, there is no use in prayer, as it is very easy to move the tongue with inattention. The object of word is to talk and it does not occur except in mind. It does not exist in mind without humility of spirit and presence of mind. If you recite in prayer : Show us the right path, and if you are inattentive at that time, it is only the movement of your tongue and nothing else. The object of Quran reading and God's remembrance is to praise and glorify God and to entreat Him and invoke Him with humility of spirit, but if his mind remains absent at that time and does not know that He is present with whom he is speaking, it must be understood that his tongue

moves only owing to habit but he is far away from the object of prayer to enliven God's remembrance and with that to make firm the tie of faith.

Sifiyan Saori said : The prayer of one who has got no God-fear becomes void. Hasan Basari said : The prayer which is not said with attention hastens towards punishment. The Prophet said : There are many praying men whose prayers are written to the extent of one sixth or one tenth. In other words, the portion of prayer which is said with attention is only written. The sage Abdul Wahed said : The portion of prayer which is said with humidity of mind is accepted. This is the consensus of opinion of the sages. In short, earnestness of mind is the life of prayer.

### **LIFE OF PRAYER AND ITS INTERNAL CONDITION**

There are many works signifying the life of prayer, humility of mind, understanding what is said, honour, hope and shame. (1) The meaning of humility or presence of mind is that the action and word must be the same in mind and there should be no other thought therein. When there is no other thing in mind which is concentrated only to one thing, there is earnestness or presence of mind. (2) When mind is not present in prayer, it does not remain idle and is concentrated to the thoughts of the worldly affairs with which it is immediately concerned. So there must be firm belief that prayer is a stepping stone to the next world which is everlasting. Presence of mind is gained only when it is realised and the world is considered as a merely temporary abode and insignificant.

(2) To understand the meaning of words uttered and to engage intellect to understand their meanings. The medicine of removing various thoughts that come in mind in prayers is to cut the root or to remove the reasons which cause different thoughts. He who loves a thing remembers that thing. For this reason, he who loves things other than God is not free from diverse thoughts in prayer.

(3) Honour of God is a condition of mind. It rises out of acquaintance of two things. The first thing is the knowledge of the glory of God. This is the root of faith, because the mind of one who does not firmly believe in His glory, is not given encouragement to honour Him. The second thing is to think

oneself helpless and insignificant. From the knowledge of these two things, helplessness, modesty and fear of God arise and as a result honour for God arises in mind.

(4) Fear of God is a condition of mind which rises out of knowledge of God's power and His rewards and punishments. You must have knowledge that if God would have destroyed all past and present, nothing of His sovereignty would have reduced. It is to be seen along with that whatever dangers and difficulties God gave to His Prophet and friends, these are different from those on kings, rulers and emperors. The more the knowledge about God, the more would be the fear of God.

(5) Hope in God rises out of firm faith in the following matters—knowledge of God's mercy and gifts, knowledge of His creation and remembrance of Paradise through prayer.

(6) Shame arises out of knowledge of neglect in divine service and inability to fight for God. Human mind becomes humble in proportion of certainty of faith.

For this reason Hazrat Ayesha said : The Prophet talked with us and we also talked with him but when the time of prayer came, he could not recognise us and we did not recognise him. It is narrated that God said to Moses : O Moses, when you want to remember Me, remember Me in such a way that your limbs tremble and that you hold Me dear at the time of remembrance and rest satisfied. When you remember Me, keep your tongue behind your mind. When you stand before Me, stand before Me with fearful mind like the meanest slave and speak with Me with the tongue of a truthful man. God revealed to him : Tell your disobedient followers to remember Me. I took oath upon Myself that I shall remember one who remembers Me. When Abraham stood for prayer, voice of his heart was heard from a distance of two miles. An individual will be forgiven in the next world according to the qualities of his mind and not of his body. Nobody will get salvation except one who comes with a sound mind.

#### **PROFITABLE MEDICINE FOR MAKING MIND HUMBLE**

Know, O dear reader, that a believer will declare God's glory and fear Him, hope in Him and be ashamed to Him for his sins. After his faith, a believer will not be free from these conditions.



Although the strength of his mind will be according to the strength of his faith, yet there is no other cause except the following ones for the absence of his mind, random thoughts, heedness, absence of mind in Mozazat and absent-minded ness in prayer. This heedlessness in prayer arises out of engagement of mind in various thought. The medicine of keeping the mind present is to remove all thoughts and primarily to remove the root of these thoughts. There are two bases of this root and the external root.

**EXTERNAL ROOT:** Thought catches what the ear hears or the eye sees and mind turns towards that thought. This causes to produce other thoughts. So the root of thought is eye and then the root of one thought is another thought. He whose niyyat is fine and aim high cannot be diverted by what occurs in his organs or limbs, but he who is weak falls a prey to it. Its medicine is to cut off these roots and to shut up the eyes, to pray in a dark room, not to keep anything in front which may attract attention and not to pray in a decorated place or a decorated and painted praying cloth. For this reason the sages used to do divine service in dark, narrow and unaspious rooms.

**INTERNAL ROOT** is very difficult. The thoughts of worldly matters are not confined to one subject. It goes from one thought to another. If they shut up their eyes, it does not do them any benefit. The way to remove them is to take one's mind to understand what is recited in prayer and to stick to it after giving up all other thoughts. The Prophet once told Osman-b-Ali Shaiba: I forgot to tell you to cover the screens of variegated colours in the room, because there should remain nothing in the house which can divert attention from prayer. If the rise of thoughts is not stopped by this method, then there is another easy method to prevent it. That is to cut off the root cause of the disease. It has been narrated that Abu Zaham presented a valuable dress of variegated colours to the Holy Prophet. He put on it and said prayer. Afterwards he took it off and said : Take it to Abu Zaham as it has diverted my attention from prayer. The Prophet had a ring of gold in his hand before it was unlawful. He threw it away when he was on the pulpit and said : My sight has fallen on it. It is said that Hazrat Abu Tallaha once prayed in his own garden which pleased him so much that he forgot how many rak'ats he prayed. He mentioned it to the Prophet and said : O

Prophet of God, I wish to gift this garden. The Prophet said : Give it to whom you like. Once a man was praying in his garden in which dates were hanging. It pleased him so much that he forgot how many rak'ats he prayed. He mentioned it to Hazrat Osman who said : Spend it in the way of God. Hazrat Osman purchased it for fifty thousand coins. Thus they used to cut off the root of their thoughts and expiated the loss in prayers. This is the medicine for cutting the root of the disease of mind. To bring sexual passion under temporary control is not so benefiting. Its root must be cut as it baffles the whole prayer. The following illustration is given. In a certain tree numerous sparrows used to make tremendous noise as they had their nests in it. A traveler began to drive them away being disgusted with their noise. They fled away for the time being but came again to make greater noise. If he wants to get himself relieved of the noise permanently, he should cut the tree. The sparrows will make noise till the tree lasts. Similarly attachment to a thing may temporarily be removed from mind, but it will come again and disturb the mind. Attachment to the world is the root of all thoughts, the primary cause of all losses. If one wants a peaceful mind in prayer, he should cut off all attachments of the world. If one is engaged in worldly matters, he should not expect to get taste in invocations.

#### **MEANING OF DIFFERENT ITEMS OF PRAYER 'AZAN':**

When you hear the call to prayer, think of the general call on the Resurrection day and look to your external and internal matters when replying and make haste. Those who respond in haste to this call, will get reply with mercy on that fearful day. So keep your mind on Azan.

**MEANING OF CLEANLINESS:** When you make your praying cloth pure and clean and your body clean of impurities, don't be indifferent to make your mind pure. Make it pure of impure ideas and thoughts as far as possible, Repent for what you have failed to do and determine not to do it in future. So make your heart pure as it is the object of sight of your Lord.

**Meaning of covering private parts.** The meaning of covering private parts is to cover your private parts from the sight of men. God looks to your heart. So cover the faults of your heart and know that it is not secret from the sight of God. Your repentance, shame and fear will expiate it. Stand before God just like a

fugitive slave who returned to his master being repentant with humility of spirit and bent down head.

**MEANING OF FACING THE KA'BA:** The meaning of turning your face towards the Ka'ba is to turn your mind towards God after taking it off from all directions and all evil thoughts. Move the external organs to move your secret mind and keep them under control of mind. Keep the face of your mind towards God along with the face of your body. The Prophet said : When a man stands in prayer and directs his hope, face and mind towards God, he comes out of his prayer as on the day his mother gave birth to him.

**MEANING OF STANDING IN PRAYER:** Its external meaning is to stand before God with body and mind. You shall bend down your head which is higher than your other limbs. The meaning of this bending down of your head is to bend down your mind free from all self-conceit and pride. Know that you are standing before the mighty and greatest Emperor. You fear king but you don't fear God although He is fit to be feared most. For this reason Hazrat Abu Bakr asked the Prophet : How should we be shameful to God ? He said : You should be shameful to God just as you become shameful to see the most God-fearing man among you.

**MEANING OF NIYYAT:** Promise firmly that you will respond to God's orders through prayer, make it perfect and make niyyat sincerely for Him and keep an eye with whom you are speaking secretly, how you talk and for what matter. At this time your head should perspire, your limbs should tremble and the colour of your face should become changed.

**MEANING OF TAKBIR:** When your tongue utter Takbir, let not your mind speak falsehood. Your mind should correspond with your tongue in declaring Him to be the greatest. If you have got in mind something which is greater than God, God will attest that you are a liar.

**MEANING OF OPENING DOS:** 'I turn my face towards the Creator of heavens and earth.' To turn face towards the Ka'ba means to turn it towards God. God exists every where and so to turn towards the Ka'ba means to turn towards the only object of your life, towards the Almighty after giving up all things. When you recite 'I am not of the polytheists,' your mind harbours then

secret shirk as God says : If any body wishes to meet with his Lord, let him do good deeds and do not set up any partner in His divine service.' This was revealed with respect to a person who wants divine service and also the praise of men. So take care of this shirk. When you utter—'My life and my death are for God', know then that this condition is of the slave who safeguard the existence of his master in lieu of his existence. When you utter—'I seek refuge to God,' you should give up your low desires and temptations. You should then take firm resolution to take refuge to the fort of God giving up the fort of the devil. The Prophet said : God said 'There no deity but God' is My fort. He who enters My fort is safe from My punishment. God protects one who has got no deity but God. He who takes his low desires as his deity lives in the fort of the devil and not in the fort of God.

**MEANING OF QURAN READING:** Regarding this matter, men are of three classes—(1) he who moves his tongue but his mind is heedless, (2) he who moves his tongue and his mind follows his tongue, this is the rank of the fortunate, (3) he whose tongue is directed first towards understanding the meaning and then his minds take his tongue as its servant. Tongue will give expression of mind.

**MEANING OF OTHER ITEMS:** When you utter—'I begin in the name of the Most Compassionate, the Most Merciful', seek first the favour of God. When you say 'Thou are the Lord of Judgment day,' understand then that there is no sovereignty except His sovereignty and fear His judgment. Express your helplessness by saying "Thee do we worship' and understand that religious acts do not become easy except with His assistance.

It is said that when Zarrah-b-Auf finished reciting 'when the trumpet will be blown, he fell down senseless and died. When Ibrahim Nahhyi heard this verse, 'when the sky will be rent asunder' he began to tremble seriously. So read the Quran slowly and attentively so that it becomes easy to understand. The Prophet said : God remains with the praying man till he does not look to and fro. As it is your duty to protect your head and eyes, so it is compulsory on you to restrain your mind in prayer from thoughts other than God. When you look towards any other thing, remember then that God sees your condition. If you are absent minded at the time of monazat, it is very bad. Keep the fear of God within your mind. Hazrat Abu Bakr used to stand in

prayer just like a statue. Some used to remain in Ruku like a motionless stone, so much so that birds sat on his head. The Prophet said : Pray as if it is your farewell prayer, having in mind fear and shame owing to defects in prayers and fear that your prayer may not be accepted and that it may be thrown on your face with your express and secret sins. There is in Hadis that when a man stands in prayer, God lifts up the screen between Him and His servant and faces him. The angels climb upon his two shoulders and pray in horizon along with him and says 'Ameen' along with his invocation. They spread virtues over the scalp of his head from above the horizon. A proclaimer proclaims: If this invoker had known to whom he is invoking, he would not have looked to and fro. The doors of heaven are opened up for a praying man and God takes pride before His angels for the praying man. So the doors of heaven are opened up for him and the face of God comes before his face. In other words, his Kashf is opened. There is written in the Torah : O son of Adam don't be baffled to stand up before Me in prayer in weeping state, because then I come near your mind and you also see My light unseen. He said: The softness, weeping and victory which a praying man feels in his mind, bespeak of the advent of God in his mind. When His nearness is not the nearness of space, there is no meaning of it except the nearness of mercy, guidance and removal of evils.

God says : Those believers got salvation who fear God in their prayers. Then He praised them with their speciality of prayer. It is connected with God fear. Then he described the qualities of those who got salvation through prayer, as God says : Those who guard their prayers, Then He says : They will inherit the garden of Ferdous. They will abide therein. If tongue is moved with inattention, can this reward be achieved ? The praying one will inherit the gardens, they will directly see divine light and they will enjoy the happiness of nearness.

### STORIES OF THE PRAYERS OF GOD-FEARING MEN

Know, O dear readers, that God-fear is the result of real faith and belief. He who has been given it, fears God in and out of prayer, when he remains alone and even at the time of calls of nature, because he who fears God knows it well that He knows the condition of mind and his sins and faults. Fear grows in the

mind of one who knows this and it is not limited only in prayer. It is narrated that a sage did not raise up his head for forty years being ashamed and fearful of God. The saint Rabi-b-Khasem used to close up his eyes so tightly that the people would think that he was blind. He used to go to the house of Ibn Masud for twenty years. Whenever his female slave saw him, she used to say to her master. Your blind friend has come. At this Hazrat Ibn Masud used to laugh. Whenever he used to knock at the door, the female slave would come to him and see him with closed eyes. Hazrat Ibn Masud told him : Give good news to those who are humble By God. Had the Prophet seen you he would have surely been pleased with you. One day he went with Ibn Masud to the shop of a blacksmith. When he saw him blowing and fire coming out, he at once fell down senseless. Ibn Masud sat near his head up to the prayer time but still he did not regain his senses. Then he bore him to his house and he did not recover sense till his prayer for five times passed away. Ibn Masud sat by his head and said : By God this is real God-fear.

The saint Rubi said : I did not observe such prayer in which I had other thing in mind except what I uttered and what was said to me. Hazrat Amer-b-Abdullah feared God in prayer very much. When he prayed, his daughter beat drum and the women of the house hold conversation but he did not hear them. One day he was told : Does your mind think any matter in prayer ? He said, Yes, it thinks about its stay before God and going from this world into another world, He was told : Do you see what we generally see about the affairs of the world ? He said : I consider it better that my teeth should go from one side to another than what you see. This is not attention in prayer.

Moslem-b-Yasar was one of them, it is said that while he was one day praying within a mosque, one of its corners fell down but he did not come to know of it. The limb of a certain pious man was damaged and it required operation but it was not at all possible. Some said : When he prays, he will not be able to feel its pangs, Accordingly the limb was operated while he was engaged in prayer. Some said : Prayer belongs to the next world. When you enter prayer, go out of the world. Hazrat Abu Darda said : It is the rule of religion that when a man goes to prayer, he should perform all his necessary things, so that his mind becomes free from

thoughts. The Prophet said : The prayer of a man is not written except its one third, half, one-fourth, one fifth, one sixth or one tenth. He said : What is said in prayer with understanding is only written for him, Hazrat Omar once said from his pulpit : The head of two sides of a man becomes grey, yet he does not observe prayer for pleasure of God. He was asked : How does it occur ? He said : His God-fear, modesty and his self-surrender for God do not become perfect. Abid Ahiya was once asked : What is the meaning of heedlessness in prayer ? He said : One commits mistakes in his prayer and does not know how many rak'ats he has prayed. The sage Hasan Basari said in its explanation : He forgets the time of prayer. Jesus Christ said : God says : My servant gets salvation by observing compulsory duties, but he gains My nearness by doing optional duties. The Prophet said : God says : My servant will not get salvation till he fulfills the compulsory duties.

## SECTION 4

### IMAMATE

There are six duties of Imam before prayer. (1) He shall not be an Imam of people unless they give consent to it. If they differ, an Imam would be elected by a majority. If the minority are religious and good, their opinion should be followed. There is in Hadis : The prayer of three persons will not go up beyond their heads (1) a fugitive slave, (2) a woman whose husband is displeased with her, and (3) an Imam with whom his people are dis-satisfied. The Imam is a guarantee for his followers, (2) When a man is given option between Azan and Imamate, he should prefer Imamate as the office of an Imam is better than that of a Muazzem. Some say that Azan is better as there are many merits of Azan. The Prophet said : An Imam is a surety for his followers and Muazzem is an object of trust. He said : The Imam is an object of trust. When he bends down, the followers bend down and when he prostrates, they prostrate. He said : When he fulfills the prayer, it is for him and for them also. If there is defect in it, it goes against him and against them also. For this reason, the Prophet said : O God, show the straight path to the Imams and forgive the Muazzems.

The Prophet said: Paradise becomes sure for one without account who is Imam for seven years. He who proclaims Azan for

forty years 'will enter into Paradise without account. The Prophet, Hazrats Abu Bakr and Omar used to fix salary for an Imam. The Prophet said. One day of a just ruler is better than divine service for seventy years. The Prophet said : Your Imams are your intercessors. He said : Your Imam are representatives of God on your behalf. If you wish to purify your prayer, place in front the best man among you. Some earlier sages said : There is no better man after the Prophet than the learned except the praying Imams, as they stand between God and His servants, some with Prophethood, some with learning and some with prayer, the pillar of religion. By this proof, the companions elected Abu Bakr as their Imam. They then said : We have considered that prayer is a pillar of religion on whom the Prophet was pleased for this pillar. They did not select Bilal as the Prophet selected him for Azan. It is reported that a man asked the Prophet: Give me clue to such an action which will lead me to Paradise. He said : Be Muazzen. He said : I can't do it. he said : Then be Imam. He said : I can't do it He said : Then pray behind an Imam.

(3) The Imam shall observe the times of prayers and shall pray for pleasure of God in their earliest times. The Prophet said : The Imam who prays at the last time of a prayer, does not miss it, but what he misses in its earliest time is better than the world and its treasures. It is not good to delay prayer in expectation of a greater number of men. One day, there was some delay for the morning prayer on the part of the Prophet when he was in a journey. The companions did not wait for the Prophet when he made delay in making ablution. The Prophet then said : You have done better. Do it always.

(4) Act as an Imam for the sake of God and fulfill with good manners the trust of God in the other conditions of prayer and act as an Imam with sincere intention and don't take for it remuneration. The Prophet said Osman-b-Affan : Appoint such a Muazzen who will not take remuneration for his Azan. Azan guides to the path of prayer and it is better not to receive its remuneration. Hazrat Sufiyan said : Pray behind a religious or irreligious man except behind habitual drunkard, or cursed man, or one disobedient to parents, or an invocator or a fugitive slave.

(5) Don't utter Takbir till row is arranged straight and look to right and left. The Prophet said : A Muazzen should wait



between Azan and Aqamat for so long as an eater eats or a man passes calls of nature. So he prohibited to retain urine and stool. He ordered to finish dinners for peace of mind before Isha prayer.

(6) An Iman shall raise his voice in the time of Takbir Tahrima and other Takbirs as well but a follower will utter it in a low voice. The Imam has got three duties at the time of Quran reading in prayer. (1) He should recite the opening Doa and Aauzobillah in silent voice and recite loudly the Fateha and Suras in congregational prayer of Fajr, Isha and Magrib. One should do it even at the time when he prays alone. When he recites Ameen with voice, the followers will recite it loudly.

## SECTION 5

### MERITS OF JUMMA PRAYER

Know, O dear readers, that Jumma day is a holy day. God honoured Islam therewith and gave glory to the Muslims. God says : When there is Azan for prayer on the Jumma day, run towards remembrance of God and give up buy and sale. The Prophet said : God has made compulsory on you on this day of mine and in this place of mine. The Prophet said : If a man loses three Jummas without any excuse, God puts a seal in his mind. In another narration : He throws Islam on his back. The Prophet said : Gebriel came to me with a clean mirror in his hand and said : This is Jumma. God has made it obligatory on you, so that it may be a festival for you and after you for you followers. I said : What good there is for us in it ? He said : You have got an suspicious time in it. If a man seeks anything to God at this time, God has promised that He will give it to him. If he is deprived of that, many additional things are given to him in that connection. If any man wants to save himself from any evil on that day, God saves him from a greater calamity or a like calamity which has been decreed on him. Jumma day is the best day to us and we shall call it on the Resurrection day as the day of grace. I asked him : What object is there in calling it as the day of grace ? He said : Your God has made a valley in paradise made of white musk. When the Jumma day comes, God descends on His Throne in Illyyin and sheds His lusture and they look on towards His august face. The Prophet said : The sun rose for the first time on the best Jumma day and Hazrat Adam was created on that day. He entered

Paradise first on that day and he was thrown in to this world on that day and his pensance was accepted on that day. He died on this day and Resurrection will take place on this day. This day is a day of blessing to God. The heavens and angels have been given names on this day. There is a Hadis that God will release six lacs of men from Hell on this day. The Prophet said : When the Jumma day is safe, all the days remain safe. He said : If a man dies on the Jumma day or night, the rewards of one martyrdom are written for him and the punishment of grave is forgiven.

### CONDITIONS OF JUMMA PRAYER

Ten rules should be observed on the Jumma day. (1) It is better to prepare for the Jumma day from Thursday. After Asr of Thursday, turn attention to invocation, seeking forgiveness and Tasbih as the merits of this time are equal to those of the auspicious unknown time of Friday, (2) Make your clothes clean on this day, use scent and keep your mind free from anxieties so that you may rise up with a free mind on Friday morning. Try to fast on this day as there is a great merit in it. Pass Thursday night by reading the Quran and praying. The Prophet said : God shows mercy on the man who rises in the morning and awakes others, takes bath and causes the baths of others (3) Take bath in the morning of Friday. The Prophet said : It is obligatory on every mature man to take bath on Friday. He said : Let one who attends Jumma take bath. he said : Let one male or female who attends Jumma prayer take bath.

(4) It is commendable to take recourse to beauty on this day to take fine dress, to be pure and to use scent. Regarding purity, cleanse your teeth, cut your hairs; slip your mustache and do everything necessary for purity. Hazrat Ibn Masud said: If a man manicures nails on the Jumma day, God takes out disease therefrom and gives him cure therein. Regarding dress, wear white dress as it is dear to God. To use turban is commendable. The Prophet said: God and His angels bless those who wear turban on the Jumma day.

(5) It is commendable to go to the congregational mosque in the morning. The Prophet said: He who goes to Jumma in the early part gets rewards of the sacrifice of a camel and he who goes at the second time gets the rewards of the sacrifice of a cow and he who goes at the third time gets the reward of the sacrifice of a

goat and he who goes at the fourth time gets the reward of the sacrifice of a cock. He who goes at the fifth stage gets the reward of the charity of an egg. When the Imam gets up for khutba, record is folded up and pen is lifted up. The angels gather together wear the pulpit and hear the Zikr of God. The Prophet said: There are three things. If the people had known what good there is therein, they would have come to search it like a camel-Azan, first row and going to the congregational mosque at dawn. In the first century, the pathway became full of men from early hours up to dawn. The prophet used to come out with light and the mosque became filled up with men like the day of I'd. It became obsolete afterwards. It is said that the innovation of giving up the practice of going to the mosque at dawn first entered into Islam. It is a matter of regret that the Jews and the Christians go to their synagogues and churches at dawn on Saturday and Sunday respectively and the worldly people go to markets for buy and sale at dawn but those who seek the next world cannot go to mosque at dawn.

(6) Ranks of entering a mosque: Nobody should go to the front row of the mosque crossing the necks of men. The Prophet said: On the resurrect on day such a person will be made a bridge and the people would tread over him. Once when the Prophet was reciting khutba, he noticed that a man was advancing towards the front row after crossing over the necks of man. After finishing prayer, the Prophet called him and said: O such a person, what prevented you to pray Jumma with me today. He said: O Prophet of God, I prayed with you. The Prophet said: Have I not found you to cross over the necks of men? He hinted by this that his action has become void. In another narration, the Prophet said to him: What prevented you to pray with me? He said: O Prophet of God, have you not seen me? The Prophet said: I have seen you coming late and giving trouble to the people present. In other words you have delayed to come at dawn and have given trouble to those present.

(7) Don't go to the mosque by the front of a praying man, keep wall or pillar or stick in front when praying so that the people may not pass by your front. The Prophet said: His waiting for 40 years is better than his going by the front of men. The Prophet said: It is better for any man to be powdered to earth to

be blown off by air like refugees than to cross the front of a praying man.

(8) Try to take seat in the first row. There is in Hadis: If a man takes bath and tells another to take bath, if a man rises early and makes another awake early and goes near the Imam and hears, the sins which he has committed between two Jumma and additional three days become expiration for him.

(9) Prayer should be stopped at the time when the Imam gets upon the pulpit. The prophet said: If a man says to another at the time when the Imam delivers address 'Be silent', he holds useless talk. The Jumma of one who holds useless talk is not performed.

(10) Follow the Imam in Jumma. When the Jumma is finished, recite before talk the chapters 'Alham do Lillah' seven times, 'Ikhlas' seven times., 'Falaq' seven times and Nas seven times. A certain sage said: He who does this remains safe up to the next Jumma from the devil.

### GOOD DEEDS ON JUMMA DAY

(1) Be present at the assembly of learning at dawn or after prayer. There is ahadis that to remain present in an assembly of learning is better than optional prayer of one thousand rak'ats.

(2) To meditate well for the auspicious moment. There is in an well known Hadis: There is a time on Jumma day in which a Muslim is granted what he seeks. There is in another Hadis: He who prays does not lose it. There is difference of opinion about this auspicious moment. Some say it is at the time of sun-rise. Some say it is after noon, some say, it is at the time of Azan. Some say it is when the Imam gets upon his pulpit and begins his address. Some say it is at the last time of Asr prayer. Some say it spreads for the day like the Blessed night. So one who seeks it should remain in meditation throughout the day. Some say it is intermingled with every time of Jumma day. This is the correct view. This is supported by the following Hadis: There is a day among your days when your Lord gives out breath. Be prepared for that day. This is Jumma day among the days.

(3) It is commendable to recite Darud this day on the Prophet. The Prophet said: If a man sends Darud to me eighty times on Jumma day, God forgives his minor faults for eighty years, He was asked: O Prophet of God, what is Darud upon you? He said:

Say: O God, bless Muhammad, Thy servant, Thy Prophet and Thy Apostle, the illiterate Prophet.

(4) Recite the Quran more in this day specially chapter Qahaf. The Prophet said: If a man recites the chapter Qahaf on the Jumma day or night, he is given such light which is visible from Mecca and his sins are forgiven up to the next Jumma and the merits of three days in addition are given to him and seventy thousand angels bless him till dawn. He is saved from diseases, pains of stomach, pleurisy, tuberculosis and the trials of Dajjal.

(5) It is commendable to recite Darud at the time of entering mosque and not to sit till one prays four rakats reciting therein Ikhlas fifty times in each rakat. The Prophet said: He who prays such, will not die till he is shown his place in paradise.

(6) It is commendable to give charities on Juman day. The merits are increased manifold.

(7) Keep yourself engaged in divine service for the whole Jumma day after giving up worldly duties.

## SECTION 6

### PRAYERS OTHER THAN OBLIGATORY PRAYERS

There are three kinds of other prayers - Sunnat, Mustahab (commendable) and Nafl (optional). Sunnat prayer is such prayer which the Prophet observed for all times, such as the prayers after obligatory prayers. Mustahab prayer is such prayer of which the excellence has been described by Hadis and which the Prophet did not observe always. Nafl prayer is such prayer which does not fall within the first two categories. What a man prays willingly for pleasure of God other than the above prayers is optional.

**SUNNAT PRAYER:** There are eight Sunnat prayers among which five are said along with five times of prayer and three in addition - forenoon prayer, Tahajjud prayer and prayer between Magrib and Isha.

(1) Two rakat sunnat before Fajr prayer. The Prophet said: Two rak'ats of Sunnat prayer before Fajr is better than the world and what is in it.

(2) Six rak'ats of Sunnat prayers of Zuhr-four rak'ats before it and two after it. The Prophet said: He who prays four rak'ats after declining of the sun and makes Ruku and prostration well and recites the Quran well, seventy thousand angels pray for him and seek forgiveness for him up to night. The Prophet said: If a man prays 12 rak'ats daily besides the obligatory prayers, a building will be built for him in Paradise - two rak'ats before Fajar, 4 rakats before Zuhr and two rak'ats before Asr and two rakats after Magrib.

(3) Four rak'ats before Asr. The Prophet said: O God, have mercy on the man who prays four rak'ats before Asr.

(4) Two rak'ats after magrib.

(5) Four rak'ats after Isha. Hazrat Ayesha reported that the Prophet used to go to bed after praying 4 rak'ats after Isha.

Many learned men said after collecting all traditions that there are seventeen rak'ats of Sunnat prayers - two rak'ats before Fajr, four rak'ats before Zuhr and two rak'ats after it, four rak'ats before Asr, two rak'ats after Magrib and three rak'ats after Isha.

(6) **Bitr prayer:** Hazrat Anas said: The Prophet used to pray three rak'ats of Bitr after Isha reciting therein 'Sabbehesme Rubbihil Ala' in the first rak'at, Kaferun in the second raka't and Ikhlas in the third rakat.

(7) **Forenoon prayer:** It is up to eight rak'ats. Hazrat Ayesha said that the Prophet used to pray four rak'ats in the forenoon and sometimes increased it.

(8) **Prayer between Magrib and Isha.** The Prophet said: There are six rakat prayers between Magrib and Isha of which the merits are great. The Prophet said that this prayer is included with the prayer of Awabin.

### OPTIONAL PRAYERS IN WEEKLY DAYS

**SUNDAY:** The Prophet said: If a man prays four rak'ats on Sunday and recitesa in each rak'ats the opening chapter and Amaner Rasul, innumerable merits are written for him like the number of Christian males and females. The Prophet said: Proclaim the unity of God by many prayers on Sunday as God is one and there is no partner for him.

**MONDAY:** The Prophet said: If a man prays two rak'ats in the early part of Monday reciting Fateha once in each rak'at, Ayatul Kursi once, Ikhlas once, Nas once, Falaq once and then after salam Istigfar twelve times and Darud twelve times, God forgives all his sins. The Prophet said: If a man prays 12 rak'ats on Monday and recites in each rak'at Sura Fateha and Ayatul Kursi and when he finishes prayer recites Ikhlas 12 times and Istigfar 12 times, he will be said on the Resurrection day: O son of so and so, rise up and take rewards from God. The first reward that will be rewarded to him is one thousand dresses, one throne on his head and he will be said: Enter Paradise. One lac angels will greet him and each angel will have one present and they will accompany him and they will carry him to one thousand palaces of light.

**TUESDAY:** The Prophet said: If a man prays ten rak'ats in the early part of Tuesday with Fateha and Ayatul Qursi and Ikhlas three times in each rak'at, his faults will not be written for seventy days. If he dies on the last day, he dies a martyr and his sins for seventy years will be forgiven.

**WEDNESDAY:** The Prophet said: If a man prays 12 rak'ats after rising on Wednesday and recites in each rak'at Fateha and Ayatul Qursi once and Ikhlas three times, Nas and Falaq each three times, a proclaimer will proclaim near the Throne, O servant of God, your actions have been accepted and your future sins forgiven. Punishment of the Resurrection day will be lifted up from you and you will be given the actions of a Prophet on that day.

**THURSDAY:** The Prophet said: If a man recites between Juhr and Asr two rak'ats with fateha and Ayatul Qursi in the first rak'at one hundred times, Fateha and Ikhlas in the second rak'at one hundred times and Darud one hundred times, God will reward him with fasting of Rajab, Shaban and Ramzan, the rewards of one Haj and innumerable virtues will be written for him.

**FRIDAY:** The Prophet said: There is a prayer on the Jumma day. When the sun rises up to one bow's distance or more and if a believing man makes full ablution and prays two rak'ats with faith and hoping for reward, God writes for him two hundred virtues and effaces from him two hundred sins. If a man prays

four rak'ats, God will open for him in Paradise 800 doors and forgive all his sins. If a man prays 12 rakats, 1200 merits will be written for him and 1200 sins will be effaced from him and there will be for him 1200 doors in Paradise. The Prophet said: If a man on Jumma day enters the mosque and prays four rak'ats after Jumma prayer with Fateha 50 times and Ikhlas 50 times in each rak'at, he will not die till he sees his place in paradise or it is shown to him.

**SATURDAY:** The Prophet said: If a man prays four rak'ats on Saturday with Fateha once and Ikhlas three times and then Ayatul Qursi in each rakat, God will write for him for every word one Haj and one Umrah and one year's fasting and prayer for each word and he will reside with the Prophets and martyrs under the Throne of God.

### OPTIONAL PRAYERS IN WEEKLY NIGHTS

**SUNDAY NIGHT:** The Prophet said: If a man prays 20 rak'ats in the night of Sunday with Fatiha and Ikhlas 50 times, Nas and Falaq once in each rak'at and recites Istigfar one hundred times and recites Istigfar for himself and his parents and Darud one hundred times and takes refer to God by realizing himself from his own strength and then says: I bear witness that there is no deity but God and I bear witness that Adam is the chosen one of God and His natural creation, that Abraham is His friend, Moses is Kalimulla, Jesus is the Spirit of God and Muhammad is the friend of God, he will get merits as innumerable as the persons who made calumny against God before and who did not make calumny and on the Resurrection day he will be raised along with the believers and it will be the duty of God to admit him in Paradise along with the Prophets.

**MONDAY NIGHT:** The Prophet said: If a man prays 4 rakat in the night of Monday with Fatiha and Ikhlas ten times in the first rakat, Fatiha and Ikhlas twenty times in the second rak'at, Fatiha and Ikhlas thirty times in the third rak'at and Fatiha and Ikhlas forty times in the fourth rak'at and then returns salam and afterwards recites Ikhlas 75 times and seeks Istigfar for himself and his parents 75 times and then prays for his needs to God, He accepts his invocation.

**TUESDAY NIGHT:** The Prophet said: He who prays two rak'ats therein with chapters Fatiha and Ikhlas 15 times, Nas 15



times, Falaq 15 times, Ayatul Qursi 11 times, Istigfar 15 times, will get ample rewards. The Prophet said: He who prays in Tuesday night two rak'ats with Fateha in each rak'at followed by chapter Ikhlas seven times, God will release him from Hell and it will be for him on the Resurrection day guide and proof.

**WEDNESDAY NIGHT:** The Prophet said: He who prays two rak'ats in Wednesday night with Fatiha and Falaq ten times in the first rak'at and Fatiha and Nas ten times in the second rak'at and then after finishing it reads Istigfar ten times and then Darud ten times, seventy thous-and angels come down for him from every heaven and write for him rewards upto the Resurrection Day.

**THURSDAY NIGHT.** The Prophet said : He who prays two rak'ats between Magrib and Isha with Fatiha and Ayatul Qursi five times, Falaq five times, Nas five times and after prayer Istigfar 15 times and bestows them for his parents, obeys his duties towards his parents although he was disobedient to them before. God gives him what He gives to the siddiqs and martyrs.

**FRIDAY NIGHT:** The Prophet said: He who prays 12 rak'ats between Magrib and Isha with Fatiha and Ikhlas 11 times, prays as it were for 12 years for the nights and fasted for the days. The Prophet said: Send many Daruds in Jumma day and night.

**SATURDAY NIGHT:** The Prophet said: He who prays 12 rak'ats between Magrib and Isha, a mansion is built for him in Paradise, he gets rewards of charity to each male and female, gets release from the Jews and it becomes the duty of God to forgive him.

### OPTIONAL ANNUAL PRAYERS

Such, prayers are four - (1) Prayers of two I'ds or festivals, (2) Tarawih prayers, (3) Prayer in Rajab, and (4) Prayer in Shaban.

(2) **PRAYER OF TWO I'DS:** They are Sunnat Muaqqadah and there are several duties in them. Take bath in the morning of I'd day, take dresses and use scents. Go by one way and return by another. The Prophet used to observe it. He used to order the servants, slaves and women to come out for prayers on these days. It is better to pray I'd prayers in open fields except Mecca and Baitul Muqaddas. The time runs from sun-rise to sun decline at noon. The time for animal sacrifice on Idul Azha runs from

after the prayer to the end of the 13th day of Zilhaj. I'd charity is to be given before prayer.

The form of prayer runs as follows. The Imam will pray two rak'ats with six Takbirs in addition, three in the first rak'at and three in the second. The Imam will then deliver sermon and then make Monazat,

(2) **TARAWITH PRAYER:** It consists of twenty rak'ats. It maybe said also in congregation. The Holy Prophet sometimes prayed it alone and sometimes in congregation. He said; I fear this prayer may be imposed on you as a compulsory duty. It was Hazrat Omar who directed the Muslims to observe it in congregation. The Prophet said: As it is more meritorious to observe compulsory prayer in mosque than in houses, so it is more meritorious to observe optional prayers in houses than in mosques. The Prophet said: The merits of one rak'at prayer in this mosque of mine is one thousand times greater than observing it in other mosques and the merits of one rak'at of prayer in the mosque of the Ka'ba is better than one thousand times than observing it in my mosque. The prayer of one who prays in a corner of his house and knows nobody than God is better than all these prayers." It is better however to pray Tarawih in congregation as Hazrat Omar did it.

(3) **PRAYER IN RAJAB:** The Prophet said: One who fasts five days in Rajab, prays twelve rak'ats between Magrib and Isha with a unit of two rak'ats (which certain formalities as prescribed), his invocation is accepted.

(4) **PRAYER IN SHABAN:** It is observed in the night of the 15th Shaban. There are one hundred rak'ats of prayer with a unit of two rak'ats. The earlier sages used to observe this prayer.

#### FOURTH KIND OF OPTIONAL PRAYERS

These prayers are connected with causes and they are nine in number (1) Prayer of solar and (2) lunar eclipses, (3) prayer for rain, (4) funeral prayer (5) prayer for entering into mosque, (6) prayer of ablution, (7) two rakats between Azan and Aqamat, (8) two rak'ats at the time of coming out of house for journey and two rak'ats at the time of entry into house after journey and (9) prayer for seeking good called Istakhara prayer.

**PRAYER FOR SOLAR AND LUNAR ECLIPSE:** The Prophet said: Solar and lunar eclipses are two signs out of the signs of God. They do not occur for birth or death of anybody. When you see it, turn towards the remembrance of God and prayer. He said it when his son Ibrahim died and people ascribed it to the above cause.

**PRAYER FOR RAIN:** The Prophet used to observe this prayer coming out in the open field when there was drought and want of rain for a continued long time. This should be preceded by fast for three days and then on the fourth day prayer be said in the open field in congregation for rain with the greatest humility of spirit and earnestness of mind and then invocation should be made in the following manner: O God, Thou hast commanded us to invoke Thee and Thou hast promised us to accept it. We have indeed invoked Thee as Thou hast commanded us. So accept our invocation as Thou hast promised us. O God, shower blessing on us with Thy forgiveness and accept our invocation by sending us rain and giving us ample provision.

**FUNERAL PRAYER:** This prayer is Farze Kefaya or binding on community as a whole. It is optional only for one who is exempted owing to the presence of some members of the community in the prayer. The Prophet said: It forty Muslims who do not set up partnership with God attend the funeral prayer of a Muslim, God accepts their intercession for him. Follow the bier after prayer up to the grave and recite the following after entering in the grave-yard. Peace be on you, O the inmates of these house of the believers and Muslims. May God show mercy on those who have gone before and who have come latter. We shall reach you if God wills. Then standing by the side of the grave of the person just buried, recite the following: O God, Thy servant has returned to Thee. Be kind to him and show him mercy. O God, remove the earth from his two sides and open the doors of heaven for his soul and accept it with good acceptance. O God, if he is a virtuous man, increase his virtues manifold and if he is a sinner, forgive him.

**PRAYER AFTER ENTRY INTO MOSQUE:** It is two rakats or more and prayer after ablution is also two rak'ats. The Prophet said: I saw Bilal in Paradise and asked him: For what action have you entered Paradise before me? He said: I know nothing except the fact that I prayed two rak'ats after every ablution.

At the time of coming out of the house and entering it after journey, pray two rak'ats. The Prophet said: Pray two rak'ats when you go out of your house so that you may be saved from the harms of going out. The Prophet said: When any special work is not begun with the name of God, it goes without blessing;

**ISTAKHARAH PRAYER:** This prayer is said before an action is undertaken to know whether it will be good or bad. It is of two rak'ats with Chapter Kaferun in the first rak'at and chapter Ikhlas in the second and at the end with the following invocation: O God, I wish to know its good or bad with the help of Thy knowledge and I pray for strength from Thee and I pray for Thy abundant mercy, as Thou knowest and I don't know and Thou knowest the unseen. O God, if Thou knowest that this affair will be for my worldly or next worldly good and for the result of my affairs sooner or latter, give strength to me, give me blessing therein and then make it easy for me. If Thou knowest that this affair of mine will be bad for me for my world, next world and the result of my affairs sooner or latter, turn me from it and it from me. Thou art powerful over all things. The Prophet said: If any man among you proposes to do a thing, let him pray two rak'ats, name the project and invoke with the above invocation.

(8) **PRAYER FOR NECESSITY:** If a matter becomes necessary for his religion or for his world, let him pray twelve rak'ats for fulfillment of his necessity with Ayatul Qursi and Ikhlas in each rak'at and at the end of the prayer of two rak'ats, let him invoke as prescribed.

(9) **PRAYER FOR TASBIH:** It is also called Doa, Masurah. The Prophet said to Hazrat Abbas: Shall I not make gift to you? Shall I not show kindness on you? Shall I not love you with such a thing which, if you do, will be a cause for God to forgive your past and future sins, old and new sins, open and secret evils? Pray four rak'ats (as prescribed).

## **CHAPTER V**

### **ZAKAT**

God placed Zakat next to prayer and it is the second pillar of Islam out of five pillars. God says: Keep up prayer and pay Zakat. The Prophet said: Islam is founded on five pillars - (1) There is no deity but God and Muhammad is His servant and messenger, and to bear witness to this formula, (2) to keep up prayers, (3) to pay Zakat, (4) to fast and (5) to make pilgrimage. The punishment of those who do not pay Zakat has been mentioned in this verse: 'Give good news of grievous punishment to those who hoard up gold and silver and do not spend in the way of God.' To spend means here to pay the compulsory duty of Zakat. Ahnaf-b-Qais said: We were with a party of the Quraish. Hazrat Abu Zarr, while passing by that way said: Give good news to those who hoard up wealth that such firm impressions will be put on their backs which will come out after piercing their sides, that such firm impressions will be put on their forehead that it will come out of their forehead.

Abu Zarr said: I came to the Prophet who was then seated in the shade of the Ka'ba. He said to me: By the Lord of the Ka'ba, they are undone. I asked: Who are they? He said: Those who increase their wealth and not those who spend in this way, in their fronts, in their backs, in their right sides, in their left sides, but their numbers are few. Those who have got camels, cattle, sheeps and goats and who do not pay their Zakat will meet with these animals in huge forms on the Resurrection Day. They will attack them with their horns and will tread upon them by their hoofs. If one party go away, another party will come. This will continue till the people are brought for judgment. This punishment has been described by Sahih Bakhari and Muslim. So the details of Zakat should be learnt.

#### **SECTION 1**

#### **DIFFERENT KINDS OF ZAKAT**

There are six subject matters of Zakat - (1) Zakat of animals, (2) Zakat of crops, (3) Zakat of gold and silver, (4) Zakat of the commodities of Business. (5) Zakat of mines and (6) Zakat of Idul Fitr.

**(1) ZAKAT OF ANIMALS:** It is compulsory on a free Muslim whether major or minor, sane or insane. There are five conditions of Zakat which is obligatory in case of animals. (a) They are to be grazed in the grazing fields. (b) They should not be domestic animals. (c) They must be in possession of full one year. (d) One must have full ownership on them. (e) One must be the owner of Nisab or fixed number of these animals.

(A) Among animals, Zakat is to be paid for camels, cattle, sheep and goats but not for other animals like horses, asses, mules, deers and young ones of goats. (B) There is no Zakat of domestic animals which do not graze purely in fields. (C) Animals must be in possession of full one year. The Prophet said: Zakat is not due on any property unless in possession of full one year. If any animal is sold within one year, there is no Zakat for it. (D) One must have full ownership and full power of sale of the animal. There is no Zakat of animals given in pawn or mortgage, those which are lost or snatched by force. If the debts of a man are such that all his properties are not sufficient to clear them, there is no Zakat due on him as he is not a solvent man. A solvent man is one who has got surplus wealth after necessary expenses (E) One must possess required number of animals. The minimum number of camels is five, of cattle thirty, of goats and sheep forty. Camels-Zakat of one she goat or he-goat of full two years for every five camels above four. In case of 25 camels, one she camel or one he- camel of full one year. In case of 36 camels, one she camel of 2 years, of 46 camels one she-camel of three years and so on. **Cattle.** In case of 30 cattle, one calf of one year, of 40 cattle one calf of two years, of 60 cattle two calves of one year. **Sheep and goats.** In case of 40 sheep or goats, one she goat of one year, of 120, two she goats and so on.

**(2) ZAKAT OF CROPS:** If anybody has got twenty maunds of rice, wheat, maize, pulse, dates or such food stuffs by which a man can maintain his livelihood, Zakat of one tenth of the crop is compulsory on him. No Zakat is due for less than 20 maunds. There is no Zakat on fruits and cotton. If fields are watered by artificial means by taking water from canals, tanks, drains, then one twentieth is due on crops.

**(3) ZAKAT OF GOLD AND SILVER:** Zakat of Silver is one fortieth of pure silver if not less than 52 1/2 tolas and gold and less than 7 1/2 tolas. This is the nisab fixed for which Zakat is

due. This proportion will continue in case of the value of gold and silver or of things made of them if they are in possession for full one year. For ornaments of gold and silver which are for use, there is no Zakat according to Imam Abu Hanifa. Zakat is due on money on loan after the loan is paid.

(4) **ZAKAT ON MERCHANDISE:** Zakat on merchandise is like that of gold and silver. One year should have elapsed from the date of their purchase and if it reaches nisab. This applies also in case of exchange of goods. Zakat is also payable on profits of commodities along with the commodities at the end of a year.

(5) **ZAKAT ON MINES AND BURIED TREASURES:** If gold and silver of the non Muslims are found buried, Zakat is soon due at the rate of one fifth. There is no condition of possession of one year or of nisab. This is just like booty gained in war. There is no Zakat of the things taken from mines except gold and silver. Their Zakat is of one fortieth after clearance and after it reaches Nisab and completion of possession of one year.

(6) **ZAKAT OF ID'UL FITR:** This charity is compulsory on every Muslim who has got food in excess of one day and one night of I'd at be rate of 2 1/2 seers of principal food stuffs or one sa'a per head. This is payable on behalf of all the members of the family and near relatives and parents who are maintained by him. The Prophet said: Give the charity of Fitr of all the persons you maintain.

## SECTION 2

### PAYMENT OF ZAKAT AND ITS CONDITIONS

Zakat is to be paid having a look to the following five things. (1) Intend to pay Zakat at the time when it falls due and fix properties and things for payment of Zakat. The guardian of a minor or an insane man shall pay Zakat on his behalf. The ruler or his officers can collect Zakat (2) At the completion of one year. Zakat falls due and it should be paid without delay. Fitr charity is payable on the day of I'd before I'd prayer. If a man makes delay in payment of Zakat, he disobeys God. If he loses his property after it is due, the responsibility does not cease. Zakat of two years can be paid in advance. (3) One should not pay Zakat on valuation of properties. Zakat should be paid with the thing for which Zakat is due. For instance, silver should not be paid for

gold and gold for silver. The above is the opinion of Imam Shafeyi and not of Imam Abu Hanifa according to whom it is lawful. (4) It is better to pay Zakat to the people where the Zakat payer resides permanently as the poor and the destitute of that place look to him for help. (5) Zakat is to be paid to eight classes of persons as described in the Quran and will be discussed in section 3.

### SOME SUBTLE RULES OF ZAKAT

There are some subtle points for a payer of Zakat and for one who travels in the path of the next world.

**(1) THE MEANING AND OBJECT OF ZAKAT:** Zakat is the purification of properties. There are three reasons for its being a pillar of Islam. (a) *The first reason is to appreciate the two words of Kalema Shahadat, to take Tauhid firmly and to witness the unity of God. Promise reaches perfection when a unitarian has got no object of love except One, as love does not admit a partner. There is little benefit in uttering Kalima Shahahdat by tongue only and the trial is in giving up of other objects of love except God. To the people, wealth and properties are objects of love as they are the instruments of earthly pleasures and getting love from others. Those who claim the love of God are tried and their objects of love are snatched away from them. For this reason God says: God purchased from the believers their lives and properties in exchange of paradise for them. This was said with regard to Jihad. Sacrifice of properties is easier than sacrifice of life which has been also mentioned here to gain the love of God. From this angle of view, men can be divided in to three classes.*

(1) The first class of men recognise Tauhid as true, fulfill their promise and spend their properties in the way of God. They do not hoard wealth. They do not deny that Zakat is not compulsory on them. Rather they say: For us, it is compulsory to spend all our properties. For this reason, Hazrat Abu Bakr brought all his properties to the Prophet when he called for charities in the way of God. Hazrat Omar brought half of his property. The Prophet said to Hazrat Omar: What have you left for your family? He said: Half of my wealth. He asked Hazrat Abu Bakr: What have you left for your family? He said: God and His Prophet. The Prophet said: The difference between you is in your replied.



(2) The second class of men are lower in rank. They spend their wealth at the time of necessity. The object is hoarding is not to enjoy pleasure but to spend in proportion to necessity and to spend their excess wealth in good deeds. They don't reduce the amount of Zakat. Many Tabeyins like Nakhyi, Shubi, Ata and others held that there are additional duties on wealth besides Zakat. The sage Shubi was asked: Is there any additional duty on wealth besides Zakat? He said: Yes, did you not hear the verse of God: Being prompted by divine love they spend wealth for their near relatives, orphans, the poor and the travellers. This is supported by the following verse: They spend out of what I have provided them with. God says: Spend out of what I have provided you. This means that whenever you will find a man in want, it is the duty of the rich to remove his want. This is an additional charity besides Zakat. The correct opinion according to theology is that whenever expense is necessary, to spend is Farze Kefayah as it is not legal to cause harm to the Muslims.

(3) The third class are those persons who rest contented by payment of only Zakat. They do not pay more or less. This is the lowest rank and the general people adopt this course as they are naturally miser, attached to riches and their love for the next world is weak. God Says: 'If they beg of you and press for it, you become miser.' There is a wide gulf of difference between those who sacrifice their lives and properties for God and those who are defamed for miserliness.

(2) The second cause is to be pure from miserliness as it is one of the cause of destruction. The Prophet said: There are three destructive guilts-to obey miserliness, to follow low desires and self-conceit. God says: Those who are saved from miserliness have got salvation. In this way, Zakat is the cause of purification of properties.

(3) The third cause is to express gratefulness for the gifts of God as God's gifts on His servants are unbounded. The gratefulness for the gifts of body by doing divine services and the gratefulness for the gifts of wealth by expense of wealth are expressed. How unfortunate is he who sees no means of livelihood of a poor man and till does not give him charity inspite of his begging and who rather expresses gratefulness that God saved him from wants.

**(2) Second subtle point:** It is to look to the times and the rules of payment of Zakat. The religious men pay Zakat before it becomes compulsory. They transcend the limit of time. There is chance of falling into sin if Zakat is paid late and not in time. Willingness to do good deed comes from angels and it should be considered a cause of fortune. The heart of a believer is within the two fingers of the Merciful and there is no delay in its change. The devil enjoins on doing evil deeds and shows fear of poverty. Zakat should be paid in the month of Muharram, the first month of Hijra and one of the pure months or it should be paid in the month Ramzan as the Prophet paid most of his charities in this month and there is the excellence of the Blessed night in this month and in the month of pilgrimage. The last ten days of Ramzan month and the first ten days of the month of Zilhaj are days of excellences.

**(3) Third subtle point:** It is to pay Zakat in secret. It removes show and greed for fame. The Prophet said: The best charity is in secret charity of a poor man to a man in want. A certain learned man said: There are three matters in the secret wealth of good works, one of them is secret charity. The Prophet said: If a man acts secretly, God writes it secretly as secrecy is not maintained if it is disclosed. There a well-known Hadis about show in open charity. The Prophet said: God will give shade to seven persons on the day when there will be no shade except the shade of God, one who gives charity in such a manner that his left hand does not know what his right hand has given in charity. There is in another Hadis: Secret charity appeases the wrath of God. God says: And if you give charity sincerely, it is also better for you. In secret charity, one can be safe from the danger of show. The Prophet said: If a man wants fame by incurring the pleasure of men, or rebukes after charity, or discloses his charity and thereby seeks name and fame and or gives charity among the people for show, God will not accept his charity. A secret charity is free from the above faults. Many learned men said that the giver should not even know the person who takes charity. Some of them handed it over to the blind.

**(4) Fourth subtle point:** It is good to give charity openly in a place where the people are encouraged to give charity by seeing it. God says: Spend what I have given you secretly and openly.

Care should be taken in open charity about show, rebuke after charity and not to break the secrets of a poor man as most of the beggars do not wish that anybody should see them as beggars.

(5) **Fifth subtle point:** It is not to destroy charity by rebuke and giving trouble after charity. God says: Don't make your charity void by 'Mann' that is giving trouble. There are differences of opinion for the meaning of Mann. Some say that its meaning is to remind charity to the receiver and that 'Aza' means to disclose it. Sufiyan was asked: What is Mann? He replied: To remind it repeatedly and to discuss about it. Some say that its meaning is to take boast for giving him charity and 'Aza' means to drive him away and to rebuke him by words. The Prophet said: God does not accept the charity of one who does 'Mann'. Gazzali explains it thus. Mann has got roof and branches and it is expressed in tongue and limbs. The roof of 'Mann' is to think oneself as the benefactor of one who receives charity. Rather the receiver should consider that he has shown kindness to the giver by accepting his charity, because he purifies the giver and gives him release from Hell fire. The charity of the giver is to request the receiver. The Prophet said: Charity falls on the hand of God before it falls in the hand of a beggar. Now it appears that the giver places his charity first to God and then the beggar receives it from God. 'Mann' comes in when the giver understands that he has done some benefit to the receiver of charity. So the meaning of 'Mann' is to discuss about charity, to disclose it and to hope to get from the receiver gratefulness, prayer, service, honour and to wish that he should be followed in his actions. These are the secret meanings of 'Mann'.

'Aza' means to rebuke, to use harsh word and to humiliate the receiver of charity. Its secret meaning is unwillingness to withdraw hand from wealth, to think to give charity as troublesome. Secondly, it means that the giver thinks himself superior to the receiver and thinks him inferior for his wants. Unwillingness to give charity is sign of foolishness, because who is more foolish than one who is reluctant to spend one dirham in lieu of one thousand dirhams in the next world? It appears from this that the object of charity and expense is to get the pleasure of God and to get merits in the next world. The pious men among the rich will go to Paradise five hundred years after the pious poor men. For this reason, the Prophet said: By the Lord of the

Ka'ba, they are undone. Abu Zarr asked: Who are undone? He said: 'Those who have got much wealth.' Then how can the poor be held in contempt?

God keeps the rich only for the poor, because the poor earn their livelihood by their industry, increase their provisions and preserve them with difficulties. The rich give charity according to the requirements of the poor and guard the excess wealth. So think that the rich are servants for the livelihood of the poor. These are the conditions of charity and Zakat. This is like God fear in prayer. The following Hadis establishes it. The Prophet said: There is no prayer for a man except what he understands therefrom. He said: God does not accept the charity of one who gives trouble to the receiver. God says: Don't make your charity void by mentioning it and by giving trouble.

(6) **Sixth subtle point:** Think charity as little, because if it is considered great, it grows self-praise which destroys an action. God says: 'When your great number pleased you, it came of no use to you.' Some say that when one considers a religious action little, it becomes great to God, and when a sin is considered great, it becomes little to God. Some say that any good deed does not become perfect without three things to think it little, to do it soon and to keep it secret. If a man spends money in the construction of a mosque, it is possible for him to think it great, but there is no 'Mann' or 'Aza' in it. It may be called self-pleasure or self-praise. Its medicine is a mixture of knowledge and action. Knowledge comes in the fact that he will not get the highest rank as he has not gifted his entire wealth in charity and so he should be ashamed, for this wealth belongs to God and He gives it to whomsoever He pleases along with Taufiq to spend it in charity. Regarding action, charity should be given after being ashamed as you were miser is not giving the entire property given to you by God.

(7) **Seventh subtle point:** Give in charity that is best, pure and the most lawful thing as God is pure and does not accept but pure wealth. The Prophet said: 'Good news to the man who earns wealth without committing sin and spends therefrom.' If he does not spend out of his best properties, it is impertinent on his part as he reserved the best thing for his family members and loved the worst thing for God. If he gives bad things to his guest for eating, he becomes surely displeased with him. A wise man should not place others above himself. He will leave no property

except what he gives in charity. What he eats finishes and what he enjoys of his property becomes a past thing. God says: 'O those who believe, spend of the good things you earn and what I grow for you out of the earth and don't intend therefrom, impure things.' Don't take it without dislike and shame. So don't love to give to God impure and bad things. There is in Hadis: One dirham gains over one lac dirhams. Its cause is that a man gives one dirham in charity with pleasure of mind after taking it out from mostly his lawful earnings and another man gives charity of one lac dirhams from his unlawful earnings. God says: They keep for God what they do not like. Their tongue spread this falsehood and that this is good for them. There is no doubt that there is Hell fire for them.

**(8) Eighth subtle point:** Search for Zakat such man that if he is paid Zakat, it becomes pure. The eight classes of men have been mentioned in the Quran for Zakat. It should be paid to those of them who have got these six qualities. (1) **God fear:** Seek such God-fearing men who have renunciated the world and adopted the business of the next world. The Prophet said: 'Don't eat the food of anybody except that of the God-fearing men and do not feed anybody except the God learning men. The reason is that such men help religion. The Prophet said: Give your food to the God-fearing people and show kindness to the believers. In other words, entertain one with your food whom you love for the sake of God. Some learned men did not give food except to the poor people of 'Suffa'. They were asked: It would have been better if your charity would have been given to all poor men'. They said: No, the thoughts of these people are about only for God. When they are hungry, sensation is generated in their hearts,. Once a pious man was about to give up his business and he was going to be a pauper. Hazrat Juaid came to know of it and gave him some capital and said: Use it as your capital and don't give up your business as it is not an unprofitable concern for a man like you. The man used to carry on the business of vegetables and did not take price when he sold them to the poor.

**(2) The second quality is education** as it helps knowledge. The most honourable divine service is to remain busy in the acquisition of learning with a good and sincere intention. The sage Ibnul Mobarak used to show kindness to the learned. He

was asked: It would have been better if you have given charity to all. He said: I don't know whether after prophethood the rank of any man other than that the learned is superior.

(3) The third quality is **truthfulness**. Give charity to such a person who is truthful and sincere and has got knowledge of God-fear and Tauhid. His Tauhid is this that when he accepts charity he praises God, expresses gratefulness and understands that all the gifts come from God and not from any intermediary. Loqman advised his son: Between you and God, don't consider anybody as the giver of gifts and the gifts of another on you as loan. He who expresses gratefulness to others except to God has not recognised his benefactor and all the people are powerless except through His help. Had not God compelled the giver, he would not have given charity and God intilled into his mind that the well-being of his temporal and spiritual world lies in his charity. When this belief becomes strong, his will becomes strong.

It is said that the Prophet sent a man with charity to be given to a poor man and he said: Remember what he says: The poor man accepted it and said: Praise be to God who does not forget one who remembers Him and does not destroy one who expresses gratefulness to Him. Then he said: O God, you have not forgotten the man (himself) and don't allow him to forget you. The man informed the Prophet of his invocation and he said being satisfied: I know that he would say this. The Prophet said to a man: Make repentance. He said: I repent to God without a partner and not to Muhammad. The Prophet said: He has recognised the right of One to whom it is due. When the verse dealing with the purity of Hazrat Ayesha was revealed, Hazrat Abu Bakr said: O Ayesha, kiss the head of the Prophet, Hazrat Ayesha said: By God, I shall not do it and I shall not praise God also for this. The Prophet said: O Abu Bakr, give up Ayesha. In another narration, Hazrat Ayesha said to Hazrat Abu Bakr: Praise be to God and not for you and not for your friend. The Prophet did not deny it though the verse declaring the purity of Ayesha was revealed to the Prophet. It is the fault of the unbelievers to see other things besides God. God says: When God is remembered, the hearts of those who have not brought faith in the next world become sad. He who does not purify his heart from the idea of an intermediary is not free from secret shirk.

(4) The fourth quality is to conceal wants. Zakat and charity should be paid to those who try to conceal their wants from the eyes of men and do not complain of their wants. They are honourable men. The Prophets have gone away but their honour remains. They used to live in comfort. God says regarding these people: The fools think that they are not in want on account of their refraining from begging. You will know them by their signs. They do not press the people for begging.' Seek such people in every locality and give them charity.

The fifth quality is to have a big family with no earning. Give charity to such a person who has got a big family or who is diseased, or is confined to the corner of his house on account of any other reason. God says with regard to these people. 'Those poor men who are confined in the way of God and cannot move in the world.' In other words, they are confined in the way of God for members of his family or for scanty means or for correction of soul or those who cannot roam on account of their defects in hands and feet are entitled to receive charity. The Prophet used to give charity according to the number of the members of a family.

(6) Another quality is near relationship, as charity to a near relative brings reward of keeping the tie of blood connection or relationship. Hazrat Ali said: To give one dirham to my brother is dearer to me than to give twenty dirhams to a stranger. To give him twenty dirhams in charity and to keep blood connection with him is dearer to me than the charity of 200 dirhams to a stranger. To give him one hundred dirhams is dearer to me than to set free a slave.

The above are the qualities which should be sought in giving charity to a person. It will increase reward.

### SECTION 3

#### FITNESS FOR RECEIVING ZAKAT

Know, O dear readers, that there is no Zakat for anybody except a Muslim who must not belong to the Hashemite dynasty. Out of eight qualities, one quality is necessary for a receiver of Zakat. It cannot be paid to an unbeliever, slave, Hashemite, boy or an insane man except through his representative. The

descriptions of the eight classes of people who can receive Zakat are given below.

**(1) THE POOR:** A poor man is one who has got no wealth and properties and who has got no ability to earn. If he has got one day's food and wearing cloth, he is not a poor man but a miskin or destitute. A poor man does not go out of poverty if he has got habit of begging as begging is not a source of livelihood. If he has got power and strength to earn his livelihood, he goes out of poverty. If he is a technician but has got no instrument or money to purchase it, he can be helped with Zakat. The Prophet said: To seek lawful earning is compulsory after compulsory duties. There is mention in it of earning livelihood by industry and trouble. Hazrat Omar said: A doubtful earning is better than begging. If a man is maintained by his parents, he cannot be called poor.

**(2) MISKIN OR DESTITUTE:** A man is called Miskin or destitute whose expense is greater than his income. He may be owner of one thousand dirhams, but still he is a destitute under the above circumstances.

**(3) COLLECTORS OF ZAKAT.** Out of the earnings of Zakat, collectors of Zakat may be paid. Writer, one who takes measure and one who copies registers are included within these staffs. They cannot be paid in excess of their requirements.

**(4) THOSE WHO ARE INCLINED TO ISLAM.** They are non-Muslim leaders whose hearts are inclined to the religion of Islam. The people follow them and therefore if they are inclined to Islam, there is possibility of their coming to Islam.

**(5) SLAVES BY AGREEMENT:** There may be agreement between a master and a slave that if the slave can pay a certain sum to the master, he can get freedom. This money can legally be paid out of Zakat fund.

**(6) DEBTORS.** Zakat may be paid to clear off debts of a person who has got no means or clear them or who has property which is not sufficient to clear them. If a man runs into debts for having committed sinful acts, Zakat cannot be paid to him unless he repents.



**(7) WARS IN THE WAY OF GOD.** Those soldiers who get no salary from the state Treasury are entitled to get Zakat even if they are rich.

**(8) TRAVELLERS.** One who goes abroad with good intention from his country may get Zakat if he requires money for his travels. No proof of these wants is necessary. They may be relied on their verbal words.

**DUTIES OF ZAKAT RECEIVER:** A Zakat receiver should look to five matters. (1) He should know that God made Zakat compulsory so that his thought is concentrated in one object God says: I created Jinn and man with no other object except that they should worship Me. So divine service should be the centre of thought of men. He gives wealth to men that it may remove their wants and they may get opportunity of doing divine service. If God loves a man among the rich, He saves him from the world as a physician saves his patient. The poor man should know that Zakat is a gift from God to him realised from the rich, so that he may find time for divine service. (2) Be grateful to the Zakat payer, pray for him and praise him. The rich man should not feel satisfied as he is only an intermediary to help the poor with the gift of God. The Prophet said: He who is not grateful to men is not grateful to God'. God Himself praised men for his good actions though He is the creator of actions and deeds. He said: How good is the servant, he is turning to God - 38 : 30Q. Zakat receiver should invoke for the payer 'thus: May God purify your heart and include you among the pious. May He purify your actions like the actions of the good and may He include your soul among the souls of the martyrs. The Prophet said: If a man does good to you, do good to him. If you cannot do it, pray for him so that he may understand that you have done him return good. It is the duty of the giver to think charity as little and the duty of the receiver to think it great. (3) Don't accept charity if it is not from lawful wealth. God says: If a man fears God, He will find out a way for him and provide him from a source which is beyond his conception. (4) Give up the charity from earnings of doubtful nature and take up to your necessity. Don't take it until you know for certain whether you can legally accept it or not. If you are a Zakat collector, do not accept in excess of your remuneration. If you are a traveller, don't accept in excess of what is necessary for your journey. If you are a needy man, you may accept what is

sufficient for your provision for a year at most. This is the last limit. The Prophet sometimes stored up provisions for his family members for a year, If it is for one day, it is near God fear. until he possess nisab, he may accept it. The Prophet said: He who begs inspite of his being rich will appear on the Resurrection Day with his face with scratches and wounds. He was asked: what is the limit of a rich man? He said: 50 dishrams or gold of equivalent value. It is equivalent to a provision for one year.

## SECTION 4

### OPTIONAL CHARITY AND ITS EXCELLENCE

The Prophet said: 'Give charity of even a date as it appeases anger and wipes out sins just as water extinguishes fire? He said: Save yourself from Hell-fire even by giving in charity half a date, if you cannot do it, even by uttering a good word. The Prophet said: If a Muslim gives charity from his lawful earning (God does not accept but lawful thing), God accepts it with His right hand and maintains it. God maintains it till it rises up to the mountain Uhud just as one of you raises up his child. The Prophet said to Abu Darda's: When you cook curry, increase its soup and present something of it justly to your neighbour having a look to his family members. The Prophets said: If a man gives charity in a good manner, God gives blessing in the property left by him. He said: Each man will remain under the shade of his charity till God finishes his judgment of the people. He said; Charity appeases the wrath of God. He who gives charity from his abundant wealth is not better in rewards than one who takes it at the time of his need.

The Prophet was once asked: Which charity is best? He said: Your charity at the time when you are sound, when you do not wish to spend, when you hope to live long or when you fear hunger. Don't make delay in giving charity lest you may say when you will be dying: I give this thing to such person and this thing to such person. One day, the Prophet said: Give charity. One man said: I have got a dinar. He said, spend it for you He said: I have got another dinar. He said spend it for your wife. He said: I have got another dinar. He said: Spend it for your children. He said: I have got another dinar. He said: Spend it for your servant. He said: I have got anothe dinar. He said: Your look is best for it. The Prophet said: Zakat is not lawful for the family

members of Muhammad. It is the impurity of the people. He said: Return the rebuke of a beggar by giving food even to the measure of the head of a bird. The Prophet said: He will not get salvation who refuses a beggar who speaks the truth. Jesus Christ said: Angels do not enter the house of a man for seven days who turns out a beggar from his door disappointed. Our Prophet did not entrust two duties to anybody-to collect his water of ablution for his prayer at night and to give charity to the poor. The Prophet said: He who is driven away by you not even with two dates is not a destitute but a destitute is he who refrains from begging. If you wish, read this verse: They do not come to man begging. The Prophet said: A Muslim who gives a cloth to another Muslim is in protection of God till the cloth remains upon his body.

**Wise sayings:** Harat Urwah-b-Jubair narrated that some time Hazrat Ayesha gave charity of 50,000 dirhams though her shirt was stitched. God says: They give food out of His love to the destitute, orphans and captives. Mujahed explained this verse by saying that they did it out of eagerness. Hazrat Omar said: O God, give riches to the good among us, that they may do benefit to the needy. Caliph Omar-b-Abdul Aziz said: Prayer will take you to half of the royal path, fast will take you to the royal door and charity will take you to the king himself. Ibn Abi Zaidan said: Charity shuts up 70 doors of evils. The excellence of secret charity is seventy times more than that of open charity and secret charity destroys seventy evils. Hazrat Ibn Masud said that a man did divine service for seventy years. Then he committed a grievous sin for which his entire good deeds were rendered void. Then he passed by a poor man and gave a bread to him for which God forgave him and returned him the rewards of the divine services for seventy years. Loqman advised his son: When you commit a sin, give charity. Hazrat Isha-b-Muaz said: I don't know whether a seed except a seed of charity is heavier than a mountain. Caliph Abdul Aziz said: Paradise has got three secret treasures to conceal disease, to conceal charity and to conceal troubles and difficulties. The saint Nakhvi said: When a thing is given in charity for God, I don't like that it should have any defect. Hazrat Obaid-b-Umair said: On the Resurrection Day, a man will get hungry not being hungry, thirsty not being thirsty and naked without being naked. God will give food to one who gives food for the sake of God. He will give water to drink to one who gives water to drink for the sake of God. He will give cloth to one who

gives cloth for the sake of God. Hazrat Hasan Basari said: If God willed, all would have been rich and nobody would have been poor among you, but He wishes to try you by one another.

### **BENEFITS OF SECRET CHARITY**

(1) It protects the secrecy of the receiver of charity. In open charity, his manliness is curbed and his want is exposed. The secret charity gives no encouragement to begging. (2) The receiver remains safe from the tongues of the people. Many a time, the receiver is hated by the people in case of open acceptance of charity. The sage Abu Ayub said: I gave up putting on new cloth for fear of creating hatred in the mind of my neighbour. (3) Secret charity helps the giver to conceal his charity, as the excellence of secret charity is greater than that of open charity. To help the perfection of a good deed is also a good deed. One man gave charity to a Sufi in presence of the Prophet. He did not accept it. (4) There is no disgrace in accepting secret charity. It is not the duty of a believer to humiliate anybody. A certain learned man refused to accept charity openly as he said that it disgraces learning. (5) Secret charity removes the doubts of a cosharer. The Prophet said: If a man is given present in presence of some men, then all become cosharers in the present. The Prophet said: The best charity to a brother is his giving food or money.

**BENEFITS OF OPEN CHARITY:** (1) If it is given with sincerity and honesty, one can be safe from change of condition and show. (2) Honour is removed and humility is exposed. (3) One can remain safe from Shirk in case of open charity. It is narrated that a spiritual guide was inclined to one of his disciples more than to anybody else. This gave trouble to his other disciples. The spiritual guide intended to expose the supremacy of his favoured one and therefore he gave to each of his disciples one cock with a knife saying: You will sacrifice it so that nobody sees it. Each of them went to a distant place and sacrificed his cock except the disciple whom he loved. The latter returned the cock and the knife to him without sacrificing it. The spiritual guide said to him: They have brought the cocks according to my instruction but why did you not bring it accordingly? He said: I have found no place where nobody could see me as God sees me in every place. The guide then said to his other disciples: For this reason, I am inclined more to this disciple as his look is always towards

God. (4) In case of open charity, the sunnat of gratefulness is expressed. God says: As for the gifts of your Lord, proclaim it. To conceal a gift is like rejecting it. If a man conceals what has been given to him by God, God rebukes him. He attached it with miserliness. God says: Those who are misers and tell the people to be misers and conceal of the gifts which God has given them.' The Prophet said: If God gives a gift to a servant, He likes that it should be expressed by him. The Refugees asked the Prophet once about gratefulness; O Messenger of God, we are guests of the Ansars and we have not seen better people than them. They have divided their wealth and properties among us, we fear that they would take all rewards. The Prophet said: The gratefulness that you express to them for every matter and your praising them are your return good.

When you have understood about the benefits of open charity and secret charity, you have come to know that the differences arise out of conditions of mind. So it depends on the state of your mind at the time of charity. The Prophet praised a man, because he knew that it would not injure him. He once said to a man: When any honourable man of a tribe comes to you, honour him. The Prophet once was pleased with a man when he heard of his quality and said: There is surely a charm in oratory. The Prophet said: When anybody among you finds a good attribute in his brother, let him tell him of it, as it will give him encouragement to do good works. The Prophet said: When a believer is praised, faith increases in his mind. Sufiyan Saori said: Praise cannot injure a man who knows his mind.

## CHAPTER VI

### FASTING

Fast is one-fourth of faith, as the Prophet said: Fast is half of patience and patience is half of faith. Of all the regulations of religion, fast keeps special connection with God. The Prophet said: God says: Every good action except fast will be rewarded from ten to seven hundred folds, but fast is only for My sake and it is I who will reward him for it. God says: Those who are patient will be given rewards without measure - 39 : 13. Fast is half of patience. Its reward transcends account. The excellence of fast is known from the following Hadis: The Prophet said: By One in whose hand there is my life, the fragrance of the mouth of a fasting man is dearer to God than the fragrance of musk. God says: The fasting man gives up sexual intercourse, food and drink for My sake. So fast is kept only for My sake and it is I who will reward him for it. The Prophet said: Paradise has got a gate named Rayyan. None except a fasting man will enter Paradise by that gate. God has promised His vision as reward of fast.

The Prophet said: There are two joys for a fasting man - one joy at the time of breaking fast and another joy at the time of meeting with his Lord. The Prophet said: Everything has got a gateway. Fast is the gateway of worship. He said: The sleep of a fasting man is worship. He said: When the month of Ramzan comes, the gates of Paradise are opened and the gates of Hell are shut up, the devils are put in chains and a proclaimer proclaims: O seeker of good, advance. O seeker of evil, come back. God says: Eat and drink cheerfully for what you missed in past days. In other words, eat and drink cheerfully for what you were deprived in your fasting days. The Prophet said: God will make His angels view with an ascetic saying: O young man who has suppressed his passions for My sake and who has spent his youth for My sake, you are to Me like some of My angels.

The Prophet said about a fasting man: God says: O My angels, look to My servant, he has given up his sexual passion, his pleasures, his food and drink for My pleasure. God says: 'No soul knows what has been kept concealed for him pleasing to his eyes. This is the reward for what they have done'. It has been said regarding the verse that this action was fast, as God says: The

patient will be given rewards without account (39 : 13). It appears from this that rewards will be open for the fasting men and they will not be kept for measurement as it is only for God. All worships are for God but the honour of fast is like that of the Ka'ba. Everything in the world has got a speciality. The speciality of fasting is forbearance and sacrifice, as it is the action of the mind and secret from public eye, but all other actions fall within human eyes. Nobody sees fast except God as it is a secret action with sincere patience. Secondly, it is punishment for the enemy of God as the way of the devil is sexual passion and it increases through the help of food and drink. For this reason, the Prophet said: The devil runs through human body like the circulation of blood. Curb it by hunger. For this reason, the Prophet said to Ayesha; Knock at the door of Paradise. She asked: How? The Prophet said: With hunger, specially when fast controls the devil, shut his path and make narrow his passage. Then its connection remains with only God. If the enemy of God is controlled, it will be helping God.

God says: If you help God, God will help you and will make your feet firm - 47 : 8. So at the beginning, a servant will make efforts and then hope for reward of God. For this reason, God says: I will show certainly My path to those who strive hard for us (29 : 69). God says: God does not change the condition of a people unless they change their own condition (13 : 12). This change is said to be due to increase of sexual passion as it is the grazing field of the devil and a place for his movement. The devil moves in it till it is fertile. God's light is not disclosed to the person in whom he moves. The Prophet said: If the devil had not moved in the human minds, they could have surely known the mysteries of heaven. For this reason, fast is the door of worship and its shield. When the excellence of fast is so wide, its secret and open conditions and its rules and regulations should be known and they will be discussed in three sections.

## SECTION 1

### SIX COMPULSORY DUTIES OF FAST

(1) To seek the new moon of Ramzan. If there is cloud, thirty days of Shaban must be completed. The sight of the new moon of Ramzan is based only on the evidence of one just man of intellect,

while the moon of I'dul Fitr is based on the evidence of two just pious Muslims. If the new moon is seen in one place and is not seen in another place and if the distance between the two places is less than about two miles, it is compulsory for the inhabitants of both the places to keep fast. If however the distance is more, the inhabitants of each place will decide the case separately.

**(2) TO MAKE NIYYAT OF FASTING:** To make niyyat every night with firm faith is compulsory. One niyyat for full Ramzan month is not sufficient. If there is no niyyat of compulsory fast, it will be considered as optional fast. So niyyat should be made every night.

**(3)** No to admit anything outside in the body willingly during fast. If a man eats something, drinks something and does any such act, it will break fast. If a man gets cupping, it will not spoil his fast. If water enters the belly unwillingly, it will not spoil fast.

**(4)** Abstinence from sexual intercourse during fast. If through mistake, a fasting man has got sexual intercourse, it will not spoil his fasting.

**(5)** Abstinence from deliberate emission of semen. If deliberately semen is emitted, it will break fast.

**(6)** Abstinence from deliberate vomiting. Wilful vomiting breaks fast.

### **ATONEMENT FOR BREAK OF A FAST**

There are four modes of compulsory atonement of fast if it breaks. **(1) Making amends.** It is compulsory on every major Muslim to keep fast on other days for break of fast in Ramzan. A menstruating woman must compulsorily keep fast on other days. One need not keep Qaza fast consecutively. **(2) Kaffara or Atonement** is not compulsory except in case of sexual intercourse in which case one is to set free a slave or fast for two consecutive months, failing that to feed sixty poor men with one meal. **(3) Imsak or refraining oneself from food drink, and from sexual intercourse.** If a man breaks fast carelessly but without excuse, it is compulsory on him to refrain from food, drink and sexual intercourse for the remaining portion of the day. **(4) Fidya or expiation:** if a pregnant or suckling woman does not keep fast for fear of her child, it is compulsory on her to give its compensation



by giving one Mud food-stuff to a poor man and she will have to fast Qaza in addition. If an old-man of age is unable to keep fast, he may compensate each fast by giving food crops of one Mud for each day.

**SUNNATS OF FAST ARE SIX:** (1) To eat Sehri latter, (2) to break fast before Magrib prayer with dates or water, (3) not to cleanse teeth after mid-day (4) to give charity, (5) to recite the Quran, (6) and to observe I' tekafin a mosque in the last ten nights of Ramzan month. This was the habit of the Prophet of God. When the ten nights of Ramzan remained, he prepared himself for greater divine service for the remaining days of Ramzan and ordered the inmates of the house to do the same. He used to stay in the mosque without coming out of it except when pressed by necessity such as calls of nature.

## SECTION 2

### SECRETS OF FAST

Know, O dear readers, that there are three classes of fast. (1) fast of the general Muslims. It is to restrain oneself from eating and drinking and from sexual passion. This is the lowest kind of fast. (2) Fast of the few select Muslims. In this kind of fasting, besides the above things, one refrains himself from sins of hands, feet, sight and other limbs of body. (3) Fast of the highest class. These people keep fast of mind. In other words, they don't think of anything else except God and the next world. They think only of the world with the intention of the next world as it is the seed ground for the future. A certain sage said: One sin is written for one whose efforts during the day are made only to prepare for breaking fast. This highest class of people are the Prophets and the near ones of God. This kind of fast is kept after sacrificing oneself and his thoughts fully to God. This is the meaning of the verse: Say God and then leave them sporting in their vain talks (6:91).

The fasting of select for pious men rests on six duties for gaining perfection. (1) To restrain eye sight from what is evil and from things which divert attention from God's remembrance. The Prophet said: Eye sight is a poisonous arrow out of the arrows of the devil. If a man gives it up, God gives him such a faith of which the taste is tasted by his mind. The Prophet said:

Five things destroys fasting - falsehood, back-biting, slander, perjury and sight with sexual passion. (2) To restrain the tongue from useless talk, false-speaking, back-biting, slander, abusive speech, obscenity, hypocrisy and enmity, to adopt silence and to keep the tongue busy with the remembrance of God and reciting the Quran. The sage Sufiyan Saori said: Back-biting spoils fast. Hazrat Muzahed said: Two things spoil fast, back-biting and falsehood. The Prophet said: Fast is like a shield. If a man keeps fast, let him not rebuke and dispute. If a man wants to assault or make quarrel, let him say to him: I am fasting. There is in Hadis: Two women kept fast at the time of the Prophet. They were so much overstickens with hungers at the end of the day that their lives were about to end. They were sent to the Prophet so that he might order them to break fast. He sent a cup for them telling them that they should vomit in it what they ate. One of them vomitted fresh blood and fresh flesh which filled up half of the cup. Another vomitted similarly and filled up the cup. The Prophet then said: The two women fasted with lawful food but broke it with unlawful food. The two women back-bited the people and ate their flesh.

(3) To restrain the ear from hearing the evil talks because what is unlawful to utter is also unlawful to hear. For this reason, God placed the eater of unlawful food and the hearer of unlawful words on the same level. God says: The hearers of falsehood and eaters of unlawful food - 5:46. God says: Why do not the God-fearing men and the worldly renunciated men prohibit talking sinful words and unlawful eating - 5:68? To remain silent at the time of back-biting is unlawful. God says: You are then like them - 9 : 139. Thus said the Prophet: The back-biter and the hearer of back-biting are equal cosharers in sin.

(4) To save hand, feet and other organs from sins, from evil deeds and to save belly from doubtful things at the time of breaking fast. There is no meaning of fasting if it is kept with lawful food and broken with unlawful food. He is like a man who destroys a town for constructing a building. It is also injurious to eat lawful food in excess and not to eat it little. He who fasts and does evil deeds is like a patient who restrains himself from eating fruits for fear of disease but who swallows poison. A sin is like eating poison. He who drinks this poison is a fool. An unlawful thing is like poison and it destroys

religion and a lawful thing is like a medicine. Its little does benefit and its much spoils. The Prophet said: There are many fasting men who do not gain by fasting except hunger and thirst. On being asked the reason, he said: He refrains from eating lawful food and breaks fast by eating human flesh by back-biting. That is unlawful.

(5) To eat even lawful food so much at the time of breaking fast that it fills up the belly. A belly filled up with too much lawful food is hated more than all other reservoirs. A fasting man eats in full at the time of breaking fast what he could not eat during day time. He prepares different kinds of foods. The object of fast is to keep belly vacant in order to control passion and to increase God-fear. If the belly remains full from morning to evening, sexual passion rises high and greed and temptation reign supreme.

(6) To keep the mind of a fasting man between fear and hope, because he does not know whether his fast will be accepted or not, whether he will be near God or not. This should be the case for every divine service. Once Hasan Basri was passing by a party of men who were playing and sporting. He said: God made this month of Ramzan for running in which the people will be running for good deeds and competing with one another. The object of fast is to anoint one with one of the divine attributes. That attribute is Samadiat meaning to be bereft of hunger and thirst and to follow the angels as far as possible being free from passion. The rank of a man is far more superior than that of a lower animal as he can control his passion by dint of his intellect, but his rank is lower than that of an angel as his passion is strong and he is tried by it. Angels are near God. This nearness keeps connection with attribute but not with space. The Prophet said: Fast is a trust. Let everyone of you keep that trust. When he read this verse. "God orders you to give trust to its rightful owners (4 : 61)." he placed his hands on his ears and eyes and said: Ear is a trust and eye is a trust. If it had not been a trust of fasting, the Prophet would not have said: I am fasting. In other words, I have kept my tongue as trust for saving it. How can I give it up for replying you? So it appears that for every affair there are secret and open matters. It is now open to you to observe both the secret and open matters or to observe either of them.

## SECTION 3

**OPTIONAL FAST AND ITS RULES**

Know, O dear readers that additional fasts are sunnat if observed in the days of good and excellence. Some of these days occur every year, some every month and some every week. Those which occur every year are the days of Arafat, the days of Ashura, the first ten days of the month of Zilhaj, the first ten days of the month of Muharram and all holy months. The Prophet used to fast most in the month of Shaban. There is in one Hadis: Of all the fasts after the fast of the month of Ramzan, the best fast is in the month of Muharram as it is the beginning of the year and founded on good and most dear for blessing. The Prophet said: One day's fast in the holy month is better than the fast for thirty other days. The Prophet said: If a man fasts for three days, Thursday, Friday and Saturday in the holy month God writes for him divine service of seven hundred years in lieu of every day. There is in Hadis: When half of Shaban passes, there is no fast up to Ramzan. It is not lawful to keep fast for two or three days before Ramzan. Zil-haj, Muharram, Rajab and Shaban are the months of excellence and Jil Qaedah, Zil-Haj, Muharram and Rajab are the holy months, Zil-Haj is the best among them as there is therein the day of Haj and fixed days. There is in Hadis: Divine service for the first ten days of Zil-haj is dearer to God than that in other months. Fast of one day during these days is equal to fast of one year and one night's prayer is equal to the prayer of the Blessed night. They asked: Is the reward better than that of Jihad? He said: Not that of even Jihad in the way of God, but the reward is equal to that of the Jihad of a man in which his horse is wounded and he himself is martyred.

**MONTHLY FAST:** The days of month in which fast are to be kept are the first day, middle day and the last day of every month. In addition, there is the fast of Ayyam Biz on the 13th, 14th and 15th of the moon.

**WEEKLY FAST:** In every week, Thursday, Friday and Monday are good. These are the days of excellence.

**ANNUAL FAST:** The best way is to keep fast for one day and break it on the following day; The Prophet said: The treasures of the world were presented to me. I rejected them and said: I shall remain hungry for one day and take food on another. When I

shall take food, I shall praise thee and when I shall remain hungry I shall seek humility from Thee. The Prophet said: The best fast is that of my brother Daud. He fasted for are day and broke it on the following day. The Prophet instructed Abdullah-b-Amr to fast thus. He said: I shall be able to fast more. The Prophet said: Fast for one day and break fast on the following day. He said: I wish to keep better fast than this. Then the Prophet said: There is no better fast than this. It is reported that the Prophet did not fast any full month except Ramzan.

It has been reported that the Prophet sometimes continued to fast in such a way that the people thought that he won't break it and sometimes he continued to keep no fast till the people thought that he won't keep fast. He slept sometimes in such a way that the people thought that he won't rise from bed and sometimes he kept wakeful in such a way that the people thought that he won't sleep again.

## CHAPTER VII

### SECRETS OF PILGRIMAGE

Pilgrimage is one of the pillars of Islam, the beauty of divine service for the whole life, the end of actions, the perfection of Islam and the foundation of religion. On the day of pilgrimage, God revealed the following verse: Today I have perfected your religion for you and made My gifts perfect on you and I am pleased to give you Islam as a religion - 5 : 3. The Prophet said regarding it: He who dies without making pilgrimage, dies willingly as a Jew or a Christian.' So how important is that divine service without which religion does not become perfect and one becomes a Jew or a Christian or a misguided one. It will, therefore, be discussed in three sections.

#### SECTION 1

**EXCELLENCE OF PILGRIMAGE:** God says: Proclaim Haj among the people, so that they may come to you on foot or upon every camel coming from every distant place (Quran). Qatadah said: God ordered Hazrat Abraham, our Prophet and all chosen servants - Proclaim Haj among their people. Then he proclaimed: O people, God created a house, make pilgrimage for it. God says: 'that they may witness benefits for them'. It means trade and rewards in the next world. A certain sage said about it: By Lord of the Ka'ba, He has forgiven them. God mentions the devil as saying: I shall sit for them in your straight path. Some say that the devil will be sitting in the paths towards Mecca to prevent the people from making pilgrimage. The Prophet said: He who makes pilgrimage without doing any obscene deed and without making quarrel comes out of his sins as on the day when his mother gave birth to him. The Prophet said: The devil does not become so much humiliated, dishonoured and disgraced as on the day of Arafat. The cause is that he sees God's blessings descending and His forgiveness of great sins. The Prophet said: there is some sins out of sins which are not forgiven except without waiting at Arafat. The Prophet said: If a man comes out of his house with the intention of making pilgrimage or Umrah, there will be written for him the rewards of one pilgrimage and one Umrah up to the Resurrection Day. He who dies at Mecca or Medina, will not be presented for account and no account will be taken from him and he will be said: Enter Paradise. The Prophet

said: There is no rewards except Paradise for an accepted Haj. The Prophet said: Those who make pilgrimage and Umrah are guests and neighbours of God. If they pray, it is accepted from them. If they seek forgiveness, God forgives them. If they invoke, their invocation is accepted. If they intercede, it is accepted. There is in another Hadis: He whose sins are greatest is a person who thinks at Arafat that God has not forgiven his sins. The Prophet said: 120 blessings descend everyday on this Ka'ba sixty for those who make Tawaf, forty for those who pray and twenty for those who visit the Ka'ba. There is in Hadis: Make much Tawaf because it is such a great thing that you will find it in your book of deeds on the Resurrection day and for which people will envy you. For this reason, to make Tawaf at first before Haj and Umrah is commendable. There is in Hadis: He who makes Tawaf for a week barefooted and bare bodies will get the reward of setting free a slave. Whose makes Tawaf in rains for a week, his past sins are forgiven. A certain sage said: If the Arafat Day and the Jumma Day occur on the same day, every person at Arafat is forgiven and that is the best day in the world. On that day the farewell pilgrimage of the Holy Prophet took place and on that day, the verse was revealed - To-day I have perfected for you your religion, bestowed My favours completely on you and chosen for you Islam as a religion - 5 : 53.

The people of the Book said: If the verse would have been revealed upon us, we would have observed it as a day of festival. Hazrat Omar said: I bear witness that this verse was revealed on the Prophet on the day of two festivals, the day of Arafat and Jumma day and he was then waiting at Arafat. The Prophet said: Forgive one who has come for pilgrimage, O God, forgive one who seeks forgiveness for a pilgrim. Hazrat Omar said: A pilgrim is forgiven and also the man for whom he seeks forgiveness in Zilhaj, Muharram, Safar or the first part of Rabiul Awal. It was the custom of the ancient sages that they broadcasted the stories of warriors, welcomed the pilgrims, kissed on their foreheads, sought blessings from them and they hastened to do these things before they would commit sins.

### EXCELLENCE OF MECCA AND KA'BA

The Prophet said: God promised that every year six lacs people will make pilgrimage. If their number becomes less, God will fill the number by angels. The Ka'ba will be presented on the

Resurrection Day, adorned with ornaments like a newly wedded bride and those who made pilgrimage will be busy in covering it with cloth. The Ka'ba will proceed towards Paradise till it enters it and they will also enter paradise. There is in Hadis: The Black Stone is a jewel out of the jewels of Paradise. It will be raised upon the Resurrection Day. It will have two eyes and one tongue with which it will speak. It will bear witness for everyone who kissed it and testified its truth. The Prophet used to kiss it much. It was narrated that Hazrat Omar once made prostration over it. He was then making Tawaf riding and he placed his staff in his hand on it and kissed one end of it. He said once after kissing it: I know certainly that you are a mere piece of stone and you can not do any benefit or harm. Had I not seen the Prophet kissing you, I would never kissed you. Then he wept and raised his voice high. Then he said to Hazrat Ali behind him: O Abul Hasan, take advice and intercede, your prayer will be accepted. Hazrat Ali said: O Commander of the Faithful, it has got benefits and harms. He asked: In what way? He said: When God took promise from the descendants of Adam, He wrote a scroll on them and impressed it on this stone. It will bear witness for those who fulfilled their promise and against the infidels for infidelity. Hasan Basari said: One day's fast therein is equal to one lac fast and charity of one Dirham is equal to that of one lac dirhams. Thus its reward increases to one lac. There is in Hadis: One Umrah during Ramzan is like pilgrimage with me. He said: I shall be the first man who will burst out of his grave. Then the inhabitants of Jannatul Baqi will resurrect with me, then the Meccans and then the people between the two Harams (Mecca and Medinah). There is in Hadis that when Adam performed all rites of pilgrimage, the angels saw him and said: O Adam your Haj has been accepted. We built the Ka'ba two thousand years before you. There is in Hadis that God looks to the inmates of the world every night. He looks first to the inhabitants of Mecca and out of them first to the inhabitants of the Ka'ba. He forgives one whom He sees making Tawaf and forgives one whom he sees standing towards the Ka'ba and forgives one whom He sees praying in the Ka'ba. A friend of God said: The sun does not set in unless an Abdal makes Tawaf of the Ka'ba and it does not set in unless a friend of God makes its Tawaf. When this sort of Tawaf will end, it will be the cause of being lifted away from the world. Then the people will see in the morning that it has been lifted away and they will find no sign therein. Then after it, nobody will



make its pilgrimage for seven years. The Anti Christ will appear and Jesus Christ will come down and will kill Anti Christ. Then the Resurrection will come near. There is in Hadis: Before its lifting, the Ka'ba will be circumbulated always. The Ka'ba was twice destroyed and it will belifted up at the third time. The Prophet said: God says: When I will wish to destroy the world, I will begin it first with My house and will destroy it first. Then immediately after it the world will be destroyed.

### EXCELLENCE OF HABITATION AT MECCA

The God fearing men disliked to live at Mecca for three reasons. (1) Fear of being equal to Ka'ba, as to be equal from the point of honour is harmful. When the pilgrims finished pilgrimage, Hazrat Omar assembled them and said: O inhabitants of Yemen, go to Yemen, O inhabitants of Iraq, go to Iraq. He said: I fear lest the people inhabit too much in the Ka'ba. (2) Eagerness for visiting it again owing to separation, as God made the Ka'ba as a refuge of the people and a safe place. (3) Not to live at Mecca for fear of sins and guilts is better than honouring the place. Hazrat Ibn Masud said: There is no such city except Mecca wherein the people will be punished for niyyat before actions. Then he read this verse: If a man wishes therein to do excessive oppression, he will be given grievous punishment. This is only for the Ka'ba. Hazrat Ibn Abbas said: To store up food stuffs at Mecca is said to be excessive oppression within the precincts of the Ka'ba. He said: To commit seventy sins at Ruqia is better to me than to commit a sin at Mecca. Ruqia is a place between Mecca and Tayef. Some people feared so much that they even responded not to their calls of nature in the sacred enclosure. It is better to live at Mecca if anybody does not commit any sin. When the Prophet returned to Mecca, he turned his face towards the Ka'ba and said: 'You are the best place to me among the places of God and you are the dearest city to me among the cities of God. Had I not been ejected from you, I would never come out of it?' Why should it not be, as look towards the Ka'ba is worship and if a good deed is done there, it brings abundant rewards.

### EXCELLENCE OF MEDINAH

There is no such better place as Medinah after Mecca. The rewards increase much if a good deed is done at Medina. The

Prophet Said: One prayer in my mosque brings rewards one thousand times more than the prayer in other mosques except the mosque of Mecca.' This is true in case of all good deeds done here. After Medinah, there is the place of Baitul Muqaddas wherein a prayer brings rewards five hundred times more than that in other mosques. This is the case with all other good deeds. The Prophet said: If one prayer in the mosque of Medinah is equal to ten thousand prayers, one prayer in Baitul Muqaddas is equal to one thousand prayers and one prayer in the mosque of Mecca is equal to one lac prayers. The Prophet said: If a man bears hardships of Medinah, I shall be his intercessor on the Resurrection Day. The Prophet said: 'If a man can die at Medinah, let him do it because if a man dies at Medinah, I shall be his intercessor on the Resurrection Day.' After these three places, all places are equal except the frontiers of Islam, as guarding the frontiers of Islam is necessary from the enemies and their excellence is great. For this reason, the Prophet said: Don't tie your camel except in three mosques, the mosque of the Ka'ba, the mosque of mine and the mosque of Baitul Muqaddas. The Prophet said: I had prohibited you before to visit graves, but now I say: Visit graves, but don't say 'Hazran' (I gave up). The Prophet said: All places belong to God and all are servants of God. Live in th place you like and praise God. There is in Hadis: If a man gets blessings in a thing, he should stick to it. If a man gets a source of income, he should not change it, till that source of income is changed.

### DUTIES OF HAJ

Two things are necessary for the health of Haj-Time and Islam. There are five conditions of Haj which are obligatory - (1), to be a Muslim, (2) to be a free man, (3) to be intelligent and able, (4) to be major, (5) to make Haj in time. One must be of sound health and the route must be safe and sound. He must have sufficient money to go and to be back from journey and for the maintenance of the family in the mean time. If a man is unable to make pilgrimage on account of his physical illness or bodily infirmity from which he has got no hope of recovery, he must send his representative with expense to make pilgrimage. A son may not take money from his father to make pilgrimage on behalf of his father. If a man dies before making pilgrimage inspite of his solvency, there will be grievous punishment for him. Hazrat

Sayeed-b-Jubair, Ibrahim Nakhyi, Muzahed and Taus said: If we knew that a certain man died without making Haj, we did not say funeral prayer for him. Hazrat Ibn Abbas said: If a man dies without Haj and without paying Zakat, he will pray for return to the world. Then he read this verse: O my Lord, send me again that I may do good deeds which I left undone.

**FIVE COMPULSORY DUTIES OF HAJ:** To make Ihram, to make Tawaf, to make Sayee, to wait at Arafat and then to shave hairs. These are also compulsory in Umrah except waiting at Arafat.

**SIX WAJEB OF HAJ:** To make Ihram at the appointed place, (2) to throw pebbles at Mina, (3) to wait at Arafat till sunset, (4) to spend the night at Muzdalafah, (5) to stay at Mina, (6) and to make Tawaf of the Ka'ba at the time of farewell.

**MODES OF HAJ:** Haj can be performed in three modes - (1) Ifrad, (2) Qeran and (3) Tamattu. The mode of making pilgrimage by Ifrad is the best. Ifrad is a kind of pilgrimage in which Ihram is made with the sole intention of Haj and not Umrah and Ihram is broken after the necessary duties are performed. Then Ihram is made for Umrah. (2) In the Qeran Haj, Ihram is made for both Haj and Umrah at the same time. (3) In Tamattu Haj, first Ihram is made for Haj before it actually takes place. Ihram is made at the fixed place and then the pilgrim comes to Mecca and breaks it. Just before Haj, he again makes Ihram and breaks it after Haj and thereafter makes Tawaf. When there is no Ihram, everything can be enjoyed even sexual intercourse with wife. There are some conditions in Tamattu Haj - (1) not to be included within the people of Ka'ba. (2) to make Umrah before Haj, (3) to make Umrah in the months of pilgrimage, (4) not to go to a distance for making Ihram for Haj, (5) to make Haj and Umrah by the same person. It is compulsory for such a pilgrim to sacrifice a goat. If he cannot do it, he will fast before sacrifice for three days separately or unitedly and when he returns home, he will fast for seven days in the same manner.

### PROHIBITED THINGS IN HAJ AND UMRAH

(1) During Haj and Umrah, it is prohibited to put on shirt, trouser, sock, turban. A wearing apparel without stitch and sandal may be used. One should not cover his head as head is included within Ihram. A woman can wear stitched cloth but her

face will remain uncovered. (2) He shall not use scents of any kind. (3) He shall shave the hairs of head and not manicure nails. (4) He shall not have sexual intercourse before the end of Ihram. (5) It is unlawful to kiss, embrace or to marry or get married during Ihram. (6) It is unlawful to sacrifice game of land except game of sea.

## SECTION 2

### EIGHT DUTIES OF HAJ FROM FIRST TO LAST

(1) There are eight duties when one comes out of his house till he makes Ihram. (a) He shall make Tauba, pay compensation to the oppressed and clear off his debts and give expenses of maintenance for his family members till his return. He shall return the trusts entrusted to him and take legally earned money sufficient for his journey expenses till his return along with the additional sum for the poor, the destitute and the weak. He shall spend something in charity before he starts.

(2) He shall seek a religious companion. He will seek your good and help you. He will remind you if you forget. Take farewell from relatives, friends and neighbours and seek their blessings and give your blessings to them by saying: I am entrusting to God your religion and your trust and the end of your actions. The Prophet used to pray for the man who wished to perform Haj: May God keep you in His protection. May He give you provision of God fear. May He forgive your sins, and may He keep your face towards good wherever you are.

(3) Pray two rak'ats of prayer before starting from home with Fateha and Sura Kaferun in the first rak'at and Sura Ikhlas in the second rakat. When you finish your prayer, raise your two hands and seek blessings with this Doa: O God, you are my friend in this journey, you are my successor for my properties, children and friends, save me and them from all calamities. O God, I seek from you in this journey virtues, God fear and actions pleasing to you. O God, make the world narrow for me, make my journey easy and give me provision of health of body, religion and safety of properties and take us for pilgrimage of your House and for visiting the grave of your Prophet Muhammad (P.H). O God, I seek refuge to you from the troubles of journey, from change of conditions and from the evil looks of the family members and friends. O God, give us and them the blessings of your nearness.

Don't deprive us and them of your blessing and don't change your kindness on us and on them.

(4) When you will come near the door of your house, say: In the name of God, I rely on God, there is no power and might except in God. O Lord, I seek refuge to Thee that I may not be misguided, that I may not misguide anybody, that I may not slip or that I may not cause anybody to slip, that I may not be oppressed or that I may not oppress anybody, that nobody may ascribe ignorance to me, nor I may ascribe ignorance to anybody. I seek refuge to Thee from all these matters.

(5) When you get on board of your conveyance, say in the name of God and with God, God is greatest trust on God, the Great, the Mighty. There is no power and no might except in God. Whatever God wills comes into being. God has made this conveyance subservient to us. We shall have to return to our Lord. When you sit on the conveyance, recite seven times: All praise is due to God who showed me path for it. We would not have found guidance if God did not show us guidance. O God Thou art our carrier on backs and Thou art helper in all our affairs.

(6) Most of your journey should be at night. The Prophet said: You should travel at night, as the earth becomes narrow at night and not at day. Sleep little during the night that you may be helper in journey. When you reach a high place, say: O God, Lord of seven heavens and that which casts shade, Lord of seven earths and that which reduces it, Lord of the devil and those whom they misguide, Lord of air and on what it blows upon, Lord of sea and what it blows upon, I seek good of the inhabitants of this place, I seek refuge to Thee from their evils. When you land at any place, pray two rak'ats.

(7) You should not travel during day time. Don't walk alone and don't go out of your company and keep a watch at the time of your sleep at night. Spread out your hands if you sleep at the early part of night. If you sleep by the latter part of night, place your head on the palm of your hand. Thus the Prophet used to sleep in his journey in order to guard against the loss of a prayer. The loss of a prayer is more severe than the loss of a pilgrimage.

(8) When you get on a high place on the way, recite Takbir thrice and then recite: O God, Thy honour is above all honours, Thine is all praise and all glory when you get down, recite Tasbih.

### **DUTIES FROM MIQAT TO THE ENTRY INTO MECCA**

(1) Take bath with the intention of making Ihram, comb your hairs and head, manicure your nails, clip your mustache and do everything as described in the chapter on purity and cleanliness. (2) Put on two pieces of unsewn Ihram cloth. White cloth is dearest to God. Use scent in body and cloth, (3). Take journey if you walk on foot. Now make niyyat of either Ifrad, Qeran or Tamattu Haj and say Talbiyah-present to Thee, O God, present to Thee, there is no partner for Thee, all praise and gifts are for Thee, there is no partner for Thee. (4) When you enter into Ihram, recite the following: O God, I make niyyat for pilgrimage. O God, make it easy for me, help me in fulfilling its duties, accept it from me. There are other invocations also. (5) It is commendable to recite Talbiah in a loud voice at the time of ascending, descending, riding on conveyance. It is as follows: O God, I am present to Thee, I am present to Thee, There is no partner for Thee. All praise, gifts and lordship are for Thee. Thou hast got no partner. Whenever anything astonished the Prophet, he used to say: Labbaik, the life of the next world is true life.

### **DUTIES AFTER ENTRY INTO MECCA TILL TAWAF**

(1) Take bath to enter Mecca.

(2) When you enter the first boundury of Harem outside Mecca, then recite: O God, this is Thy sacred sanctuary. Thy safe place. So save my blood, my hairs and my body from Hell. Save me from Thy chastisement on the day Thou wilt resurrect Thy servants and include me in the company of Thy friends and those subservient to Thee.

(3) Enter Mecca by the high place of Mecca and come out of it by its low place.

(4) When you enter Mecca and come near the Ka'ba, recite the following: There is no deity but God. God is greatest. O God, Thou art Peace, from Thee peace, and Thou abode is the abode of peace. Blessed art Thou, O possessor of glory and honour. O God, this is Thy house. Thou hast made is sacred and honourable. So increase its honour, respect and awe. O God, open for me the

doors of Thy mercy and admit me in Thy Paradise and give me refuge from the accursed devil.

(5) When you enter the Ka'ba, enter it through the door of Banu Shaibah and recite: In the name of God, with God, from God, towards God, in the way of God and upon the religion of the Apostle of God. When you will come near the Ka'ba, recite: O God, accept my repentance, forgive my faults, reduce my burden. All praise is due to God who has taken me to His sacred House, who has made it the refuge of men and their safe place and a guide to the universe. O God, I am Thy servant. This is Thy city, this is Thy sanctuary and this is Thy house. I am present to Thee. I beseech Thy mercy and I inform Thee of the invocation of one afflicted. I seek Thy forgiveness and Thy pleasure.

(6) Then touch the Black Stone by your right hand, kiss it and recite: O God, I have fulfilled Thy trust and my promise. Bear witness of my fulfillment.

**FOURTH DUTY TAWAF (Circumbulation)** Observe seven rules in Tawaf:-

(1) Observe the conditions of prayer in Tawaf. In other words be pure from all sorts of uncleanness and cover your private parts. Tawaf is like prayer except that conversation is allowed therein. It shall be done with Ihram dress as prescribed. (2) Then wait at the Black Stone which is the preliminary point of circling the Ka'ba. (3) Recite at the start of Tawaf: In the name of God, God is greatest. O God, I began this circling after putting faith in Thee, testifying to the truth of Thy Book, fulfilling promise with Thee and following the ways of Thy Apostle Muhammad (Peace be on him). After crossing the Black Stone, recite when you reach the door of the Ka'ba: O God, this House is Thine, this sanctuary is Thine, this safe place is Thine and this place is the place of refuge from Hell to Thee. Thus there are recitations at every point round the Ka'ba as prescribed and you will go round the Ka'ba seven times.

(7) After finishing Tawaf, pray two rak'ats at Maqame Ibrahim following the Prophet and make invocations. The Prophet said: He who makes Tawaf of the Ka'ba seven times and then prays two rak'ats will get the rewards of setting free a slave.

**FIFTH DUTY-SA'YI:**  
(Running between Safa and Merwa)

After finishing Tawaf, take to running between the two hillocks - Safa and Merwa seven times and recite the following before doing it: There is no deity but He. There is no partner for Him. His is the kingdom and His is all praise. He giveth life and taketh life and He is eternal without death. All good is in His hands and He is powerful over all things. There is no deity but God. He is single. He has proved true. His promise, helped His servant and honoured His army and routed the allies. There is no deity but God, being sincere to Him in worship though the polytheists dislike it. Then at the beginning of running, recite: O Lord, forgive and show mercy and pardon what Thou knowest. Thou art majestic and honourable. O God, our Lord, give us good in this world and good in the hereafter and save us from Hell.

**SIXTH DUTY-WAITING AT ARAFAT**

The waiting time at Arafat is from noon of the 9th Zil-haj to the early dawn of the 10th Zil-Haj. After reaching Mina, recite the following: O God, this is Mina, bestow grace on me as Thou hast bestowed grace here on Thy friend and those who were obedient to Thee. Reaching at Arafat, fix your tent and wait there with a great penitent mind and recite invocations and supplications as much as possible and seek forgiveness and mercy of God.

**SEVENTH DUTY OTHER INSTITUTIONS OF HAJ**

At sun rise the next day, start from Arafat and reach Muzdalafah and recite the following: O God, this is Muzdalafah, people of different tongues have gathered here seeking different necessary things from Thee. Make me one of those who have sought from Thee and Thou hast granted them. Then pray Magrib and Isha together with one Azan and two Aqamats. Stay here for one night as it is included within the institution of Haj. Next day, start for Mina and reach the place of stone throwing and throw seven stones there as prescribed. Then sacrifice an animal and then shave your head. Then return to Mecca and make Tawaf of the Ka'ba. Then return to Mina again.



### **EIGHTH AND NINTH DUTIES UMRAH, TAWAF OF FAREWELL**

He who intends to make Umrah before or after Haj, let him take bath, put on Ihram dress and make Ihram from its appointed place. When you enter Mecca, go round the Ka'ba seven times reciting the prescribed invocations and run between Safa and Merwa. Then it ends with the shaving of head. After finishing all rites of Haj and Umrah, make Tawaf of the Ka'ba seven times before you start for home and seek forgiveness from God and express gratefulness for getting opportunity of making Haj and Umrah.

### **TENTH DUTY-VISIT TO MEDINAH**

**The Prophet said:** Whose visits my grave after my death has met me as it were during my life time. He also said: He who does not visit me inspite of having means oppresses me. He also said: Whose does not come to me except with the object of visiting me, it is duty of God that I become his intercessor. He also said: He who wishes to visit Medinah, should send much blessings upon the Prophet on his way to Medinah. When the wall and trees of Medinah fall to his eyes, he will recite: O God, this is the sanctuary of Thy Apostle. So make it a shield for saving me from Hell and a safe place from punishment and bad account. When you enter Medinah, recite the following: In the name of God and upon the religion of the Apostle of God. O Lord, enter me a true entry and take me out a true taking out and send for me from Thee a strong helper. Then pray two rak'ats after entering the mosque and then wait near the face of the Holy Prophet and send profuse Darud and blessings on him as prescribed. The Prophet said: The place between my grave and pulpit is one of the gardens of paradise and my pulpit is upon my fountain.

Then visit Jannatul Baqiy, the place of burials of the martyrs and of Hazrats Osman, Hasan Jainal Abedin, Imam Baquie, Imam Jafar Sadeq, Hazrat Fatema. Then observe prayer at the Qubba mosque as the Prophet said: He who comes out of his house and comes to the mosque of Qubba and says prayer there, the rewards of an Umrah are written for him. The Prophets said: He who can die at Medinah should do it, as I shall be an intercessor for one who dies at Medinah. Then visit the grave of the Prophet when leaving Medinah.

## SECTION 3

## TEN SECRET THINGS OF HAJ

(1) The money for expense will be lawful. Hands will be free from trades and commerce and all thoughts will be centered round one God and the mind will rest satisfied with the Zikr of God and its signs. There is in Hadis: In the latter days, the people will go for Haj but their object will be four. The rulers will go to increase their power, the rich for trade and commerce, the poor for begging and the learned for name and fame. These things can be earned but if Haj is performed with these objects, no reward is acquired for Haj. It will go out of the limit of Haj, specially when one goes as a representative for Haj. The Prophet said: God will admit three persons in paradise for one Haj - one who makes death-instruction of doing Haj, one who follows this custom and one who performs it on behalf of his brother. God gives the world on account of religion but He does not give religion on account of the world. The Prophet said: He who makes Jihad in the way of God is like the mother of Moses. She took remuneration for suckling her son. To receive remuneration for Haj by representation is like the receipt of remuneration of the mother of Moses and there is no fault in it, but it will not be legal to perform Haj as an agent with the object of getting remuneration, rather to accept remuneration with the object of performing Haj is legal as the mother of Moses did.

(2) Don't help the enemies of God by keeping the properties in trust. Some chief of Mecca and some Sarcars of Arabia remain busy in keeping the people away from the path of Haj. To entrust them with properties is to help oppression, Try to save yourselves from their hands and if you are unable, it is better to return home than to help oppressors. This is an innovation.

(3) Take sufficient money and provision with you so that you may not feel difficulty for charity. Take the middle course for expenditure. Save yourself from taking delicious food and drink. There is no misuse in excessive charity. There is no good in excessive expense and there is no excessive expense in good things. A certain wise man said : To give provisions in the path of Haj is considered as expense in the way of God. Hazrat Ibn Omar said : To have good provision in journey is honour. He used to

say : The best is the pilgrimage in which sincere intention is perfect, expense is most pure and sure faith is best. The Prophet said : There is no reward for an accepted Haj except paradise. The Prophet was asked : O Apostle of God, what is an accepted Haj? He said : The pilgrimage in which good words are uttered and food is given.

(4) Give up indecent actions, evil actions, quarrels and disputes. This is the injunction of the Quran. Indecent actions mean indecent and useless talks including such talks with females, talks of intercourse with them as they increase desire of intercourse. All things which give encouragement to do prohibited things are also prohibited. Evil actions mean such actions which take away from the religion of God. Quarrels and disputes give rise to hatred and envy. Sufiyan said : He who talks indecent words destroys his Haj. Quarrel is opposed to good words and the Prophet termed good words as good deeds of Haj. Don't inflict trouble on anybody and adopt good conduct. As journey discloses the character and conduct of a man, it is therefore named Safa.

(5) It is better to perform Haj by walking on foot. Abdullah-b-Abbas instructed his sons at the time of his death : O my children, perform Haj by walking on foot, as for each step of such a pilgrim there is written 700 rewards out of the rewards of Haram. He was questioned : What are the rewards of Haram ? He said : One good deed brings one lac rewards. It is better to walk from Mecca to Arafat and from Arafat to Mina. A perfect Haj is one in which niyat is taken when one comes out of his house for Ihram and to walk on foot. God says : Make Haj and Umrah perfect for God. Hazrats Omar, Ali and Ibn Masud explained His verse in the above way.

(6) Don't ride without keeping the balance of burden behind and keep the things separate if possible. This gives relief to the camel. The Prophet made pilgrimage riding on conveyance and even he made Tawaf riding, so that the people might follow him in his action. The Prophet said : Learn your institutions from me.

(7) Keep your countenance unsmooth, hairs dishevelled, body laden with dust, indifferent to pride and attachment for the world, as the Prophet enjoined his followers to remain then without beauty and with dishevelled hairs. The Prophet said : A

pilgrim is dressed dishevelled and his body is dust laden. God says : Look to the visitors of My house. They have come to Me with hairs dishevelled and with body dust-laden from every distant part of hills. God says : 'Then perform the institutions of Haj.' This means to shave hairs, to clip mustaches and to manicure nails. Hazrat Omar sent instructions to his generals : Put on old clothes and habituate yourselves to bear hardships.

(8) Show kindness to the riding animals and don't take anything on them beyond their strength. Sleeping over their backs gives them trouble and gives a sense of heaviness to them. The friends of God did not sleep on the backs of animals. The Prophet said : Don't make the backs of your animals seats, and to descent from their backs morning and evening is commendable as it gives rest to the animals. Abu Darda'a said to his camel at the time of his death : O camel, don't dispute with me near your Lord, as I did not burden you with load beyond your strength. Once a man said to the sage Ibnul Mobarak : I am giving this letter of mine with you. You will take it to the destination. He said : I will ask the owner of the camel about it, as I took hire of this camel. Thus he feared to carry it on account of God fear and piety.

(9) Seek nearness of God by sacrificing an animal. Try to sacrifice an animal which is strong and stout. If sacrifice is compulsory, don't eat its meat and if optional, you may eat its meat. God says : 'Whose honour the signs of God'. This is explained by saying to sacrifice stout and strong animal. The ancient people did not press for price of three things-animals of pilgrimage, setting free of slaves and animals of sacrifice, as the best of three things is that which is best in price and most valuable to the seller. The object is not the increase in meat but to purify from the guilt of miserliness and to adorn it for God with honour as its flesh and blood will not reach God but He will accept from you God fear. The Prophet was asked : How is Haj accepted ? He said : By A'z and Sa'z. To proclaim Talbiah loudly is called A'z and to sacrifice a camel is called Sa'z. The Prophet said : Nothing is dearer to God on the day of sacrifice out of the actions of men than the sacrifice of an animal. It will come on the Resurrection Day with its hoof and horns and its blood falls in a place near God before it falls on the ground. So purify your soul by sacrifice. There is in Hadis : There is reward for every hair of

the sacrificed animal and for every drop of blood and it will be weighed near God. So give good news. The Prophet said : Sacrifice a good animal, as it will be your carrier on the Resurrection Day.

(1) To spend with a cheerful mind. Bear with Pleasure sacrifice of the loss that is caused in the matter of properties or the occurrence of any calamity, because it is a proof of the acceptance of Haj. The troubles and calamities on the way to pilgrimage is like expense in the way of God and the expense of a dirham at that time is equal to the expense of seven hundred dirhams. That is the reward of bearing hardships in the way of Jihad. Nothing is spoiled near God of any trouble which is foreborn and every loss which is sustained. It is said that if one gives up sins and bad company and takes up good company and gives up assembly of useless talks and takes to the assemblies of Zikr, they are the signs of acceptance of Haj.

### SIGNIFICANCE OF INTERNAL ACTIONS OF HAJ

**KNOWLEDGE:** The first thing of Haj is to know everything in connection with Haj. Know. O dear readers, that you will not be able to reach God till you can control your passions and low desires, restrain yourself from all enjoyments and pleasure, make short your necessities and work only for the sake of God. For this reason, the friends of God of yore used to live far away from the localities of men and lived in lonely places in caves of mountains and hills, so that their love for God might be deep. God says about them in the Quran : Because there are hermits and those who renounced the work among them and they are not proud. When they began to live contrary to it and gave up loneliness for divine service and mixed with the people to fulfill their low desires, God sent the Apostle Muhammad (P. H.) to reawaken the paths of the next world and to call them to the ways of the Prophets. On being questioned by the religious people about the life of a hermit, the Prophet said : God gave us in lieu thereof Jihad and Takbir in every elevated place (Haj). The Prophet said : God gave this gift for this people and made Haj as their monkery, honoured the ancient House as His House fixed it as the object of desire of the people, made its surrounding place pure to show honour to the House, made Arafat an opening space as the precincts of His House and

honoured the place by prohibiting hunting and cutting off trees therein. He made it as the Darbar of the greatest Emperor. Every visitor comes to the Darbar from every distant and inaccessible place dishevelled in hairs and laden with dust and in the most humble spirit. He knows that no house can encompass God and no town can cover him and yet he does it to make his divine service and his allegiance and obedience perfect. For this reason, throwing of stones at Mina, running between Safa and Merwa and other institutions do not come within understanding or seem good. But by these acts, full servitude is expressed, The object of the payment of Zakat is understood. The object of fasting to restrain sexual passion and low desires is understood. The object of prayer is also understood. But no satisfactory reason is ostensibly found in the throwing of stones, running between Safa and Merwa, nor they come within understanding. It is however true that true servitude is a separate thing and to serve God means that one should conduct himself according to the order of God, whether it contains any meaning or not. The object of obeying orders is nothing but to serve God. It is an act of wisdom to obey God in places where intellect cannot enter and which it cannot comprehend. Servitude to God is expressed fully when you understand a thing or not. For this reason, The Prophet said regarding Haj : I consider Haj thus a veritable truth, servitude in reality and slavery of the highest order. He did not say this with regard to prayer and other divine services. So the institutions which cannot be understood by intellect are the perfect divine services for making the heart pure, because to act contrary to nature and to return from habits is the real servitude and slavery.

**DESIRE FOR HAJ:** The Ka'ba is the House of God. The meaning of coming to it is to see God there. He who desires to visit the Ka'ba in the world should have his object not to be deprived of it. His object should be his look to the countenance of God in His permanent abode. This earthly eye has got no power to have a glimpse of the Divine light, nor can it bear the brilliance of His light. The light of eye in the next world will be permanent and will be free from the causes of destruction and change and then it will be of for glimpse of the Lord. But one can be fit to earn it by not visiting His House. So desire to meet Him will lead you to the causes of visit without doubt

### FIRM DETERMINATION OF MAKING HAJ

Know, O dear readers, that you will intend to be separate from your home and family by the help of your firm determination and turn your face towards visiting the House after giving up comforts and pleasures of home life. Know in your mind the honour of the Ka'ba and the exalted rank of its Owner. Make your firm determination only for God, keep distant from name and fame and make your intention sincere and pure.

**TO CUT OFF TIE IN HAJ:** It means to pay compensation to the oppressed and to make sincere repentance to God from all sins. Every oppression has got a compensation and every compensation is due to somebody. Don't hope to return home and make wasiat to your children in writing and think of this journey as the journey for the next world.

**PROVISIONS OF JOURNEY:** Seek provision from your lawful earnings and think that your good deeds are the provisions of your next world and these will go with you after your death. **Regarding conveyance.** Be grateful to God that you have got a conveyance to carry you and your loads. Remember that you are visiting a funeral prayer in the journey towards the next world. The affairs of Haj are like journey to the next world. **Ihram cloth** When you put it on, remember the coffin cloth with which you will be clothed. As you wear tow unsewn pieces of cloth to go near the House of God and change your habit of putting on fine clothes, so you will not be able to meet with God after your death unless you take clothes contrary to the clothes of this world. As there is no stitching of cotton cloth for burial, so there is no stitching of Ihram cloth.

**STARTING FROM HOME:** When you come out of your home, know that you are going on a journey to God after separating your family and friends. Think then in your mind what is your object, to whom are you going, to meet whom do you hope? You are going to meet the greatest emperor and for that you have surrendered and you have responded to it. Bring this consolation in mind that if you visit the Ka'ba you may get glimpse of its Owner. This is your last object and it will help you towards that object. Hope in mind to reach the Ka'ba and that your Haj may be accepted, Don't depend on your good deeds and believe firmly in the mercy of God. If you cannot reach the Ka'ba

and die on the way, it will help to meet Him being His guest as God says : If a man goes out of his house and makes emigration to God and His Apostle and then death overtakes him, his reward is upon God 4:100Q. When you reach the Miqat or the fixed place for Ihram, remember all the great events when you will leave the world up to the Resurrection Day. When you remember the danger of crossing the way, remember then the questions of Munkar and Naqir. If you see the ferocious beasts on the way, remember the biting of snakes in graves.

**TALBIAH AT MIQAT:** Know that Talbiah means to respond to the call of God. Remember Him between hope and fear and depend on the mercy of God. Imam Sufiyan Saori said that Imam Jainal Abedin son of Hazrat Hussain made pilgrimage. When he made Ihram, his face became changed and he had no strength to say Labbaik. He was asked : Why are you not uttering Labbaik ? He said : I fear lest I may be said : You have no Labbaik and fortune, When he uttered Labbaik, he suddenly fell in swoon and remained long in that condition. As a result, he could not wait at Arafat. Abu Solaiman Darani did not utter Labbaik even after walking a mile. Then he fell down senseless. When he recovered from his swoon, he said : O Ahmad, woe to you, i fear lest I may be said : There is no Labbaik and fortune for you. Remember at the time when you utter Labbaik the condition of the people on the day of congregation.

**ENTRY INTO MECCA:** Remember at the time when you enter Mecca that you have reached safely in the sacred place of God and hope from God that you will be safe from punishment on account of your entry into Mecca. When you look at the Ka'ba remember its glory and hope to meet its Owner. Tawaf of Ka'ba's like prayer. Remember then that your Tawaf is like the Tawaf of the near angles who are making round the Throne. Don't think that the object of your Tawaf is the Tawaf of your body round the House but its object is the Tawaf of your mind with the remembrance of God. Know that an honourable Tawaf is the Tawaf of mind before God. The Ka'ba is the outward darbar of a king. He who is not seen by external eye appears there. Soul is a thing of the spiritual world as body is of the material world. God is in the unseen world. This visible world leads to the world unseen. This is for those for whom God opened this door. Think that the Ka'ba is the exact prototype of the Baitul Mamur in



heaven. The angles make Tawaf of Baitul Mamur and the people of the Ka'ba.

**KISSING:** When you kiss the Black Stone, think that it is a sign of allegiance and kiss His hand. Be firm in your will that you are fulfilling your promise. The Prophet said : The Black stone is the right hand of God in the World. As a man handshakes with his brother, so God also handshakes with the people by means of the Black Stone.

**SAYI BETWEEN SAFA AND MERWA:** Sayi between these two hillocks in expectation of getting His glimpse is just as a mna goes forward and backward in getting a glimpse of his emperor. Think that Safa is the scale of good deeds and Merwa of bad deeds. By running between these two hillocks, think which of the scales becomes heavy. The wait in Arafat. After seeing the vast concourse of people of different climes and tongues, you will remember the case of the great congregation on the Resurrection Day that each people will gather there with their respective Prophet and each people will except intercession of their Prophet and remain busy to know whether his intercesion was accepted or not. When you will remember this, keep your mind engaged in the remembrance of God. **Throwing of stones.** Obey God's command by throwing stones and show sincerely and honestly your servitude to God even though it does not come to your understanding, because blind obedience of a slave to his master gains the love of the master. Then intend to follow the deeds of Abraham who drove away the devil by throwing stones at him when the latter wanted to misguide him and not to sacrifice his dearest son Ismail in obedience to God's command. The meaning of Haj is to obey God's commands without argument and without exercising intellect.

**SACRIFICE OF ANIMAL:** Sacrifice in a mass scale brings the people near God. For this reason, the animal for sacrifice should be stout and strong. Hope that in lieu of every limb of the sacrificed animal, God will save your every limb from Hell-fire. The more it is stout and strong, the more you will be free from Hell-fire.

**VISITING MEDINAH:** When your sight will fall on the wall of the city of Medinah, remember that God selected this city for His Prophet and took him there. This is the place of the

promulgation of God's compulsory ordinance and the ways of the Prophet. He fought with the enemies here and preached Islam up to his death. God established the religion through the successors of the Prophet. Then think of the foot-steps of the Prophet in the city and take steps with care and honour. The Prophet said: God will present before me many people. They will say: O Muhammad, O Muhammad. I will say: O Lord, they are my companions. He will say: You don't know what evil deeds they have done after you? I will say: Then be off from me." If you have not followed the Prophet, you will be far away from him; still you will hope for the mercy of God. When you will reach the mosque, remember that God selected the place for the Prophet and the earliest Muslims. Enter it in fear and hope. When Wais Qarni entered the mosque of Medina and began to wait at the door, he said: This is the grave of the Holy Prophet. At once he fell in swoon. When he regained his senses, he said: Take me out of this. I have got no taste in the place where the Prophet has been buried.

**MEETING WITH THE PROPHET:** Meet with him as if he is alive and that you are standing before him. Don't go very near his grave as you would not have gone to him if he were alive. Don't touch his grave and don't kiss it and know that God knows your mind, your standing and your salutation. The Prophet said: God appointed an angel in his grave. Whose sends salam to him out of his followers he will take it to him. This has been said with regard to that person who will not be present before his grave. How will it be in case of that man who left his home and family and relatives and journeyed in difficult places and hills and came to visit the Prophet? The Prophet said: If a man sends one Darud on me, God will send ten Daruds on him. Then come to the pulpit of the Apostle of God and think of his standing thereon and his sermons to his followers. When it will be finished, think whether your Haj has been accepted or not as He does not accept Haj of one whom He does not love.

## CHAPTER VIII

### RECITATION OF THE QURAN

All praise is due to God who showered blessings on His servants by sending revealed books and Prophets. This Quran does not contain any false stories of yore or future. It is a revelation from the Most High, the Almighty. Therein there is food for reflection for those who are thoughtful and there is true stories of former nations. By its help, walk on straight path becomes easy as the commands and prohibitions were expressed there in clear terms and the lawful and unlawful things made clear. It is a light and therein there is cure of the diseases of mind. God destroyed those who opposed it. God misguides one who seeks knowledge other than that of the Quran. It is a firm rope of God, clear light and firmest tie. There is everything in it, small and great. There is no end of its miracle. It is ever fresh and new to the reciters. It is a guide for the past and future. The Jinn heard it and warned their classes. They said: We heard a wonderful Quran. It is a guide. We believe in it and did not set up anything with our Lord. Those who advised according to it told truth. Those who held it firm, found guidance. Those who acted up to it got salvation. God says: I have revealed it and I will certainly preserve it. The modes of preserving the Quran are the following committing it to memory, writting it in papers, to recite it always, to read it in prayer, to explain it and comment on it. It will be discussed in four sections.

#### SECTION 1

#### EXCELLENCE OF THE QURAN

The Prophet said: If a man thinks that what has been given to others is better than it considered little the dearest thing of God. He said: Prophets, angels, or anybody else cannot be better intercessors in rank than the Quran. He said: If the Quran is kept within skin, burning fire will not go near t, nor touch it. The Prophet said: Recitation of the Quran is the best divine service of my followers. He said: God recited chapter Toaha and Easin one thousand years before creation. When the angels heard them, they said: How fortunate are they on whom they will be revealed. How fortunate are those who commit them to memory. How

fortunate are the tongues which broadcast them. The Prophet said: The best of you is he who learns the Quran and teaches it. He said: God says: If a man cannot pray or invoke Me on account of his being engaged in reciting the Quran, I will give him better rewards than those who express gratefulness. He said: Two persons will stand in the mountain of musk on the Resurrection Day. They will have no fear and will render no accounts, even they will be free from the wants of men - (1) He who recites the Quran for pleasure of God, (2) He who becomes the leader of a people who remain satisfied with him. The Prophet said: A reciter of the Quran belongs to the family of God and is His sincere servant. He said: Rust falls on heart as it falls on iron. The Prophet was asked: O Messenger of God, how can the rust be removed? He said: By reciting the Quran and by remembering death. The Prophet said: God hears the recitation of the Quran more attentively than the master of a singing girl.

Wise saying: Hazrat Abu Omarah Baheli said: Recite the Quran. This hanging book will not deceive you. God will not punish one who commits it to memory. Hazrat Ibn Masud said: When you wish to acquire knowledge select the Quran as it is the embodiment of the knowledge of the previous and future generations. He said quoting the saying of the Prophet: You will get ten rewards in lieu of each word of it. Beware, I am not saying that 'Alef, Lam and Mim' is a word but Alef is a word, Lam is a word and Mim is a word. He said: Let nobody among you ask anything about himself except the Quran. If he loves the Quran and remains satisfied with it, he loves God and His Prophet and if he disrespects the Quran, he disrespects God and His Prophet. Hazrat Amr-b-A's said: Every verse of the Quran is a door of Paradise and a light in your house. He said: He who recites the Quran opens as it were the door of Prophethood by his two sides, but no revelation will come to him. Hazrat Abu Hurairah said: The provision of the inmates of a house in which the Quran is recited increases, their good becomes more, angels remain present there and the devil goes out of it. The provision of the inmates of a house in which the Quran is not recited becomes straitened, their welfare diminishes, angels go out of it and the devil comes in. Imam Ahmad-b-Hambal said: I saw God in dream and asked him: O God, for what thing one can come near to Thee! He said: O Ahmad, by means of My Kalam the Quran. I asked Him: O Lord, by means of its understanding or not? He

said: Yes, whether you understand its meaning or not. Fazil-b-Yeaz said: One who commits the Quran by heart is the bearer of the standard of Islam. He should not hold useless talks with those who hold such talks. He should not forget the Quran as others do. Imam Sufiyan Saori said: When a man recites the Quran, an angel kisses on his forehead. Amr-b-Maimum said: If a man reads one hundred verses of the Quran after morning prayer, God will give him rewards of the actions of the inhabitants of the world. Once Khalid-b-Oqbah came to the Prophet and said: Read out to me the Quran. He read out to him: God enjoins you to do justice and good. He said to the Prophet: Recite again. He read it again and then said: By God, therein there is sweetness, heightness, its lower portion has got bases, its upper has got fruits and it is not the words of a man. Hazrat Hasan Basri said: By God, there is no greater wealth than the Quran and there is no want after the Quran. Fuzail said: If a man recites the last portion of chapter Hashr and dies on that day, the seal of martyrdom is imprinted on him. If he reads it in the evening and dies in that night, the seal of martyrdom is imprinted on him. Hazrat Ali said: Three things increase the power of memory and removes scum, tooth- stick, fast and recitation of the Quran.

### PUNISHMENT FOR HEEDLESS RECITATION

Hazrat Anas said: There are some men who recite the Quran, but \_\_\_\_\_ them. Abu Solaiman Darani said: The angels of Hell will arrest those who commit the Quran to memory but become disobedient to God. Hazrat Ibn Masud said: Those who committed the Quran to memory should get acquainted with the night when the people remain asleep and should be sorry when the people commit sins and make enjoyments during day time. They will weep when the people will laugh, they will remain silent when the people will hold useless talks. The Prophet said: Recite the Quran till it prohibits you to do evil deeds. If it does not prohibit you, it will not be considered as your recitation. The Prophet said: He who knows the unlawful things of the Quran as lawful does not believe in the Quran. Hazrat Ibn Masud said: The Quran was revealed to you for doing actions. So translate your recitation into action. There are men among you who recite the Quran from first to last and do not omit a single word therefrom but they donot translate it into action. There is in the Torah: God

said: O My servant, are you not ashamed of Me? If a letter from your friend comes to you in your journey, you at once come to a side of the road and read with an attentive mind every word and sentence of it and you do not omit anything from it. but I sent My Book to you and I am seeing with what attentive mind you are reading it and how you have followed its commands and prohibitions. But you have turned your face from it. O My servant, have you considered it more mean than your friend's letter? I am present to you. I am speaking with you but you have turned your mind from Me. Have I become more mean to you than your friend?

## SECTION 2

### EXTERNAL RULES OF RECITING THE QURAN

There are ten external rules for the recitation of the Quran.

(1) After ablution, face the Ka'ba without showing pride in sitting with head downwards just like the sitting of a student before his teacher. The best way of Quran reading is in prayer standing in a mosque. God says: They remember God standing, sitting and lying on their sides and ponder over the creations of the heaven and earth. In this verse, every condition has been said in order of excellence-first standing, then sitting and then lying state. Hazrat Ali said: If a man recites a portion of the Quran in prayer standing, one hundred rewards are written for him for every word. If a man recites a portion of the Quran sitting in prayer, fifty rewards are written for him for every word. If a man reads the Quran outside the prayer with ablution, twenty five rewards are written for him for every word. If a man reads the Quran without ablution, ten rewards are written for him for every word. Hazrat Abu Zarr Geffari said: To make much prostration at day time and to pray long at night are better.

(2) **THE QUANTITY OF QURAN RECITING:** There are different rules for the readers about the quantity of the recitations of the Quran. Some finish the whole Quran in a day and a night, some twice, some thrice and some once in a month. The best way is what the Prophet said in this Hadis: He who finishes the Quran within less time than three days cannot gain the knowledge of the rules of religion as hasty reading cannot clearly be recited. Hazrat Ayesha said of a man who recited the

Quran hastily: This man neither recites the Quran, nor remains silent. The Prophet ordered Abdullah-b-Amr to finish the Quran once a week. Some of the companions followed this rule. They were Hzrats Osman, Zaid- b-Sabet, Ibn Masud, Obai-b-Ka'ab and others. So there are several modes of finishing the Quran, (1) once in a day and a night, (2) once in a month, (3) once in a week with seven equal portions a day.

The Quran was first free from I'rab or dots above and below. Hazrat Hasan Basari said: There is no harm in giving I'rab to the Quran. It is commendable to read the Quran slowly. The object of the Quran reading is to ponder and there are fixed places therein for slow-reading. The Prophet explained every word and every sentence separately. Hazrat Ibn Abbas said: I prefer to read chapter Baqr and chapter Imran slowly and to ponder about them than to read them hurriedly.

Weeping at the time of recitation of the Quran is also commendable, as the Prophet said: Recite the Quran and weep. If you cannot weep, assume weeping attitude. The Prophet said: He who does not read the Quran with sweet tone is not of us. Saleh Marbi said: I recited the Quran in dream before the Prophet. He said: O Saleh, where is your weeping in reciting the Quran? Hazrat Ibn Abbas said: When you read the verse of prostration, don't prostrate soon till you weep. If the eyes of any one of you do not shed tears, let him weep by his heart. The mode of weeping by force is to bring sorrows to the mind. He who can bring sorrows to the mind can also bring weeping. The Prophet said: The Quran has been revealed for sorrow. When you read it, be in a sorrowful mode. The mode of bringing sorrow is to ponder over the words of warnings and punishments in the Quran. Fulfil your duty to every verse. If you read the verse of prostration, prostrate. If you hear the verse from another, make prostration but do it not without ablution. There are fourteen prostrations in the Quran. Prostration is perfect when Takbir is recited therein. God says: Fall down in prostration and glorify the praise of your Lord. There are conditions of prostration like the conditions of prayer to cover private parts, to face the Ka'ba, to have the body and cloth pure. Recite Takbir for prostration, then fall in prostration, then raise up your head with Takbir and then return salam. A follower will follow the leader in prostration without reciting the Quran.

When you begin to recite the Quran, recite: I seek refuge to God from the accursed devil. Then recite chapter Nas and Fateha. When you finish the Quran, say: O God, show mercy on me for the Quran, make it for me a guide, a light, a leader and a mercy. O God, remind me what I have forgotten therefrom, teach me what I do not know therefrom, and give me provision of reading it day and night and make it a proof for me. O Lord of the universe.

**TO RECITE THE QURAN WITH SOUND:** Recite the Quran with such sound as you may hear it. The meaning of reciting is that you will hear yourself what is recited. Read it with such sound in prayer as you yourself may hear it. If you do not hear it, your prayer will not be valid. The Prophet said: As secret charity brings more reward than open charity, so secret Quran-reading brings more reward than open Quran reading with sound. In another narration: Reading the Quran with sound is like open charity and silent Quran reading is like secret charity. There is in Hadis that the reward of a secret deed is seventy times more than that of an open deed. The Prophet said: What gives consolation is a good provision and secret Zikr is the best Zikr.

There is in Hadis: don't recite the Quran with loud voice in between sun-set and night prayers. The Prophet heard one party of his companions reciting the Quran with loud voice in night prayer and considered it right. The Prophet said: If any of you stands to pray Isha (night prayer), let him read his Quran openly, as the angels and the inmates of the house hear Quran reading and pray for him in lieu of his prayer. The Prophet saw his three companions in different conditions. When passing by Abu Bakr, he heard him reading silently and asked him about it. He said: He with whom I speak hears it. While passing by Hazrat Omar, he heard him reciting the Quran with loud voice. He asked him about it and he said: I am waking up the heedless and the sleeping men and driving the devil. The Prophet passed by Bilal and found him reading some verses silently and some with sound. On being asked, he said: I am mixing good verses with good verses. The Prophet said: Each one of you has done well. In other words, he who fears show should read it silently. Open reading awakens the mind and centres the thoughts to one thing. It is better to recite the Quran by seeing it as to look to the Quran is also worship.



To read the Quran with sweet voice and slowly is sunnat. The Prophet said: God did not order sweet voice for anything except for the Quran. He said: He who does not read the Quran with sweet voice is not of us. It is narrated that the Prophet was waiting one night for Ayesha as she was late in coming. The Prophet asked her: Who prevented you from coming? She said: O Prophet of God, I was hearing the Quran-reading of a man. I never heard such a sweet voice. The Prophet came to him and heard his recitation for a long time and said: The name of this man is Salem, the slave of Abu Hurairah. All praise is due to God who created such a man among my followers. One night, the Prophet heard the Quran- reading of Hazrat Ibn Masud with Hazrat Abu Bakr and Omar and there they remained for long time. Then the Prophet said: If anybody wishes the Quran to be read with sweet voice and slowly, let him hear the Quran-reading of Ibn Omme Abd.

**The Prophet said to Ibn Masud:** Read out the Quran to me. He said: O Prophet of God, I am reading it has been revealed to you. The Prophet said: I wish to hear it from you. When he was reading the Quran before him, the eyes of the Prophet began to shed tears. The Prophet said after hearing the Quran reading of Abu Musa; This voice has been given to him from the sweet voice of David. Hazrat Abu Musa said on hearing it: O Prophet of God, if I had known that you would hear it, I would have read with sweeter voice. When the companions of the Prophet gathered together, they told one another to recite the Quran. Hazrat Omar once asked Abu Musa: Remember our Lord. He began to read the Quran before him. When the prayer time came, Hazrat Omar was reminded of the prayer to which he said: Are we not in the midst of prayer? There is hint in this verse of God: God's remembrance is greatest. The Prophet said: If a man hears a verse of God's Book, there will be a light for him on the Resurrection Day. There is in Hadis that ten rewards are written for him.

### SECTION 3

#### INTERNAL RULES OF THE QURAN-READING

There are ten international rules of reciting the Quran. (1) To realise the superiority and excellence of the Quran. God's word is self-existent attribute and mixed with His being and He expressed that attribute in human forms and words to mankind.

When the people become unable to appreciate the attribute of God, they are able to understand it through the mean of this own attributes. If the glory and excellence of the words of God could not have been made understandable in the garb of words, the heaven and earth could not stand to hear His words and all things between them would have been smashed to pieces. If God had not made Moses patient and steady, he could not have remained without falling into swoon after hearing His words as the mountain has no power to remain steady being attacked with His Brilliance. For this reason, a friend of God said : Every word of God kept in the Guarded Tablet is higher than the mountain Kaf. If all the angels try to make a word short, they are unable to do it till the guard of the Guarded Tablet lifts it up and makes it short by order of God. This is not because of the strength of its words but the Glorious God made it fit for human use dressed with words. A wise man said : We saw in case of human beings that when they wish to make their domestic animal understand something, they mix some of their words with some unexpressed words of the animal and create some language to guide its nature. It can understand it by instinct and act accordingly. Similar is the case with men. Though they are unable to understand the perfectness, dignity, beauty and solemnity of God's words, the Prophet made them understand in such a manner as man conducts his animal by a strange language. The thoughts of the Quran were stated with such words that men can understand the wisdom of the Quran, as a lower animal can understand the thought of men by their hints and voices. The root meaning of wisdom lies concealed in these words and voices but still it is honoured on account of its meaning. Words are the bodies of wisdom and their meaning is the soul of wisdom and voice is their life.

As human body is honoured for its internal soul, so the word of wisdom is honoured for its voice. The word of God revealed has got high rank. It is just, judge and dear witness. It orders and prohibits. There is no such strength of a void thing. As shade is unable to stand before the brilliant rays of the sun, so a man is unable to stand before the words of wisdom of the Quran. As eye sight is unable to stand before the scorching rays of the sun, so a man has got no power to enter into the deepest recess of wisdom. He takes so much rays of the sun as he can see and know his necessary things. In short, the word of God is like an unseen

emperor in the deepest cover whose face is not visible but yet whose order is prevalent The word of God is like the sun of which the rays are open but its constitution is secret like radiant star By its help the paths of journey are seen. The word of God or the Quran is an invaluable treasure or an ever lasting drink of life which prevents death or it is such a medicine for a disease which leaves no ailment if it is taken.

(2) Honour the Quran containing divine word At the time of reciting the Quran, realise in a beautiful manner divine glory and think that what you recite is not human words. God says : None shall touch it except the pure ones. As the external papers are preserved from touch of impure hands, so its secret meaning and wisdom are shut up from the internal mind if it is not free from all impurities and not illuminated by the light of honour and gravity. As the pages of the Quran cannot be touched by every body, so every tongue can not utter the words of the Quran and every heart cannot grasp its meaning. When Hazrat Akramah son of Abu Jahl opened the Quran, he fainted and said : This is the word of my Lord, To honour His word is to honour Him and He is not honoured till His attributed and the mysteries of His creation are not pondered over, till he knows that He is the Creator of all things in Heaven and earth, and that He gives them Provision.

(3) To recites the Quran attentively after giving up one's own ideas. God says : O Ihyia, hold fast by God's Book. It means that he should follow the Book with industry and perseverance He who remains busy in an enjoyment does not think of any other thing.

(4) To think about the Quran. Thinking comes after attention. For this reason it should be read slowly as slow reading makes thinking possible. Hazrat Ali said: There is no good in the divine service in which there is no knowledge of religion. It has been said that once the Prophet read 'In the name of the Most Compassionate, the Most Merciful' twenty times thinking about its meaning. Hazrat Abu Zarr said : The Prophet prayed with us one night. He recited the same verse again and again. That is this : If Thou punisheth them, they are merely Thy servants and if Thou forgiveth them, Thou art Forgiving, Merciful. Sayeed-b-Jubair once read the following verse repeatedly standing in prayer : O the guilty, be separate to-day. Abu Solaiman Darani said : I stood in prayer in four or five night

reciting only one verse. A certain sage of yore passed six months by reciting only the chapter Hud.

(5) To understand the Quran. Realise true and correct meaning of every verse. Therein there are the descriptions of God's attributes, His wonderful creations, the stories of Prophets, the fate of the liars and how they were destroyed and the descriptions of Paradise and Hell.

**GOD'S ATTRIBUTES:** God says: There is nothing to be compared to Him. He is seeing, hearing. He says that He is pure, Almighty, Guardian, Merciful, Compassionate, and Glorious. Think of the meaning and significance of these names, Behind them, there are inner meaning, and none but the God gifted people can understand them. Hinting at this Hazrat Ali said : The Prophet did not inform me of any secret thing which was not disclosed to men. The real thing is that God has given some people to understand them and they remain desirous of understanding them. Hazrat Ibn Masud said : He who desires to acquire the knowledge of the previous and future peoples, should seek it in the Quran.

**HIS ACTIONS:** God says : He created the heaven and earth and other things. One who recites the Quran should learn from it His attributes and His glory. He who can recognise real truth sees it in everything as all things come from Him and return to Him and everything is founded on truth for Him and for His help He who does not see it in every visible thing cannot recognise Him. He who can know Him knows that everything besides Him is void and everything except He with be meeting will destruction. If he sees his being due to the existence of God, he will see that he has come from God and with His power. If he walks in the path of servitude, he will exist and if he walks freely he will not exist. This is the root of spiritual insight. He should therefore ponder over these verses : Don't you look at what you saw? Don't you look at what you throw semen ? Don't you look at the water you drink ? Don't you look at the fire you enkindle ? So think in these lines at the water, fire crops and semen. Ponder over the elements with which a man is created. It is only a drop of semen. Look at its different compositions-bones, flesh, veins, head, hands, feet liver, heart etc. Then all honourable attributes have been placed in it-power of hearing, power of seeing, wisdom, power of smell. Then it has been given attributes like anger, sexual passion, pride

etc. God says: Does man not consider that I have created him from a drop of semen and he is then an open adversary ?

**CONDITION OF THE PROPHETS:** Think how the Prophets were given wonderful qualities for which they were oppressed. Some of them were murdered and attributed falsehood. Think of the condition of the liars like the A'd, Samud, etc. Think how the rejecters of truth were punished and take advice from their fate. There is no such new or old think which is not in the Quran. God says : If the sea were ink to describe the attributes of my Lord, it would become dry before it described the attributes of my Lord. For this reason, Hazrat Ali said : If I wish, I can load seventy camels with Tafsir of the chapter Fateha. The substance of what has been said is that care should be taken to understand and interpret the Quran.

(6) To be free from the impediments of understanding. Majority of the people do not understand the meaning of the Quran. The reason is that the devil closed the door of their hearts for which they are deprived of the secret meanings of the Quran. The Prophet said : If the devil would not have roamed over the hearts of men, they could have seen the mysteries of the unseen world. The real meaning of the Quran appertains to the unseen world. The thing which is outside the grasp of the five senses and cannot be grasped except by the light of sharp insight appertains to the unseen world. Similar is the case with the meaning of the Quran.

#### FOUR IMPEDIMENTS OF UNDERSTANDING THE QURAN

(1) To remain busy in extracting words from the root of words The devil works in this matter. He keeps attached with every Quran reader to keep him away from understanding its meaning. He recites the words repeatedly and yet he understand that he has not pronounced it correctly and rightly. In this way, all his thoughts are centered round the pronunciation of words. How can the meaning of the Quran come to him in these circumstances ?

(2) The believe the sects blindly. The Quran-reader praises the mazhabs or sects and follows the opinions he heard from others. He believes them without ascertaining the truth or otherwise of the opinion of the sects and follow them blindly. He

then becomes chained with the chain of belief of the sect and does not try to remove them. His look is directed towards what he heard. A man of firm faith sees it as a snare of the devil and keeps away therefrom. Sufiyan Saori said : Sometimes learning becomes as it were a screen. He understands learning as the opinion of his sect.

(3) To commit a sin repeatedly or to be proud or to remain immersed in worldly passions. They are like dusts on a mirror and screen to radiant star of truth. It is a great screen of heart. The greater is passion and greed amassed in mind, the greater is the screen over the mind, and the lighter is the worldly burden on mind, the greater is the light of understanding. Mind is like a mirror and greed and passion are like dusts in mind. For this reason, the Prophet said : When my followers will consider their wealth as great, fear of Islam will disappear from their hearts. When they will give up enjoining good and forbidding evils, they will be deprived of the blessings of revelation. Fuzail explained it by saying that they will be deprived of understanding the meaning of the Quran. God made a condition of the acceptance of Tauba on understanding and repentance, God says : This is deep insight and reminder for every penitent servant. God says : None but a repentant man remembers. God says : Only the wise remember.

(4) To accept open meaning and to believe that there is no inner meaning except external meaning of the Quran. Hazrat Ibn Abbas, Muzahed and other companions said that there is provision for explaining it according to individual opinion. "If anybody explains it according to his opinion, let him seek his abode in Hell fire." This is a great obstacle. He gets understanding whom God gives it. If open meaning is accepted, then there arises difference therein.

(5) To give speciality to every verse, in other words to give speciality to every call of the Quran. If you hear commands and prohibitions of the Quran, think thus : This command has been given to me and this prohibition has been directed against me. If you hear any warning, consider that it has come about you. When you hear the stories of the Prophets and early persons, think that it is not merely a story for your information but you are asked to take lessons from it and to take what is necessary therefrom. There is surely some benefit for the Prophet and for his followers

in the subject matter of the Quran. For this reason, God says : 'I settle your mind therewith.' So the people should think that by describing the stories of the Prophets, God settled the mind of the Prophet, gave him patience to bear troubles and hardships, made him firm in religion so that God's victory can be seen by him. How will you not be able to do it when the Quran was not revealed only for the Prophet alone but it is a medicine for all diseases, guide for all, blessing for all light for the whole universe. So God has directed all men to get blessing by the help of the Quran God says : Remember the blessing of God on you all and what has been revealed to you all from the Book and wisdom with which you admonish them. God says : I have revealed upon you all such a Quran in which there are descriptions of yore. Don't you then mind it?

God says : I have revealed the Reminder to you that you may explain to the people what has been revealed upon them. God says : Follow the best out of what has been revealed to you from your Lord. This is a guide for the people, a guide and a bless for those who believe firmly. God says : The Quran is explainer to the people, a guide for its followers and an admonisher. In these verses, all people have been addressed and not a particular man. The readers of the Quran are also among them. For this reason, their object will be as God says : This Quran has been revealed on me that I may warn you there with and those to whom it reaches. Mohammad-b-Ka'ab said : He who reads the Quran speaks with God as it were. A certain learned man said : This Quran is an embodiment of some letters which have come to us with His promise, so that we may understand them in prayer, so that we may ponder over them in loneliness and admit them in our religious affairs and sunnat which is followed. Malek-b-Dinar said : The Quran is the fountain of a believer just as rain is the fountain of earth. God says : It is a cure and a blessing for the believer and it increase nothing but loss to the oppressors.

#### **(8) Mind influenced by reading**

As there are different verses, so different thoughts should fall in your mind. You should have change of condition and thoughts according to the meaning of each verse. So in your mind there should be feelings of sorrows, fear, hope etc. You should find forgiveness and blessings attached with some verses and a wise man tries to get it as God says : I am forgiving to one who is

repentant, has got faith and does good deeds and who finds guidance. This forgiveness is based on four conditions—repentance, faith, good deeds and guidance. God says : Man is surely in loss except those who have got faith, do good deeds, advice one another with truth and for patience. He mentioned four conditions even in this verse. God says : God's blessing is near those who do good to the people. Sufiyan Saori said : By God, if a man reads the Quran in the morning and brings faith in it, his sorrows increase, his happiness decreases, his actions increase and his comforts decrease. The Prophet said once to Ibn Masud : Recite the Quran to men. He said : I began to read the chapter 'Women'. When I reached this verse : How will it be when I shall bring every people with a witness and bring you as witness over them ? I saw that his eyes were shedding tears. He said to me : This is sufficient now. Seeing this condition, my mind became filled up with fear.

Those were God-fearing people who used to faint when they heard some verse of the Quran and even some of them met with instantaneous death. God says : How many signs there are in the heaven and earth which pass by them but they turn their faces from them. A wise man said : Whose recites the Quran and does not imbue himself with that idea. God says to him : What connection have you got with My word ? You have turned your face from me. The sinner who reads the Quran repeatedly is like a man who reads the letter of the king repeatedly. Therein there is order to him for making his reign firm but he remains busy to recite it and thinks that to read the letter is sufficient. If he does not read the letter and acts contrary to the order of the king, his order is hated and he becomes an object of wrath of the king. He who acts contrary to the commands of the Quran is guilty according to this verse : They threw it behind them and took small price in lieu of it. How bad is that which they purchase.

**The Prophet said:** Recite the Quran till you pay attention to it and till the skin of your body is alright. Close it when this condition does not remain. God says : When God is reminded to them, their hearts become soft and when the verses are read out to them, their faith increases and they rely over their Lord. The Prophet said : The sweetest voice in reciting the Quran is of that a man who fears God when he makes it recitation. The Prophet said. The Quran is not heard from anybody so sweet as it is



heard from the God-fearing men. When the Prophet expired, he left behind him twenty thousand companions out of whom only six committed the whole Quran by heart. Majority of the companions committed to memory only one or two chapters. They moved their tongue very little as the Quran reciters without action are fit to receive rebuke according to the following verse : If a man turns away from My remembrance, there is narrow provision for him and he will be raised up blind on the Resurrection Day. This verse is also applicable to him : This My verse came to you but you forgot it. You will be forgotten to day in a similar manner.

(9) **To raise up mind.** Raise up your mind by reciting the Quran so much that you are hearing the words of God. There are three excellences in reciting the Quran. The lowest excellence is that a man should think that he recites the Quran standing before God and that He sees and hears his recitation. At this time, he should invoke and pray. Secondly your mind will bear witness at the time of reciting the Quran that God sees you and He is speaking secretly with you. You should apply your full mind to it and be careful of its understanding. Thirdly, you will see God in the recitation of the Quran and His attributes.

The reciter who is outside these three things gets the rank of the heedless. Imam Jafar Saleq said with regard to the highest rank : By God, God disclosed His light for His servants in His words but they do not see it. He once fell in swoon in prayer. When he regained his senses, he said : I was repeatedly reciting the verse of the Quran in my heart and I then heard it as it were from its author. My body could not stand at His glory. If the mind is raised high, one can get sweetness in invocation. Hazrats Osman and Huzaifah said : If the mind becomes pure, it cannot rest satisfied only with the recitation of the Quran. The sage Sabet Bonani said : I bore hardships for 20 years and have been getting His gifts for the last 20 years. One can become fit for this verse on account of his sight of the author of words : Flee towards God. Another verse. Don't set up partner with God.' He who does not see Him in his every action, sees someone else and he who looks to anything besides God sees towards secret Shirk. To see nobody in any action except God is sincere Tauhid.

(10) **To be free from ones own strength and ability and not to see towards himself with the eye of pleasure and purity.** When

you read the words of praise of pious men, don't include yourself among them, but hope that God may include yourself among them. When you read the verse of the punishment of the transgressors, think that it was said about you. Hazrat Ibn Omar used to say : O God, I seek forgiveness from you for my sins and infidelity.

#### SECTION 4

#### TO INTERPRET THE QURAN ACCORDING TO INDIVIDUAL OPINION

The Prophet said : If a man explains the Quran according to his opinion, let him, seek his abode in Hell'. The learned men who explain it according to its literal meaning accuse the Sufis for their explanation. They explain the verse of the Quran which Ibn Abbas or other companions did not make. The spirit of the above Hadis is that the Quran should be interpreted according to the sayings and doings of the Prophet. Difference arises when it is believed that there is no meaning of the Quran except its open meaning. The meaning of the Quran is wide to the wise. Hazrat Ali said : God has given His servant the understanding of the Quran. If it is not without the Tafsirs of the early sages, what is the meaning of this understanding ? The Prophet said : There are surely for the Quran open meaning, secret meaning, limits and different steps. Hazrat Ali said : If I wish, I can load seventy camels with Tafsir of the chapter Fateha' What is it meaning?

Hazrat Abu Darda'a said: Nobody can be Faqih till he accepts the Quran in different forms. A certain learned man said : There are sixty meanings of every verse Another learned man said : The Quran is the embodiment of 77,200 learning as every word is a learning and it is increased four times. Every word has got its external and internal meanings and has got high, higher and highest steps. The Prophet once recited 'Bismillah' twenty times. For what purpose was it read repeatedly except for its inner meaning ? Hazrat Ibn Masud said : If a man desires to gain knowledge of the earlier and future peoples, he should ponder over the Quran. It is not acquired by only external Tafsirs. The Quran speaks of His glory and might which are unlimited. Therefore the explanations of the Quran are unlimited.

The Prophet said: Read the Quran and search for its unknown matters. The Prophet said about Hazrat Ali : By One

who sent me with truth, my followers will be divided into seventy three sects in matters of the fundamental principles of religion and Jamaat. Every sect will be misguided and call towards Hell. When it will occur, hold firm to the Book of God, as it contains the stroires of your predecessors and successors and decisions about what you differ. Whose opposes the Quran among the transgressors, God punishes him. Whose search learning other than the Quran, God misguides him as the Quran is the firmest tie, open light and benefiting medicine. If anybody holds it firm, it protects him. If one follows it, it gives him salvation. There is no cutting of the miracles of the Quran and it does not become old for repeated readings. When the Prophet told Huzaifa of different sects and differences, he asked him : O Prophet of God, if I get that time, what do you order me to do ? He said : Learn the Book of God and act upon it, as there is salvation in it. Hazrat Ali said : He who understands the Quran acquires all the learnings together. There is hint in this that the Quran contains all the learnings. The Quran says : He who has been given wisdom has been given abundant good. Hazrat Ibn Abbas explained this word wisdom as the knowledge of the Quran. God says : I gave Soloman knowledge, wisdom and learning. What has been given to him was termed as wisdom and learning. The speciality which has been given to him is learning and it has been given to him before wisdom.

Regarding the external meaning of the Quran, there are innumerable sayings of the Prophet. The Prophet said : He who interprets the Quran according to his own opinion should seek his abode in Hell Thus he prohibited individual interpretation according to his own opinion. Hazrat Abu Bakr said : If I interpret the Quran according to my opinion what world will give me protection and what sky will give me shade ? This prohibition has got two objects. The first object is to limit it in Hadis and Tafsir, not to discover new meanings and to give up independent thinking. The second object is other than that. If its object is that a man cannot interpret the Quran except according to the standard Tafsirs, it is void for the reasons given below.

(1) One condition of interpretation is that it should rest upon the interpretation of the Prophet. If it is accepted. Tafsirs of Ibn Abbas and Ibn Masud cannot be accepted as they had their opinion also therein.

(2) There are different opinions regarding the interpretation of some verses among the companions. It was not possible for them to be unanimous. Everybody did not interpret it after hearing it from the Prophet, then their own opinions are fit to be rejected. It is well known that the interpreters extracted many meanings by applying their intellect. Even they had seven interpretations of the abbreviated words at the beginning of a chapter. So how can it be said that they interpreted them by hearing every thing from the Prophet?

(3) The Prophet prayed for Ibn Abbas by saying : O God, give him knowledge in theology and give him learning of interpretation. What is then the meaning of his special prayer for him if interpretation cannot come except from his saying?

(4) 'Those who discover meaning by their intellect know it certainly'- in this verse, to discover meanings by exercise of intellect by the learned men has been spoken of. To discover open meanings is different from what is heard. The tradition regarding the interpretation of the Quran is opposed to this verse. So it appears that it is incorrect to impose condition of Tafsir only in all interpretations and it is lawful to discover the meaning of the Quran according to the limit of one's own intelligence and intellect.

There are however two reasons for the prohibition of interpreting the Quran according to one's opinion. One reason is that a man has got his own individual opinion with regard to every matter and actually he is inclined to that opinion. He also interprets the Quran according to his wish and desire to serve his own end. For this reason he thinks that his interpretation is correct and lawful. He recites the Quranic verses to support his opinion. Thus he decries his adversary and he knows that this is not real meaning. This is interpretation according to one's own misguided opinion. The Prophet said : Eat pre-dawn tiffin as there is blessing in it. They interpret it as Zikr in place the real meaning tiffin. The Quran says: Go to Pharaoh as he has transgressed the limit. They interpret the word 'Pharaoh' as heart.

(2) To discover the meanings of those verses which are not understandable and short without Hadis and Tafsir. He who is not expert in external meanings and discovers their meanings only by intellect commit many mistakes. He belongs to that class

of men who interpret it according to their opinions. At first, there is necessity of Hadis and Tafsir for external meanings in order to be free from mistakes and then with the advancement of knowledge, meanings come out from intellect. He who claims to have internal meanings of the Quran without at first being expert in its external meanings is like a man who claims to have reached the interior of a house without first approaching its door or like a man who claims to have understood the object of a Turk without understanding his language. To learn open meaning is like learning a language. In Tafsir, there is explanation of also internal meanings. For instance, God says : I gave to the nation of Samud a she-camel as open sign but they made oppression on account of it. Here the word 'sign' is omitted. He will interpret it openly by saying that the she camel had power of sight and was not blind. God says : On account of their infidelity, dring of calf was given to their hearts. In other words, they thought the worship of calf as dear on account of their indfidelity. Here to think 'dear' has been omitted. God says : I gave you to taste of life on the taste of death. In other words: I gave you the taste of severity of punishment of life and of death. The word 'punishment' has been omitted in this verse. God says : Ask the city where we were and the mountain to which we proceeded. In other words. Ask the inhabitants of the town and the mountain. The word 'inhabitants' have been omitted. God says : It has become heavy in heavens and earth. In other words: It has been made secret for the inhabitants of the heavens and earth God says : You make your provision such as if you are telling lies. In other words : You express gratefulness for your provision. God says : I have revealed it in the Blessed night. In other words, I have revealed the Quran in the Blessed night. God says : Till it became covered with screen. 'It' means here sun. God says : Peace be on Al Yasin. The latter word means Elias.

The word 'Qareen' has got different meanings. It means angel in this verse : His companion (angel) said : He who is near me is a rebel. It means the devil in this verse : His companion (devil) said : O our Lord, I have not misguided him. Similarly, the word "Ummat" has got different meanings in the Quran. It means a group of men in this verse : He saw a party of men to give drink of water. It means the followers of a Prophet in this verse: We belong to the followers of Muhammad (P.H.). It means the possessor of all virtues in this verse : Abraham was possessor of

all virtues. It means an age in this verse : Up to a fixed age. Similar is the case with the meaning of the word "Ruh."

(6) To interpret the same subject gradually. God say : The month of Ramzan in which the Quran has been revealed. This verse does not disclose when it was revealed, day or night. Then the next verse says : I revealed it in a blessed night. This verse first speaks of revelation by night. Then this verse was revealed : I revealed it in the blessed night.

Then to take internal meaning of a verse, Tafsir is not sufficient. God says : You have not shot arrows when you shot arrows but God shot arrows. The external meaning of the sentence is clear, but its internal meaning is one secret as there is therein the meanings of both throwing arrows and not throwing arrows which are contradictory to each other. So the knowledge of the reason of throwing is, essential. The reason for which it is said that you did not throw arrows but God threw arrows is in the following verse : Fight with them God will punish them through your hands. This lies in the deep ocean of spiritual knowledge. Firstly, know that the action of a man is tied up with his strength and that strength is tied up with the power of God. Every verse of the Quran similarly has got a secret meaning. It is clear to those whose hearts are clear of impurities of thoughts and ideas. So open Tafsirs are not sufficient for understanding the internal meanings of verses. These internal meanings are not opposed to the external meanings. God knows best.

## CHAPTER IX

### ZIKR AND INVOCATIONS

God says : Remember Me, I will remember you. He ordered His servants to pray and to invoke by this verse : Invoke me, I will respond to you. So the religious, sinners, near and distant ones should pray to God for fulfillment of their desires. He says : I am near. I respond to the invocation of one who invokes Me. So there is nothing better than God's Zikr and invocations to Him. This will be discussed in five sections.

#### SECTION 1

#### EXCELLENCE OF ZIKR

God says : Remember Me. I shall remember you. The sage Sabet Bonani said : I know when my Lord remembers me. The people asked him How do you know ? He said : He remembers me when I remember Him. God says: Rem,ember God too much. He says : When you return from Arafat, remember God near Masharui. Haram and remember Him as God has given you guidance. God says : When you finish the institutions of Haj, remember God more than you remember your parents at that time. God says : They are wise who remember God standing, sitting and lying on a side. God says : When you finish prayer, remember God standing, sitting, and lying on your sides. Hazrat Ibn Abbas said : Remember God day and night, on land and water, in journey and habitation, in solvency and want, in health and disease, openly and secretly. God says rebuking the hypocrites : They remember God very little. God says : Remember your Lord in your heart with humility and in fear silently morning and evening and be not of the heedless. God says : Zikr of God is the highest. Hazrat Ibn Abbas said : This is for two reasons. One reason is that God's remembrance of you is better than your remembrance of God. Another reason is that God's remembrance is better than all other divine services.

**HADIS:** This Prophet said : One engaged in the Zikr of God among the heedless is like a living tree in the midst of dry trees. He said : One busy in Zikr in the midst of the heedless is like a warrior in the way of God in the midst of those soldiers who fled away. The Prophet said : God says : I remain with a servant till he remembers Me and moves his lips for Me. There is no action of

man except Zikr of God which can give him salvation. They asked him : O Prophet of God, not even jihad in the way of God? He said : Not even jihad in the way of God, except that it will give salvation only when it is cut to pieces owing to your strike by your sword and then it is again cut to pieces owing to your strike by your sword. The Prophet said : If anybody wishes to enter the garden of paradise, let him remember God much. He was asked : Which action is best ? He said : Your meeting with death in the condition of your tongue being saturated with Zikr of God. The Prophet said : Saturate your tongue with the Zikr of God morning and evening, you will have no sin morning and evening. He said : God's Zikr morning and evening is better than attack with sword in the way of God and giving wealth in charity. The Prophet said : God says : When My servant remembers Me silently, I remember Him silently. When he remembers Me among the people, I remember him among a party better than them. When he comes to Me half a cubit, I advance to him a cubit. When he comes to Me a cubit, I go to him two cubits. When he comes to Me on foot, I go to him hastily. The Prophet said : On the day when there will be no shade except the shade of God, God will give shade under His shade seven persons—one who remembers God sincerely and shed tears for fear of God etc. The Prophet said : Shall I not inform you of an action dearest to God, greatest to your Lord, highest in rank, better fruitful than charity of your gold and silver and your striking with sword the necks of the enemies of God and the strike on you necks ? They said : O Messenger of God, what is it? He said : Constant remembrance of God. The Prophet said : God says : If a man refrains from invoking Me because of his remaining busy with my remembrance I give him better than those who invoke Me.

Wise sayings. The sage Fuzail said : We have been informed that if a man makes God's Zikr one hour after the morning prayer and one hour after the Asr prayer, it expiates all his sins. A wise man said : God says : If I see My Zikr prevailing in the mind of a man, I take the administration of his affairs and I become his companion, adviser and friend. Hasan Basari said : Zikr is of two kinds—(1) God's Zikr in your mind and (2) better than this is to remember God at the time of commission of an unlawful action. Some said that every soul will come out of the world thirsty except one which remembers God. Muaz-b-Jabal said : The



inmates of Paradise will not grieve for anything except for the time which passed without remembrance of God.

### EXCELLENCE OF THE ASSEMBLY OF ZIKR

The Prophet said : If a party of men are engaged in the Zikr of God, the angels surround them, mercy encompasses them and He remembers them before His near angels. The Prophet said : If a party of men makes Zikr of God for pleasure of God a proclaimer proclaims from heaven : Your sins have been forgiven and you have been given virtues in lieu of your sins. The Prophet said : If a party of men make no Zikr of God sitting together and send no blessing on the Prophet, they will be repentant on the Resurrection Day. Prophet David said : O my Lord, when you see me joining the heedless after giving up the assembly of Zikr of God, break my feet under their feet, as it will be a gift cast upon me, The Prophet said : An assembly of virtue of the believers expiate two thousand assemblies of sin. Hazrat Abu Hurairah said : As you see the stars, so the inmates of heaven see a house of the inmates of the world wherein God is remembered. Sufiyan-b-Aynah said : When a party of men gather together and remember God, the devil and the world become separate from them. The devil says to the world : Don't you see what they are doing? The world says : Leave them as when they will be separate from one another, I will take them to you catching their necks. Hazrat Abu Huraiah said that he went one day into the market and said : I see you here, but the properties left by the Prophet are being distributed in the mosque. The People went to the mosque but saw no distribution of any property. They then went to Abu Hurairah and said : O Abu Hurairah, we find no distribution of property in the mosque. He asked : What then have you seen ? They said : We found a party of men making Zikr of God and reciting the Quran. He said : This is the heritage of the Prophet. The Prophet said : Some angels of God roam in the world and write down additional record of deeds. If they see a party of believers making Zikr of God, they proclaim : Come with your actions. They come with their actions and they take them towards the heaven. God says : What action of My servants have you seen ? They say : We saw them praising Thee, glorifying Thee and declaring Thy purity. God says : Do they see Me? They say : No. God says : If they could have seen Me, how will it be? They said : If they could have seen Thee they would have rectified

Thy Tasbih, Tahmid and Tamzid more, God says to them : From what thing do they seek refuge ? They say : From Hell. God says : Have they seen it? They said : No. God says : If they had seen it, what would they have done? They said : If they had seen it, they would have fled away more from it. God says : What do they seek. They say : Paradise. God says : How will it be if they had seen it ? They say : If they have seen it, they would have desired it more. God says : I bear witness before you that I have forgiven them. They say : A certain man did not come to them with that object except for his own personal needs. God says : They are such party whose companion will not be unfortunate.

### EXCELLENCE OF TAHLIL

**The Prophet said:** What I said first and also my predecessor prophets is this—'there is no deity but God. He is One, there is no partner for Him. The Prophet said : He who recites this Doa one hundred times 'There is no deity but God, the single, there is no partner for Him, kingdom is His and all praise is His and He is powerful over all things', the rewards of setting free ten slaves are written for him, one hundred rewards are written in his record of deeds and one hundred sins are wiped out from him and he remains safe from the machinations of the devil on that day up to night. He who does more than this, his rewards are more and nobody acts more virtuous<sup>and</sup> act than it. The Prophet said : He who makes ablution and reads 'Doa after looking towards heaven—"I bear witness that there is no deity but God. He is single, there is no partner for Him and I bear witness that Muhammad is His servant and apostle", the doors of Paradise are opened up for him and he enters it by whichever door he likes. The Prophet said : Those who utter—"There is no deity but God" there will be no loneliness for them in their grave or after their resurrection from the grave. I am seeing them as it were when they utter it loudly, their heads are emerging from earth and they are uttering 'all praise is due to God who removed sorrows from us. Our Lord is forgiving, acceptor of gratefulness.' The Prophet said : O Abu Hurairah, the virtues which you do will be weighed on the Resurrection Day, but the attestation of 'There is no deity but God' will not be weighed, because if it is weighed in a scale and the seven heavens and seven earths and what is in them both are placed in another scale, the scale of "There is no deity but God" will be heavier. The Prophet said : If anybody commits sin

on the surface of the earth after uttering 'There is no deity but God', God will forgive him. The Prophet said : O Abu Hurairah, tell the dying man to attest—'There is no deity but God'. as it destroys sins. I said : O Prophet of God, this is for the dying man. What are the rewards for a man who is alive ? The Prophet said : He who utters with sincere heart—'There is no deity but God' will enter Paradise. The Prophet said : Everyone amongst you will enter Paradise except one who denies it and turns his face from God like the turning of the face of a she-camel. He was asked : O Prophet of God, who denies and turns his face from God? He said : That person who does not utter 'There is no deity but God'. Utter much "There is no deity but God" before hindrance comes between you and it, as it is a word of Tauhid, word of sincerity, word of God fear, word of purity, calling towards truth and the foundations of Paradise. God says : Is there any reward for doing (Ihsan) good except good ? It is said that Ihsan of this world is—'There is no deity but God' and the Ihsan of the next world is Paradise. God says : Those who do good will get good reward and still more. The Prophet said : If a man utters ten time—"There is no deity but God'. He is single, there is no partner for Him, the kingdom is His and praise is His and He is powerful over all things." the reward of setting free a slave is written for him. The Prophet said : If a man utters a day two hundred times the above mentioned Doa, nobody will be able to go before him and nobody will catch him after him except one who does actions better than those of his. The Prophet said : If a man goes to the market and utters 'There is no deity but God, He is single, there is no partner for Him, His is the kingdom and His is all praise, He gives life and takes life, He is powerful over everything"—God writes for him one lac virtues, forgives one lac sins and builds for him a house in Paradise. The Prophet said : He who utter the aforesaid Doa ten times, will get the rewards of setting free four slaves belonging to the dynasty of Hazrat Ismail. The Prophet said : He who wakes up at night and utter the following Doa, is forgiven of his sins and if he prays after ablution, his prayer is accepted—"There is no deity but God, He is single, there is no partner for Him, kingdom is His, praise is His, and He is powerful over all things. Glory be to God, all praise is due to God, there is no deity but God, God is greatest, there is no might or strength except in God, the great, the mighty. O God forgive me."

## SECTION 2

## TASBIH, TAHMID AND OTHER ZIKERS

**The Prophet said:** If a man utters at the end of each prayer 'Sobhan Allah' thirty three times, 'Alham do Lillah' thirty three times and 'Allaho Akbar' thirty three times and then utter once "There is no deity but God, he is single, there is no partner for Him, kingdom is His, all praise is His, and He is powerful over all things" all his sins are forgiven even though they are innumerable like foams in a sea. (2) The Prophet said: If a man utters everyday one hundred times 'Glory be to God and all praise is his' all his sins are forgiven even though they are innumerable like the foams of a sea. (3) A man came to the Prophet and said: The world has forsaken me and I have been rendered poor and I am without means. The Prophet asked him: Where do you stay? Don't you know the Doa by the blessings of which angels and men get livelihood? He said: O Prophet of God, what is that Doa? He said: After dawn and before Fajr prayer, if you read this Doa one hundred times, the world will itself turn to you and God will create one angel from each of its words who will be engaged in reading Tasbih up to the Resurrection Day and you will get its reward: Glory be to God with all praise, Glory be to God, the great. I seek forgiveness of God. (4) The Prophet said: When a servant utters "Alhamdo Lillah", he fills up what is between heaven and earth. When he recites it for the second time, he fills up seven heavens and seven earth. When he utters it for the third time. God says: Pray and it will be responded to.

(5) **Hazrat Refa'a Zarki said:** Once we were praying behind the Prophet. When he raised his head from bow, he said: 'God hears one who praises Him', one uttered from behind the Prophet: O our Lord, Thine is all praise, innumerable and pure, full of blessings therein. When the Prophet finished his prayer, he asked: Who has uttered this Doa just now? He said: O Prophet of God, I. The Prophet said: I saw more than thirty angels competing as to who of them will write rewards.

(6) **The Prophet said:** The following words are called ever-lasting good deeds: 'There is no deity but God.' 'Glory be to God'. 'All praise is for God'. 'Allah is greatest. There is no might or strength except in God'.

**(7) The Prophet said:** There is no such servant whose sins are not forgiven even though they are as innumerable as the foam of the sea if he utters these words: There is no deity but God. God is greatest. Glory be to God. All praise is for God and 'There is no might or strength except in God.'

**(8) The Prophet said:** If Zikr is recited glorifying God, and Tasbih, Tahmid and Takbir are recited, humming of voices are heard like the humming of bees round the Throne. They make Zikr along with them and nobody among you ceases to make Zikr of God.

**(9) The Prophet said:** I recite the following Doa and love it better than all the things upon which the sun sheds rays: Glory be to God, all praise is due to God, 'there is no deity but God, God is greatest.

**(10) The Prophet said:** To God, four words are dear Sobhan-Allah, Alhamdo-Lillah, La Ilaha Illallah, Allahu-Akbar. By whichever of these you begin, it will not harm you. The Prophet said: 'Sobhan Allah' is half of faith, 'Alham do Lillah' fills up the scale. 'Sobhan Allah and Allaho Akbar' fill up what is between heaven and earth. Prayer is light, charity is proof, patience is radiance and the Quran is proof for you or against you. Every man gets up at dawn and either sells his soul and destroys it or purifies his soul and frees it.

**(11) The Prophet said:** Two words are easy to be uttered but heavy in scale and dear to the Merciful 'Sobhan Allah Wa Behamdihi, Sobhan Allahul Azim. Abu Zarra said: I asked the Prophet: Which word is dearest to God? The Prophet said: That word which God selected for His angels He quoted the above formula. The Prophet said: God selected this word: Sobhan Allah, walhamdo Lillah, wala Ilaha Illallah, wallaho Akbar. When a man utters 'Sobhan Allah' twenty rewards are written for him and twenty sins are wiped out. When he utters 'Allaho Akbar' similar rewards are written. The Prophet said: If a man utters 'Sobhan Allah wabihamdihi,' a palm tree is planted for him in paradise.

**(12) Once the poor said to the Prophet:** The rich take the rewards. They pray like us and fast but they get rewards from their additional properties. He said: Has not God enjoined on you charity? Every Tasbih of your is an act of charity, every

Tahmid and Tahlil are acts of charity, every Takbir is an act of charity, every enjoining good and forbidding evil is an act of charity, the morsel of food you lift up to the mouth of your wife is an act of charity, your sexual intercourse with your wife is an act of charity. He said: O Prophet of God, does one of us coming to his wife out of passion get rewards? The Prophet said: Don't you see that if he throws his semen unto lawful things will he not commit sins? He said: Yes. He said: Similarly if he throws it in lawful thing, he will get rewards. Hazrat Abu Zarr said: I asked the Prophet: The rich have already taken rewards. They do whatever divine service we do but they spend and we cannot. The Prophet said: Shall I not give you clue to such an action which if you do, you will get the rewards of the actions of those before you and you will get the rewards of those who will come after you-33 times 'Sobhan-Allah' at the end of each prayer, 'Alhamdo Lillah' 33 times and 'Allaho- Akbar' 34 times. The Prophet said : You shall recite Tasbih, Tahlil and Taqdis, Don't be heedless and count them with fingers. The fingers will speak on the Resurrection Day.

(13) **The Prophet said:** When a man utters at the time of his death 'There is no might or strength except in God' the fire of Hell will not touch him, The Prophet said : Will not some one of you gain one thousand rewards daily? It was replied : O Prophet of God, how can it occur ? He said : Utter Tasbih one hundred times, then one thousand rewards will be written for you and one thousand sins will be effaced from you. The Prophet said : O Abu Musa, shall I not inform you of a jewel of Paradise under the Throne ? He said : Yes. He said : Utter-There is no might or strength except in God.

(14) **The Prophet said:** He who utters at dawn the following, it becomes the duty of God to please him on the Resurrection Day: I am satisfied with God as Lord, Islam as religion, the Quran as a guide and with Muhammad as a Prophet and Apostle.

Know, O dear readers, that if you question that it is easy to utter words by tongue and is no such difficulty in Zikr of God, then how is it that it is better than all other divine services? Know that its secrets are not understood except with the spiritual knowledge. Of all the learnings relating to worldly affairs, the most profitable and fruitful is constant Zikr with humility of spirit. If the mind is heedless at the time of Zikr with tongue, it brings much less rewards, If there is no attention of mind at the

time of Zikr, there is little benefit therein, but constant Zikr with attention or at most times is above all other divine services. This is the end of divine services regarding actions. There is beginning and end of Zikr. There is love at its beginning and love at its end. At first, a person feels great difficulty in turning his mind towards God. If it lasts with the grace of God, it begets love for the Beloved. There is no wonder in it. For this habit, he makes Zikr in a lonely place far away from the bustles of the world. Thus constant Zikr he gets love towards Him and so he loves more and more Zikr. Then it grows into habit. A wise man said: I have been reading the Quran for the last twenty years and getting its blessings. This blessing was not possible without I've. This trouble has now grown into habit. Man is a slave of habit and his habit turns into his nature at the end. When there is eagerness for Zikr, he forgets other things except God and it exists till his death God's Zikr will go with him in his grave and not his children and properties. For this reason, the Prophet said: The Holy Spirit infused into my soul: Love what you like but you shall have to give it up at the end. In other words, sever all connections with the world and it will end with death. Don't deny that Zikr of God will go with you even after your death.

It is said how it is possible when there is the end of a man after his death? There is no end of man after his death, so there is no end of Zikr. He goes from the outside world and enters into spiritual world just as a child comes out of its mother's womb and falls into this world. The Prophet hinted at it by saying: Grave is a hole of Hell or a garden of Paradise. The Prophet said: The souls of martyrs lie in the wombs of green birds. Addressing the polytheists by names, the Prophet said: O such person, O such person, have you found true what your Lord has promised you? I have found true what my Lord has promised me. Hazrat Omar asked the Prophet: O Prophet of God, when they have become dead, how can they hear and how can they reply? The Prophet said: By One in whose hand there is my life, you do not hear my words better than them, but they cannot reply. The Prophet said: The soul of the believers and the martyr remain with in the bellies of green birds hanging under the Throne'. So the existence of Zikr cannot be refused from the hearts of the above persons. God says: Don't think those who are martyred in the way of God as dead but they are alive before their lord and they are given provision. They remain satisfied with what God has given them and give

good news to those who could not earn that'. They get the honour of martyrdom on account of the honour of God's Zikr as their object is death in good condition and they return to God after renouncing the world. Their thought are for the sake of God and they become prepared for real life after giving up his children and properties.

**EXCELLENCE OF MARTYRDOM:** There are many traditions regarding the excellence of martyrdom, some of which have been narrated below. When Abdullah-b-Ansari was martyred at the battle of Uhud, the Prophet said to his son Jaber: O Jaber, shall I not give you good news? He said: Yes, may God give you news of good. He said: God has given your father life and kept him seated near Him and there is now no screen between him and God. God said to him: O My servant pray to Me whatever you wish. I will give it to you. He said: O God, if Thou wisest, send me again to the world till I am martyred for thee and for Thy Prophet. God said: Order has gone from Me that a dead man cannot return'. To be martyred in this condition is his death in good condition, because if he would not have been a martyr and lived for sometime, sweetness of the world would have returned to him and it would have diverted his mind from the remembrance of God. For this reason, the greatest fear of a God fearing man is at the time of his death, as mind may change at that time even if Zikr of God keeps attached to it. One dies in the condition in which he ends his life and his resurrection takes place in that condition. Thus the mind of a martyr becomes prepared only for God after all connections with the world are cut off. Hence the reward of martyrdom is greatest. Every object of desire is deity and every deity is an object of worship. When a martyr has got no object of desire except Him, he says by the tongue of condition 'There is no deity but God.' He who utters this by his tongue but his condition does not help him, his affair is upon God and he can't be safe from harm. For this reason the Prophet gave superiority to 'There is no deity but God' to other Zikrs. Whoever likes to meet with God. He also likes to meet him and whoever does not like to meet with Him, God also does not want to meet him. This is the secret of Zikr.

### EXCELLENCE OF DOA AND RULES

God says: When My servant asks of Me to you, say: I am near. I respond to one who calls Me when he calls Me. So invoke Me.



God says: Invoke God with modesty and secretly. He does not love the transgressors as God says: Call Me, I will respond to you. Those who refrain from My remembrance out of vanity will enter Hell abased. God says : Say : God has got good names by whatever names you call Him-Allah or Rahman. The Prophet said: Monazat is divine service. Then he recited: Call Me, I will respond to you. The Prophet said: Monazat is the narrow of worship. He said: There is nothing more honourable than Monazat. The Prophet said: Let no man forget to invoke either of these three things-forgiveness of his sins, hastening of good for him or preserving good for him. The Prophet said: Seek favour of God, as He loves invocation. The best worship is to wait for compulsory prayer.

### TEN RULES OF INVOCATION

(1) Choose the best time for invocation, for instance on the day of Arafat, in the month of Ramzan, on the Jumma Day and the last portion of the night. God says: They seek forgiveness by the latter part of the night. The Prophet said: God descends every night at its last one third portion in the heaven of the earth and says: Who will invoke Me that I may accept his invocation? Who will seek from Me that I may accept his prayers? Who will seek forgiveness from Me that I may forgive him. Hazrat Eakub used to make prayer with his children for forgiveness in the after part of the night standing in prayer. God then said to him: I will forgive them and make them Prophets.

(2) To take advantage of honourable condition. Hazrat Abu Hurairah said: The doors of heaven are opened in Juha in the way of God, at the time of concourse of men in rows of prayer, at the time of rain fall and at the time of Aqamat of compulsory prayer. Invoke at that time. Muzahed said : You should invoke at the end of prayer. The Prophet said : Invocation is not rejected in between Azan and Aqamat. He said : 'The invocation of a fasting man is not rejected.' The best times are the time of Sheri, purity of mind and sincerity, the day of Arafat, the time of prostration. The Prophet said : A man becomes near God at the time of prostration. Invoke much at that time. The Prophet said : I have been prohibited to read the Quran in Ruku and prostration. Proclaim the glory of God in Ruku and take trouble of invoking in prostration, as it is the appropriate time of its acceptance.

(3) Invoke facing the Qibla and raise up your hand so high that the whiteness of the hand is visible. It is stated that the Prophet waited facing the Ka'ba on the Arafat Day and kept on invoking till the sun set. The Prophet said : Your Lord is bashful and honourable. Whenever anybody raises up his hands. He feels shy to return in empty handed. Hazrat Anas reported that the Prophet used to raise up his hands so high that the whiteness of his hands could be seen. Once the Prophet saw as man making invocation and hinting by his two fingers. He said : one, one. He hinted to make it short. Hazrat Omar said that the Prophet extended his hands and did not take them down until he touched his face with them. Hazrat Ibn Abbas said that whenever the Prophet invoked, he united the front portion of his hands and rubbed his face with the interior of his palms. The Prophet said : Let not the people look towards the sky at the time of invocation or shut up their sight.

(4) Keep your voice between expression and silence. Hazrat Abu Musa Ash'ari said : When we came near Medina with the Prophet, he recited Takbir and the people also recited Takbir Loudly. The Prophet said : O people, He whom you call is not deaf and not absent. He whom you call is between you and your necks. Hazrat Ayesha said : God says : Don't raise your voice high in prayer, nor keep it concealed. God praised His Prophet Zakariyah when he called his Lord by silent voice.

(5) Don't use ornamental words in invocation. He who invokes should be humble. The Prophet said : Soon a people appear who will exaggerate in invocation God says : He does not love the transgressors. This is in reference to those who use ornamental words in invocation. Pray for what is good. The Prophet said : Give up ornamental words in invocation. It is said that the learned and Abdals used not more than seven words in their invocation.

(6) Invoke with fear and hope and with humility and modesty. Humility and modesty are dear to God. God says : They hasten in good deeds and invoke Me with hope and fear. The Prophet said : If God loves a man. He tries him till he sees in him humility and modesty.

(7) Believe that your invocation will be accepted and hope therein for truth. The Prophet said : When a man invokes, let him not say : O God, give me if Thou wiseth. Be firm in invocation as there is nobody to reject it. The Prophet said : When one of you

invokes, make your hope great as there is nothing great to God. The Prophet said : Invoke God and entertain a firm belief that your invocation will be accepted and know that God does not accept the invocation of a headless man. Sufiyan Saori said : Let nobody prevent you to make invocation with what you know as God accepted the invocation of the worst being of the creation, the devil. When he prayed : O God, give me respite up to the Resurrection day. God said : Your prayer is accepted.

(8) Invoke firmly three times. Hazrat Ibn Masud said: Whenever the Prophet invoked, he invoked thrice. Don't be hasty to see your invocation accepted as the Prophet said: The invocation of any of you is accepted if not sought hastily. Don't say, 'I invoked' but it has not been accepted. When you invoke, invoke too much, as you are invoking to the Merciful. A certain wise man said: I have been invoking God for the last twenty years but He is not accepting my invocation, yet I hope, my invocation will be accepted. The Prophet said: When any of you prays to his Lord and gets sign of its acceptance, let him say: All praise is due to God under all circumstances.

(9) Begin invocation with Zikr of God. Don't invoke at the start. Hazrat Salma said: I did never see the Prophet invoking without first saying: Sobhana Rabbial Ula wal wahhab. Abu Solaiman Darani said: If a man wishes to invoke God for any necessity, let him begin with blessings on the Prophet and then pray end and then end it with such blessing as God accepts the invocation of those who send blessing on Prophet. The Prophet said: When you invoke God for any necessity, begin it after blessings on me as the Merciful God fulfills one of the two honoured necessities and reject another.

(10) Observe the internal manners and it is the root of acceptance of Tauba, means of preventing oppression, means to seek nearness to God and a near cause of acceptance of invocation, Ka'ba-b-Ashab narrated that there was a great famine over the people at the time of Moses. He came out with the children of Israil for invoking for rain but it did not come. Then God revealed to Moses: I will accept not your invocation and the invocation of your companions as there is a back-biter amongst you. Moses asked: Who is that man? We shall eject him from our company. God revealed to him: O Moses, I have prohibited you back-biting. How shall I be a back-biter? Then Moses said to the children of Israil:

Make repentance for back-biting and return to your Lord: They all repented. Then God sent down rain upon them.

**The sage Sufiyan Saori said:** I have come to know that the children of Israil suffered famine for seven years, even they began to eat dead animals and young children. God sent revelation to their Prophet: If you come to Me walking on foot and enliven your tongues by invoking Me, I will not accept your invocations and will not show kindness at your cries till you pay compensation to those whom you have oppressed. They did so and there was rain upon them.

**Malek-b-Dinar said:** There was once a famine over the children of Israil. They came out several times invoking for rain. God then revealed to their Prophet: Inform them that they have come to Me with impure bodies and unlawful food in their lies and they raised the fronts of their hands which shed unlawful blood. My wrath upon them is therefore great.

Once Hazrat Solaiman came out invoking for rain. At that time an ant raised up its leg towards the sky and said: O God, we are Thy creation and we have got necessity of provision. Don't destroy us for the sins of others. Then Solaiman said to the people: Go, you will get rain as a result of the invocation of others than you. Once Jesus Christ came out invoking for rain. He said to the people: Let the transgressors go out of this assembly. None but one remained with him Jesus asked him: Have you got no sin? He said: By God, I don't know anything. One day I was praying when a woman was passing by me and I had a glance at her. When she went away, I plucked out me eyes. Jesus said to him: Invoke God for acceptance. Then he invoked and there came down heavy shower of rain.

Hazrat Ata stated that when he came out one day for praying for rain, he saw a mad man near a burial ground. The mad man prayed and owing to his prayer there was profuse rain. Then the made man recited these poems:-

The ascetics and worshipers have found guidance,  
For their Lord, they keep their bellies hungry,.  
Their eyes remain awake being pressed by love.  
They spend the whole night without sleep.  
In meditation and, divine services of their Lord.  
But the people think them fools and mad.

### EXCELLENCE OF DARUD OR BLESSINGS ON PROPHET

**God says:** God and His angels send blessings upon the Prophet. O those who believe, send blessings on him and Salam. It has been narrated that the Prophet said being satisfied: Gebriel came to me and said: O Muhammad, are you not satisfied that if one of your followers sends one blessing upon you, I send ten blessings upon him and if he sends one salaam on you, I send on him ten salams. The Prophet said: If a man sends blessings on me, the angels send blessings on him. So increase or reduce blessings on me at the time of sending it. The Prophet said: He who sends much blessings on me is best to me. He said: It is sufficient miserliness on the part of a believer that if I am mentioned to him, he does not send blessings on me. The Prophet said: Send much blessing on me on the Jumma Day. He said: If a man among my followers sends one blessing on me ten rewards are written for him and his ten sins are forgiven. He said: If a man utters after hearing Azan and Aqamtat "O God, Lord of this perfect invitation and lasting prayer, send blessings on Muhammad, Thy servant and Thy Apostle and give him means, excellence and high position and intercession on the Resurrection Day", it becomes incumbent on me to intercede for him. The Prophet said: If a man glorifies me by writing books, the angels pray to God for his forgiveness till the book exists. He said: If a man sends salam on me, God sends his salam to me and I respond to his salam. He was asked: O Prophet of God, how shall we send blessings on you? He said: Say, O God, send blessings on Muhammad, Thy servant, and upon his family and wives and descendants as Thou hast sent blessings on Abraham and upon the family of Abraham. And give abundance to Muhammad, his wives and descendants as Thou hast given abundance to Abraham and the family of Abraham. Thou art the Most praised and glorified.

After the death of the Prophet, Hazrat Omar began to weep and said: O Prophet of God, my parents be sacrificed to you. You used to deliver sermon to the people standing on a wood of grape. When there were large numbers of people, you have taken a pulpit to make them hear but the wood began to tremble at your separation. It became quiet when you placed your hand on it. At the battle of Hunain, your followers were innumerable but they became attached to you. May my parents be sacrificed to thee. O

Prophet of God, your excellence has reached God as God will be obeyed if you are obeyed. God says: He who obeys the Apostle of God obeys God. O Apostle of God, may my parents be sacrificed to you, your excellence has reached God. He gave you the news of pardon before the news of sin. For that God says: God has forgiven you for what you enjoin them.

O Prophet of God, my parents be sacrificed to you. Your excellence has reached God. He sent you as the last Prophet but He described you before all. For that He says: When I took covenant from you and the Prophets etc. O Prophet of God, may my parents be sacrificed to you, your excellence has reached God. The dwellers of Hell will wish how good it would have been if they had obeyed you. When they will receive punishment in different stages of Hell, they will say: Alas, had we obeyed god and His Apostle!

O Apostle of God, may my parents be sacrificed to you. Moses, son of Imran, made to flow a stream of water from a stone. Is it not more wonderful that water flowed down from your fingers? O Prophet of God, may my parents be sacrificed to you. God made the wind subservient to Solaiman. He went one month's journey at dawn and one month's journey at dusk. Is it not more wonderful than the above that you travelled one night riding on a Buraq the seven heavens and said prayer at the Ka'ba the same very night? O Prophet of God, may my parent be sacrificed to you. God gave miracle to Jesus Christ, son of Mary, to make a dead man alive. Is it not more wonderful than it that cooked mutton mixed wit poison spoke with you? Don't eat me. I have got poison mixed with me.

O Prophet of God, may my parent be sacrificed to you. Noah prayed to God about his people: O my Lord, don't leave a single house of the unbelievers in the world. If you had prayed against us in a similar manner, we would have been destroyed. Your back was burdened, your front teeth were martyred, yet you did not invoke against them but for good and said: O God, forgive my people, as they know not what they do.

O Prophet of God, may my parents be sacrificed to you. Noah was not followed by so many people during his long stray as you have been followed in a short time. Innumerable people believed you. O Prophet of God, may my parents be sacrificed to you, if

you had not permitted people lower in rank than you to come to you, we could not have taken seat with you. If you had not married women except those of equal rank with you, we would have no connection with you. If you had not taken meal except with the people of equal rank with you, we could not get the honour of taking food with you. By God, you kept company with us, married in our families, put on sufi dress, rode on asses, took companions behind, ate in cups of earth and licked your hands after eating.

### EXCELLENCE OF ISTIGFAR OR SEEKING FORGIVENESS

**God says:** When they do obscene acts or oppression on their souls, they remember God and seek forgiveness for their sins. Hazrat Abdullah-b-Masud said: There are two verses in the Quran. If a man recites them after committing a sin and seeks forgiveness to God. God forgives him. God says: He who does an evil or oppresses on his soul and then seeks forgiveness to God, he will find Him forgiving and merciful. God says: Glorify your Lord and seek forgiveness to Him. He accepts repentance. God says: Those who seek forgiveness by the latter part of night etc. The Prophet used often to say: Thou art pure with Thy praise, Thou doth accept repentance, Thou art merciful. The Prophet said: If a man seeks forgiveness much, God gives him solace in every trouble, makes his narrow space wide and gives him provision beyond his conception. The Prophet said: I seek forgiveness to God and I make repentance to Him 72 times every day. He used to do it inspite of his past and future sins being forgiven. The Prophet said: Consolation does not come to my mind till I seek forgiveness one hundred times a days. The Prophet said: If a man recites thrice the following at the time of going to bed, God forgives his sins even though they are innumerable like the foams of the sea, or like sands in a desert, or like leaves in a tree or like the days of the world 'I seek forgiveness to God the Greatest, there is no deity but He, the living, the every subsisting and I turn to him penitently.'

**The Prophet said:** The sins of one who utters it are forgiven even though he flees away from Jihad. Hazrat Ayesha said: The Prophet said to me: If you are attributed any guilt of sin, seek forgiveness to God, make repentance to Him, be penitent and seek forgiveness from sin. The Prophet used to say about

forgiveness: O God, forgive me of my sins, my ignorance, my extravagance and what you know of me. The Prophet said: If a man commits a sin and then prays two ra'kats of prayer with ablution and then seeks forgiveness to God, God forgives his sin. The Prophet said: When a believer commits a sin, a black spot falls in his heart. If he is repentant, returns and seeks forgiveness, it is wiped out of his heart. If the sin increase, the black spot increases. At last his heart becomes enveloped with black spots. This is 'Ran' which has been spoken of by God in this verse: Never, rather rust (Ran) has fallen in their hearts for what they have done. Then the Prophet said: God created ranks in Paradise for His servants. He says: O Lord, is this rank for me? God says: This is your reward for prayer of your son. the Prophet said: O God, include me among those who receive good news when they do good deeds and seek forgiveness when they do evils. The Prophet said: When a servant commits a sin and says: O God forgive me, God says: My servant has committed a sin and he knows that his Lord will punish him and so he seeks forgiveness for it and works for My pleasure, I forgive him. The Prophet said: If a man did no virtuous act during his life but he looks towards sky and says: O Lord, I have got my Lord, forgive me, God says: I have forgiven you. The Prophet said: If a man commits a sin and then understands that God is seeking him, he is forgiven though he does not seek forgiveness. The Prophet said: God says: O My servant, all are sinners except one whom I forgive. So seek forgiveness to Me, I shall forgive you. One who understands that I have got power to forgive, I forgive him without care. The Prophet said: If one says: O God, I have oppressed my soul and I have done evil, forgive me, there is none to forgive except Thee, God forgives him even though his sins are innumerable as ants. The best Doa of forgiveness is this:-

O God, Thou art my Lord and I am Thy slave. Thou hast created me. I am upon Thy covenant as far as possible. I seek refuge to Thee from the evils Thou created. I turn to Thee with the gifts Thou hast bestowed on me. I turn to my soul with my sins. I admit my sins. So forgive my sins. I admit my sins. So forgive my past and future sins. None can forgive sins except Thou.

### SAYINGS OF SAGES

**Hazrat Khaled-b-Madan said:** God says: The dearest of My servants to Me are those who love one another for My sake,



whose hearts keep attached to mosques, who seek forgiveness at the latter part of night. I remember them when the inhabitants of the world want their punishment and turn it back from them. Hazrat Ali said: It is a wonder that one is destroyed even if he has got means of salvation. He was questioned: What is it? He said: To seek forgiveness. He also said: God forgives one for search of forgiveness even though He wishes to punish him. The sage Fuzail said: Seeking forgiveness without giving up sins is the Tauba of the transgressors. The sage Abu Abdullah said: If your sins are so innumerable as the drop of water and like the foams of sea, they will be forgiven if you invoke God with a penitent and sincere heart with the following: O God, I seek forgiveness to Thee from every sin etc.

### SECTION 3

#### SELECTED INVOCATIONS

The Prophet used to pray after morning prayer: O God, I seek mercy from Thee, such mercy with which Thou wilt guide my mind, unite my virtues in me, remove my dangers and difficulties, adorn my religion, protect my things in my absence, purify my actions, make my face bright, my path radiant and protect me from all evils. O God, give me true faith, such a faith after which no infidelity will last, such a mercy with which I can acquire the honour of Thy glory both in this world and in the next-up to the end.

Invocation of **Hazrat Ayesha**: She said: The Prophet advised me to invoke with the following: O God, I seek from Thee good, sooner or latter, known or unknown. I seek refuge to Thee from all evils. I seek from Thee paradise and the actions leading to it, sooner or latter, known or unknown. I seek refuge to Thee from Hell and the actions leading to it, sooner or latter, known or unknown. I seek from Thee good with which Thy servant and Apostle Muhammad seeks good from Thee.

Invocation of **Hazrat Abu Bakr**: The Prophet instructed him to invoke with the following: O God, I pray to Thee by the help of Thy Apostle Muhammad, Thy friend Abraham, Moses with whom Thou spoke, Thy word and Spirit Jesus Christ, the Torah of Moses, Injil of Jesus, Jabur of David and the Quran of Muhammad (peace be on all)-up to the end.

**Invocation of Qabisah:** The Prophet instructed Qabisah to invoke in his old age after morning prayer and to recite it thrice: Glory be to God and all praise is His, Glory be to the great God. There is no might and power except in God, the great, the mighty.. The Prophet said: When you invoke therewith, you will be safe from anxieties, troubles, diseases and tuberculosis. Regarding your next world, invoke with this: O God, guide me from Thy guidance, show me favour from Thy favour, show me mercy from Thy mercy and shower on me Thy blessing.

**Invocation of Prophet Abraham:** O God, this a new creation. Open it on me on account of my allegiance to Thee and end it with Thy pardon and pleasure. Give me rewards therein and accept it from me. Purify it, make it weak for me and forgive me the evils I commit in it. Thou art forgiving, merciful, magnificent and beloved.

**Invocation of Prophet Jesus Christ:** O God, I have risen at dawn. I am unable to remove what I dislike, I am unable to get benefit of what I like. Affairs are in Thy hand, but I rise at dawn by mortgage of my actions O God, there is none more needy than me. O God, let not my enemy be glad over me, let not my friend think bad of me. Don't give trouble in my religion, don't make my earthly anxiety great and don't entrust me to those who will not show kindness on me, O Ever living, Eternal.

**Invocation of Khizr:** In the name of God, with the will of God, there is no might and strength except in God and what He wills. Every gift is from God what He wills. All good is in His hand what He wills. Nobody but God removes evils.

**Invocation of Prophet Adam:** O God, Thou knowest my secret and open matters, so accept my excuse. Thou knowest my necessities, so accept my invocation. Thou knowest what is in my mind. So forgive my sins. O God, I seek from Thee faith giving good news to my mind and true sure faith till I know that nothing may afflict me except what Thou hast recorded against me and what Thou hast allotted to me, O possessor of glory and honour.

## CHAPTER X

### DIVISION OF TIMES FOR ACTIONS

God has made the world subsevient to men not to live in its elevated places but to gather provision there *from* sufficient for their permanent abode, sufficient for rewards of their souls, so that they may save themselves from deceits and deceptions of the world. All men are travelling in this world. Their first abode is cradle and last abode is grave and their real abode is Paradise or Hell The term of life is noting but the distance of journey. Its every year is a station, every month is a furlong, every day is a mile, every breath is a step. Its religious action is a wealth and its time is the root of its wealth. Its temptations and greeds are tumbling block in its path, its profit is vision of God in the abode of peace and its loss is to be distant from Him and to stay in the lowest depth of Hell being tied up with chains. He who is indifferent to his breaths will be so sorry on the Reurrection Day that there will be no limit to it. That is the time for the greatest dangers and dreadful questions. For that the friends of God give up the comforts and pleasures of the transient life of the world and remain engaged day and night in divine services after division of times, so that they may earn the nearness of God and live in comforts in the day of the greatest danger.

### EXCELLENCE OF DIVINE SERVICE BY DIVISION OF TIME

Know, O dear readers, that there is no salvation without meeting with God. The only means to meet Him is to face death being imbued with love for Him. Love is the fruit of constant remembrance of the Beloved and to work with that end in view. One can get acquaintance with Him if one thinks constantly of Hi, His attributes, His wonderful creations and that there is no existence of any thing apart from His existence. It does not become easy if one does not give up the world except what is necessary for him. Nothing is fulfilled if time is not divided and divine services are not done according to fixed times. So divide time in to several divisions. If a man spends more than half of his time for worldly pursuits, he may be included more towards the world. Mind feels difficulty in passing half the time in divine service. Little time is allotted to divine services. If anyone wishes

to enter paradise without rendering any account, let him spend his whole time in religious actions. If any man wishes to make his scale heavy with good deeds, let him spend most part of his time in doing good deeds. God says: You have got great occupations in day time. So remember your Lord at night and be engaged with undivided mind towards Him. God says: Remember your Lord morning and evening and make prostration to Him in a portion of the night and glorify Him long at night. God says: Glorify your Lord before sun-rise and before sun-set and glorify Him after prostration at night. God says: Praise your Lord when you stand up and read his Tasbih at the setting of the star at night. God says: Waking at night is the firmest foot step and fruitful in invocation. God says: Glorify Him in some portions of night and some portions of day, so that you may find consolation. God says: Establish prayer at two ends of the day and a portion of night. Surely good deeds remove evils.

God says: Or that man who expresses obedience by prostrating during the whole night and saying prayer who fears the next world and hopes for the mercy of his Lord. Say: Are those who are wise equal to the ignorant? God says: Their sides turn over their beds and they call their Lord in hope and fear. God says: They sleep very little at night and seek forgiveness at the latter part of night. God says: Don't drive away those who call their Lord for His pleasure at dawn and at dusk.

The above verses make it clear to you that the easy way of getting God is to engage yourself in thoughts of God and to do all actions regularly after division of time. For this reason, the Prophet said: Those who look at the sun, moon and shade to remember God are dear to God. God says: The sun and the moon go on according to a measure. God says: Have you not looked towards your Lord how He extends the shade? If He wished, He would have made it stationary and made the sun proof therein. Then I draw it easily towards Myself. God says: It is He who made the stars for you, that they may show paths in the darkness of seas and lands. So think that movements are not only for the worldly actions but also to ascertain the measure of time by their help and to do business of the next world by dividing time. The following verse is its proof: He created the day and night alternately for one who wishes to remember Him or wishes to express gratefulness. This means that what the day makes

towards loss is compensated by the night. There is no other thing between Zikr and gratefulness. God says: I have created day and night as two signs. I make the sign of day clear by removing the sign of night, so that the people may see clearly, so that you may seek grace from your Lord and may count year.

### NUMBER OF DIVISIONS OF TIME

There are seven divisions of day-(1) one division from early morning up to sun-rise, (2) two divisions from sun-rise to mid day, (3) two divisions from the declining of the sun to afternoon, (4) two divisions from afternoon to sunset. Night has got five divisions two divisions from sun-set up to going to bed and three divisions from mid-night to dawn. Now I shall narrate the divine service during these divisions of day and night.

**FIRST DIVISION:** This covers the period from the morning twi-light up to sun-rise. This is the honoured time as God says: By oath of early dawn when it gives out breath. Praising this time, God says: Say, I take refuge to the Lord of early dawn. His power has been manifested by suppression of shade at this time as God says: Then I take it to Me easily. There is hint of reciting Tasbih at this time in this verse: When there is dusk and when there is dawn, proclaim the glory and purity of God. God says: Glorify your Lord with His praise before sun-rise and before sun set. God says: Remember the name of your Lord morning and evening.

**RULES OF THIS TIME:** After getting up from bed, remember God by saying: All praise is due to God who gave me life after He made me dead and to Him is the return. Then make ablution with cleansing teeth and pray two rak'ats of prayer in your house and then go to the mosque and pray two rak'ats of compulsory prayer. You should not miss morning and night prayers in congregation as there are good rewards therefore. The Prophet said with regard to the morning prayer: If a man goes to the mosque for prayer after ablution, one reward is written for each step he takes and one sin is forgiven. This reward is increased to ten fold. When he finishes the prayer at the time of sun-rise, one reward is written for his every hair of his body-and the reward of one accepted Haj is given to him. If he sits waiting for the forenoon prayer, one lac rewards are written for him for each rak'at. At the end of prayer, keep seated till sun-rise with Zikr of God. The Prophet said: If a man keeps seated till sun-rise

after morning prayer and remains busy in Zikr, it is dear to me than the manumission of four slaves. Hazrat Hasan Basari said that the Prophet had said: God said: O children of Adam, make My Zikr for one hour after morning prayer and for one hour after afternoon prayer. What is acquired in between these hours will be sufficient for you. There are four kinds of recitations upto sunrise-(1) Doa and Zikr, (2) Tasbih, (3) Quran reading and (4) to ponder over the creations of God.

**(1) DOA AND ZIKR:** When you finish your prayer, make Monazat by saying: O God, send blessings on Muhammad and the family of Muhammad and also Salam. O God, Thou art peace, from Thee peace and to Thee peace returns. O our Lord, make us live with peace and admit us in the abode of peace. Thou art blessed, O possessor of dignity and honour. Then recite the following which the Prophet used to recite: Glory be to My Lord, the Highest, the Bestower of gifts. There is no deity but God, the single, He has got no partner. Kingdom is His and all praise is His. He gives life and takes it.. He is ever-living, He has no death, all good is in His hands and He is powerful over everything.

**(2) TASBIH:** It is a collection of some formulas and each formula should be repeated from three times to one hundred times. The more you recite them, the more efficacious they are. These formulas are generally ten. (a) There is no deity but God, etc. as mentioned above. (b) Glory be to God and all praise is due to God. There is no deity but God. God is greatest. There is no might and strength except in God, the Great, the Mighty. (c) He is glorious, pure, O our Lord and the Lord of angels and Ruh. (d) Glory be to God, the great and all praise is His. (e) I seek forgiveness to God, the Great, there is no deity but He, the Ever living, the Ever subsisting, I seek return to Him. (f) O God, there is none to reject what Thou bestoweth and non to give what Thou doth reject and no man of honour can give benefit and benefit comes from Thee alone. (g) There is no deity but God, the Sovereign, the open Truth. (h) I begin in the name of God. Nothing in the world and heaven can do harm if His name is remembered and He is Hearing, Knowing. (i) O God, send blessings on Muhammad, Thy servant and Prophet and Apostle, the illiterate Prophet. (i) I seek refuge to God, the Hearing, the Knowing from the accursed devil. O Lord, I seek refuge from the machinations of the devil.

**(3) QURAN READING:** If you wish to get the rewards of Zikr, Doa and Quran reading together, read before the sun rise and sun set the Doa which Khizr taught Ibrahim Taimi called "Musabbhatul Arsh" which is as follows.

(1) Read each seven times-Fateha, Nas, Falaq, Ikhlas, Kaferun and Ayatul Qursi, and then (2) recite seven times 'Glory be to God, all praise is His, there is no deity but God and God is greatest' (3) Then send blessings on the Prophet seven times and (4) then seek forgiveness seven times for yourself, for your parents and for the male and female believers and (5) then utter seven times the Doa as prescribed. Don't give it up any time before sun rise and sun set.

Ibrahim Taimi saw in dream the Prophet and asked him about the Doa that Khizr had dictated to him and the Prophet said: It is true. Khizr has spoken the truth. What Khizr says is true. He knows the dwellers of the world and he is the best of Abdals. He is one of the soldiers of God in the world. If a man recites it, among other rewards, God will forgive him and will lift His anger from him and order the angel in his left side not to write his sins for one year. None observes it except one who has been made fortunate by God and none forsakes it except one who has been made unfortunate by Him.

**(4) GOOD THOUGHTS.** (a) Think of your past sins and try to remove them. Remove the obstacles to good deeds and think of doing good for yourself and general Muslims. (b) Think of profitable things in the spiritual world and that of the gifts of God, open and secret. Think of the God's rewards and punishments. This pondering is the best divine service as it contains the remembrance of God and two sincere things. (1) The first thing is the acquisition of knowledge about God as contemplation is the key to the earning of spiritual light. (2) The second thing is the increase of God's love, as love does not grow unless there is firm honour for Him in heart. Glory of God is not opened to the mind unless one is acquainted with God's attributes and His wonderful creations. The fruit of meditation is acquaintance or Ma'arfat. Honour grows from acquaintance and love grows from honour and deep attachment grows from love. There is difference between Abed and Aref. The former is like one who hears about a thing and the latter is like one who sees that thing with his eyes. Aref sees God's glory with the inner light

of his mind and Abed sees it with the outer light of his eyes. There is no limit to the inner light of mind, but there is limit to the external eye sight. The Prophet said: God has got seventy screens. If He had disclosed them, the brilliance of God's face would have destroyed what one could have seen. These screens are one above another and the brilliance of their lights has got degrees just like the difference of the lights of the stars, moon and sun.

**(2) The Second division of day** begins from sun-rise to a little before mid-day. There are two duties therein. One duty is to observe Ishraq and Zoha prayers and another duty is to do all actions in connection with the people and for their good. It is better to pray Ishraq of two rak'ats just after sun-rise and 4, 6, or 8 rak'ats Zoha prayer when the sun-rises very high and before noon. God says: Oath of Zoha and darkness of night. Regarding the second duty, it is to visit patients, to join funeral prayer, to do good works, to be present in the assemblies of the learned and to do good to the Muslims.

**(3) The Third division of day** begins just before noon and declining of the sun. There is order for prayer after every three hours. There is a prayer after sun-rise. After three hours, there is the prayer of Zoha and next after three hours, there is the prayer of Zuhr and next after three hours, there is Asr prayer and next after three hours there is Magrib prayer. In the mean time, one can do worldly business.

**(3) The Fourth division of day** begins from the declining of the sun after noon and ends after Zuhr prayer. Before Zuhr, pray four rak'ats Sunnat prayer. Make it long and this is the time of acceptance of invocation. After Zuhr prayer, pray two rak'ats Sunnat and then 2 or 4 rak'ats Nafl.

**(5) The Fifth division of day** begins from the end of Zuhr prayer till Asr or afternoon. There is a great reward for waiting for the next compulsory prayer after finishing one. This was the habit of the former sages. A certain wise man said: Three things are not dear to God. (1) to laugh without any wonderful thing. (2) to eat without hunger and (3) to sleep at day without being wakeful at night. To sleep for 8 hours during 24 hours is sufficient. Thus one third of life is lost in sleep.



(6) **The Sixth division of day** begins from Asr prayer. Perform four rak'ats of Sunnat prayer before Azan and Aqamat and then pray four rak'ats of compulsory prayer. It is a most opportune time. There is no prayer after Asr.

(7) **The Seventh division of day** begins when the sun is covered with dust and snow and is the time immediately before sun-set. God says: When it is dusk and dawn, glorify Him. God says: Glorify Him at two extremes of the day. God says: Seek forgiveness for your sins and proclaim the purity of your Lord with praise at dawn and at dusk.

### FIVE DIVISIONS OF NIGHT

(1) **The First division of night.** When the sun sets, pray Magrib and remain busy in Zikr between two prayers. The end of this division is up to the setting of red hue in the western sky. God has taken oath of this time: Nay, I swear by the night fall. The excellence of prayer at this time is like that of night prayer as it is the first stage of night. God says: Glorify God in one portions of night. This is the prayer of Awabin. The object of the following verse is this: 'Their sides roll in their beds'. When asked about this verse the Prophet said: It is the prayer between Magrib and Isha as it removes the sins of useless talks of day time and makes its end good. Pray two rak'ats after Magrib. Then pray four long prayers and then continue prayer till the setting of the red hues in the western horizon.

(2) **The second divisions of night** begins from the early time of Isha up to the sleep of the people. God says: I swear by night and what it brings (darkness). He said: Up to the darkness of the night' Pray four rak'ats before compulsory prayer and two rakats after it and then four rak'ats, after that 13 rak'ats and then Bitr prayer. This may be done at the earlier portion of night or latter portion. The Prophet said: There is half reward in saying prayer sitting than standing and half reward in saying prayer lying than sitting.

(3) **The third division of night is in sleep.** Sleep is considered as Ibadat if certain rules are observed. The Prophet said: When a man goes to bed after making Zikr with ablution, he is rewarded as in a state of prayer till he wakes up. An angel enters his dress. If he moves during sleep and makes Zikr, the

angel invokes for him and seeks God's forgiveness for him. The Prophet said: When a man sleeps with ablution, his soul is taken up to the Throne. This happens in all cases. How then is it regarding special persons and sages? Secrets are disclosed to them during sleep. For this Reason, the Prophet said: The divine services of the learned and their breaths are Tasbih. Hazrat Mu'az said: I sleep and then pray and what I do in my sleep, I think I do it in my wakeful state. This was mentioned to the Prophet who said: Mu'az has got good knowledge of religion.

### **THERE ARE TEN RULES OF SLEEP**

(1) Teeth cleansing and ablution. The Prophet said: When a man sleeps with ablution, his soul is hung up with the Throne and his dream becomes true. If he sleeps without ablution, his soul cannot reach there and he cannot see dreams which are true.

(2) Keep tooth stick and ablution water near the head so that you may stand for prayer when awake. The Prophet used to cleanse teeth many times at night specially when he awoke from sleep. The Prophet said: If a man goes to bed with this intention that he would pray at night and his two eyes prevail upon him and he sleeps till dawn, whatever he intended is written for him and his sleep is a gift from God as it were.

(3) Sleep at night keeping a written wasiat near your head as it is no wonder to meet with death during sleep. If a man dies without wasiat, he will not be Permitted to talk in grave till Resurrection Day. The dead persons will come to meet him and question him but he will not be able to talk.

(4) Sleep with sound mind after making Taubah for all sins and seek forgiveness for all Muslims. Don't pollute your mind by oppressing any man and don't be firm in committing sin after waking. The Prophet said: If a man goes to bed with the intention of doing no oppression, hatred and envy, his sins are forgiven.

(5) Don't sleep in soft bed and your bed should be of middle kind. There was nothing between the bodies of Ahle Suffa and earth. They used to say: Our bodies have been made of earth and shall have to return to earth.

(6) Don't sleep till it overtakes you. The sleep of Ahle Suffah was strong, food little and talk necessary. For this reason, it is

said that they slept little at night even though it prevailed upon them. The Prophet said: Don't take too much trouble at night. The Prophet was asked: A certain person prays at night. When sleep prevails over him, he keeps himself hanging with a rope. The Prophet prohibited him from that. He said: When it becomes easy to you at night, pray. When sleep becomes strong, sleep. The Prophet said: Strive hard in actions as God does not inflict trouble over you until you inflict trouble on yourself. The Prophet said: He who does religious actions easily is best of you. The Prophet said: I pray and sleep, keep fast and break. This is my way. He who does not follow my ways in not of me. The Prophet said: Don't take too much trouble for religion as it is firm. He who wishes to stick to it firmly, it will overcome him. Don't make divine service a burden on you.

(7) Sleep facing the Ka'ba. It is like keeping a dead body in grave keeping the face towards the Ka'ba.

(8) Invoke at the time of sleep and say: O Lord. I keep my side in Thy name and shall raise it up in Thy name-up to the end. Recite special verses of the Quran, such as

Ayatul Qursi, the last portion of Suran Badr, Sura A'raf, Falaq and Nas and 25 times of the following formula Sobhan Allah walhamdo lillah wala Ilaha Illallah and Allaho Akbar.

(9) Remember God at the time of sleep. Sleep is a kind of death and rising is a kind of Resurrection. God says: God takes souls at the time of their death and the souls of those who do not die in their sleep. God says: He it is who causes you to die at night. As a man who is awake sees things which he does not see in sleep, so also a sleeping man sees things which his mind cannot conceive in wakeful state. Sleep is the period between life and death as Barzakh is the period between this world and the next world. Loqman asked his son: O dear son, if you doubt about death, don't sleep. As you sleep, so you will die. If you doubt about resurrection, don't be awake. As you wake up after sleep, so you will wake up after your death. Hazrat Ayesha said: When the Prophet went to bed, he used to place his head upon his right hand, think himself dead and say: O God, Lord of seven heavens and Lord of the great Throne. O our Lord and the Lord of all things and their owner.

(10) Doa after waking up. When the Prophet woke up from sleep, he used to recite the following: There is no deity but God, the Single, the Almighty, Lord of heavens and earth and what is therein, the Mighty, the Forgiving. After rising, always remember God. That is the sign of love. When you stand up after rising from sleep, recite: All praise is for God who has given us life after He has made us dead and to Him is the Resurrection.

(4) **Fourth division of night** begins from mid night and ends with the end of night except one sixth of it remaining. At this time, a man rises to pray Tahajjud. God says: I swear by the night when it is deep. The Prophet was asked: Which time of the night is the appropriate time for exception of invocation? He said: Mid-night Prophet David said: O Lord, I love to do your service, but what time is most opportune? God revealed to him: O David, don't be awake in the early or latter part of the night as he who does not sleep in its early part sleeps at its latter part. If one keeps awake at the latter part of the night he cannot remain awake at its early part, Keep awake in its middle portion, keep alone with Me at that time and I also will remain alone with you and will raise up your necessities The Prophet was asked: What portion of night is best? He said: The middle of the latter half of night. During this time, pray by two rak'ats. The Prophet used to pray at least 13 rak'ats at this including Bitr prayer. There are prescribed invocations to be recited therein.

(5) **Fifth division of night.** The remaining portion of night is Sehri time. God says: Seek forgiveness at Sehri time. This is the time of departure of angels of night and the arrival of the angels of day. When there is dawn, there is the end of this division and the beginning of the divisions of the day. The Prophet said: If a man fasts, gives charity, visits the sick and attends funeral service every day, his sins are forgiven. In another narration, he enters Paradise. The companions did not miss a day without charity even though it be with a date or a piece of bread: as the Prophet said: A man remains under the shadow of his charity till he faces judgment. The Prophet said: Save yourself from Hell by giving in charity even a portion of date. The Prophet said: If a man rises at dawn, there is the duty of charity upon every vein of his body. He has got 360 veins. Your enjoining good is an act of charity, your forbidding evil is an act of charity, your helping a weak man in bearing his load is an act of charity, your showing path to man is an act of charity, your removing nuisance from the pathway is an act of charity. Even he named Tasbih and Tahlil as acts of charity. Then he said: Two rak'ats of prayer before noon take away all rewards.

### DIVISIONS OF TIME ACCORDING TO CIRCUMSTANCES

(1) **A WORSHIPER** is one who has got no business except divine service. If he gives up divine service, he sits without occupation. Some of the companions used to recite Tasbih 1200 times daily, some 30,000 times, some prayed from 300 to 600 rak'ats. Others prayed at least 100 rak'ats a day and a night. Some finished the Quran once a day, some twice a day. Karrah-b- Bashrah used to make Tawaf of the Ka'ba 70 times at day time and 70 times at night. In spite of that, they finished the Quran twice every day and night. The saint Ibrahim-b-Adham said as reported from an angel that he who recites the following will not die till he sees his place in Paradise: Glory be to the Highest Judge. Glory be to the strict Law-giver. Glory be to One who effaces the night and brings the day. glory be to One whom no affair can keep busy. Glory be to God, the Merciful, the Beginning.

(2) **A LEARNED MAN** is he whose learning benefits the people, such as giving legal decisions, teaching, writing religious books. His division of time is not like those of an *Abed* or worshiper, as his reading and writing books are necessary and it requires a great deal of time. The excellence of learning and teaching proves it. The learning which we speak of and which is above divine service is that learning which creates a desire for the Hereafter, distaste of this world or such a learning which helps journey towards the next world and not that learning which helps increase of wealth and properties. He should be busy up to sun-rise in *Zikr* and invocations and after sun-rise up to noon in teaching and learning, and from noon to *Asr* in reading and writing books and from *Asr* to sunset in *Hadis*, *Tafsir* and other benefiting subjects.

(3) **STUDENTS:** The Prophet said: To be present in an assembly of *Zikr* is better than prayers of one thousand *rak'ats*, attending one thousand funerals and visiting one thousand patients. The Prophet said: When you see a garden of Paradise, roam in it. He asked: O Prophet of God, what is the garden of Paradise? He said: Assembly of *Zikr*. So a student should not turn away from such an assembly. When a man complained to *Hasan Basari* above the hardness of his heart, he said to him: Attend the assemblies of *Zikr*.

(4) **BUSINESS MAN:** He who is required to do business for all times to maintain his family members, should do it without engaging himself in divine service for all times with this condition that he must remember God in all his dealings and not forget Him and perform compulsory divine services.

(5) **AN ADMINISTRATOR** is like a leader. Similar is the case of a judge, or a *mutawalli* or a person on whom the affairs the Muslims have been entrusted. They should remember how the rightly guided Caliphs conducted themselves with heavy duties on their shoulders.

(6) **UNITARIAN:** He is one who is engaged in the meditation of God, does not love anybody except God and does not fear anybody except Him. He does not accept provision except from Him. Such a man need not observe the divisions of time but should keep company with God soon after the compulsory prayers with humility of mind. In other words there is lesson for him in whatever thoughts occur in his mind, whatever sound falls in his ears and whatever things fall in his eyes. Such a man flees towards God as God says: So flee away to God. The support of the above version is found also in the following verse: when you put them alone and they do not worship except God, they take shelter to a cave and your Lord will provide them with space out of His mercy. There is another verses: I am going towards my Lord and He will soon guide me'. This is the rank of a *Siddiq*.

## SECTION 2

### EXCELLENCE OF NIGHT WORSHIP

The Prophet said: Sun-set prayer is best to God. It has not been reduced for a traveller. It opens night prayers and ends day prayers. If a

man prays two rak'ats Magrib prayers, two buildings will be built for him in Paradise. The distance of the two buildings is the path of one hundred years. In between them, there are trees which are sufficient for the inmates of the world to see after roaming. The Prophet said: If a man says ten rak'ats of prayer between Magrib and Isha, there will be building for him in Paradise. Hazrat Omar asked: O Prophet of God, our buildings then would be numerous. He said: God has got much more and better. The Prophet said: If a man prays Magrib in congregation and two rak'ats in addition without talking any worldly things in between them and reads chapter Faitha and then verses from the first portion of chapter Baqr and two verses from its middle, chapter Ikhlas 15 times and then makes Ruku and prostration and when he stands for the second rak'at and recites chapter Fatiha, Ayatul Kursi and three verse of chapter Baqr, and chapter Ikhlas. 15 times, his rewards will be unlimited according to a tradition.

Once Obaidullah was asked: Did the Prophet pray except the compulsory prayers? He replied: He prayed between Magrib and Isha, that is the prayer of Awabin. Hazrat Anas and Ibn Masud used to pray them always. The sage Abu Sloaiman Darani said that to pray this Awabin prayer is better than optional fast.

### EXCELLENCE OF NIGHT PRAYER

**QURAN:** God says: Your Lord knows that you stand up in prayer for two thirds of the night. God says: Divine service at night is the firm footstep and fruitful for invocations. God says: He who says prayer standing and with prostration throughout the night and fears the next world, etc. God says: Those who pass the night for their Lord prostrating and standing in prayer, etc. God says: Seek help with patience and prayer.

**HADIS:** The Prophet said: When one of you sleeps, the devil knots three ties by his side and says to each tie: You have got a greater portion of night and so sleep. If he awakes and makes Zikr of God, one tie is unloosened. If he prays, another tie is unloosened. Then he rises up with pleasure or with displeasure. Mention was once made to the Prophet of a man who sleeps all the night and he said: The devil has passed urine in his ears. The Prophet said: If a man prays two rak'ats in mid night, it is better for him than the world and what it contains. Had it not been difficult for my followers, I would have made it compulsory for them. The Prophet said: There is a time at night which nobody should miss. If he prays at that time, God accepts it. This happens in all nights. Mugirah-b-Shubah narrated that the Prophet used to stand so long in prayer that his feet became swollen. He was asked: What is it? God has forgiven all your past and future sins. He said: Shall I not be a grateful servant?

This shows that the additional worship is for additional rank as gratefulness brings additional rewards. God says: If you are grateful, I will give you additional rewards. The Prophet said: O Abu Hurairah, if you wish to get the mercy of God while you are alive and while you are dead in grave, get up at night and pray and seek the pleasure of God.

O Abu Hurairah, pray in a corner of your house. As the dwellers of the earth see the brightness of the stars, so the inmates of heaven see the light of your house. The Prophet said: You should pray at night as it was the habit of your earlier sages. Prayer at night brings one near God, his sins are forgiven, diseases of body are cured and faults are prevented. The Prophet said: If a man prays at night though being prevailed upon by sleep, the rewards of prayers are also written for him. Sleep is an act of charity for him. The Prophet said to Abu Zarr: Don't you take luggage for your journey? He said: Yes He said: Why don't you take properties for the Resurrection Day? O Abu Zarr, shall I not inform you what will benefit you? He said: Yes, my parents be sacrificed to thee. He said: Fast in summer for resurrection and pray two rak'ats in the darkness of night for loneliness in grave, make pilgrimage for great works and give charity to thee poor.

It has been narrated that there was a man at the time of the Prophet who used to stand in prayer when the people remained asleep and recite the Quran and say: O Lord of Hell, save me from it. When it was mentioned to the Prophet, he said: Call me when he prays. He came and heard him saying that. When it was dawn, he said to him: O man, why don't you pray for Paradise? He said: O Prophet of God, I can't reach there as my actions have not reached that stage. Then Gabriel came down and said: Inform him that God has saved him from Hell and admitted him in Paradise. Gabriel said to the Prophet: How good Ibn Omar would have been if he would have prayed at night? The Prophet informed him of it. Afterwards he used to pray at night. Hazrat Joyal Abedin said: Once Hazrat Ihya ate bread of wheat to his satisfaction and slept up to morning. God then revealed to him: O Ihya, you have considered your house better than My house, your neighbour better than My neighbours. O Ihya, by My glory and honour, if you peep at the garden of paradise, your fat will be swollen to get it and your soul will proceed forward. If you look once to Hell, your fat will melt and you will shed blood after tears and you will get new skin after your old skin has melted.

The Prophet was asked: a certain man prays at night but commits theft at dawn. He said: He will not do what he does. The Prophet said; May God show mercy on him who rises up at night and prays, then wakes his wife from sleep and she also prays. If she refuses, he throws water on her face. The Prophet said: May God show mercy on the woman who rises up at night and prays and then wakes up her husband and he also prays. If he refuses, she throws water on his face. The Prophet said: If a man rises up at night and awakes his wife and both pray two rak'ats of prayers, both be regarded as remembering ones. The Prophet said: After compulsory prayer, the best prayer is prayer at night. The Prophet said: If a man sleeps in his appointed time or in any portion of it and makes divine service between Fajr and Zuhr, he worships as it were the whole night.

**Wise Saying:** Once Hazrat Omar fell down after reciting some verses at night and he was looked after for many days as patient is looked after. When the people went to sleep, Ibn Masud used to rise up and his voice used to be heard up to morning like the humming of bees. Sufiyan Saori ate one night with satisfaction and said: When an ass is

given good grass,' its actions also become good. He prayed up to dawn. Hazrat Hasan Basari said: I don't know whether it is better to spend this property in charity than to keep awake at night. He was asked: Why do the Faces of those who pray Tahajjud become brighter than those of others? He said: Because they stay with the Merciful in loneliness and get light from His light.

**Hazrat Fuzail said:** If you cannot keep awake at night and keep fast at day time, know that you have been deprived of good and that your sins have become great. Rubi said: I spent many nights in the house of Imam Shafeyi. He used to sleep very little at night. Abu Zuairiya said: I stayed once at the house of Abu Hunifa for six months. He never kept his side on his bed for one single night. At first he used to keep awake for half the night. While passing once by a people, he heard them say: This man keeps awake the whole night. He said. I don't do it. After-wards he used to keep awake the whole night. The sage Malek-b-Dinar said: One night I forgot my duty and began to sleep. I found in dream a beautiful young girl with a letter in her hand saying to me: Can you read this letter? I said Yes. She handed over to me the letter which contained:-

What! joy and hope have destroyed you!  
Has your mind forgot the hope of Hurs?  
You will stay in paradise without death.  
You will make enjoyment then with Hurs.  
So rise up from sleep, it is best for you.  
Reciting Quran in Tahajjud is better than sleep.

Mosruq once started on pilgrimage and spent the whole night in prostration. It is narrated that Wahab-b-Munabbah did not place his side on bed for thirty years. Solaiman Taimi prayed Fajar for 40 years with the ablution of Isha.

### CAUSES OF MAKING NIGHT-WAKING EASY

Know, O dear readers, that night waking is difficult for many persons but it is easy for one who has got by God's mercy the secret and open conditions of night-waking. The open conditions are four-(1) Not to eat and drink much It begets sleep and there is trouble in prayers. A certain Sufi used to advise his disciples: O congregation of disciples, don't eat much, don't drink much. If you do it, it will increase your sleep and you will repent much at the time of your death. To reduce stomach from the burden of food is good. (2) Not to make too much labour at day time, as too much labour brings too much sleep. (3) Not to give up a little sleep at day time as it is sunnat for night waking (4) Not to commit sins at day, as it makes the heart hard and creates barrier to get mercy of God. Sufiyan Saori said: On account of one sin, I have been deprived of prayer at night for five months. He was questioned: What is that sin? He said: I said in my mind on seeing a man weeping: This he is doing for show of people.

### SECRET CONDITIONS OF NIGHT WAKING

(1) To keep the mind safe from hatred of the Muslims, from innovations and the sorrowful thoughts of the world, If a man is



engaged in worldly pursuits, it does not become easy for him to pray at night. If he stands in prayer, thoughts of his worldly actions come in his mind.

(2) to keep fear of God strong in mind and to lessen hope. When a man thinks of Hell and of the next world, his sleep goes away and fear comes in his mind.

(3) To know the excellence of night prayer and to hope for that.

(4) Love for God and strength of faith greatly encourage night-wakefulness, as night prayer is nothing but to hold secret talk with God. He knows the condition of mind and sees whatever faults the mind has got. Forgiveness is to be sought for these faults to God. When there is love for God, you will love loneliness without doubt and taste in monazat. This taste will give you encouragement to wake up at night. This taste should not be removed as wisdom and wise sayings testify it. The sage Fuzail- b-yeaz said: When the sun sets in, I become glad in darkness as I can stay then with my Lord in loneliness. When it rises up, I become sorry at the advent of men to me. A certain learned man said: "The pleasure which a Sufi gets in Monazat at night can be compared with that in Paradise.

### SIX STAGES OF NIGHT-WAKING

(1) **To keep awake the whole night.** This is the highest rank belonging only to the strong who are always engaged in divine service, those who get taste in monazat to Him., This is the food and life of their souls. For this reason, they feel easy to keep awake for the whole night. They sleep at day time when the people remain busy in worldly deeds. This was the practice of some early sages and saints. They used to say morning prayer with the ablution of Isha prayer. Abu Taleb makki narrated this from 40 narrators. Among them, there were Sayyed-b-Musayyeb, Sufyan-b- Solaim, Fuzail-b-Yeaz, Wahab-b-Ward, Taus, Wahab-b-Monabhah, Rabiyy-b-Khasem, Hakam, Abu Solaiman Darani, Ali-b-Bakar, Abu Abdullah, Abu Asem, Abu Zaber Salman, Malek-b-Dinar, Solaiman Taimi, Eazid Rakkashi, Abu Hazem, Muhammad-b-Munqader and others.

(2) **To keep awake for half the night.** Such men were innumerable. Their habit was to sleep in the first portion out of three portions of night and the last portion out of six portions of night. Their time of prayer was at mid-night and that is better for it.

(3) **To keep awake for one third of the night.** For this, they used to sleep up to mid night and then in the one sixth portion of the night. They liked to sleep in the latter part of the night as the slumber of morning is removed by that. Hazrat Ayesha said: I did not see the Prophet but in sleep after Sehri time.

(4) **To keep awake in one sixth portion of the night.** It is the middle of the later part of the night and before one sixth portion of the night.

(5) **Not to observe any time of night for prayer.** Such a man keeps awake at the first part of the night till sleep prevails over him. When he wakes up, he prays. When he again feels the urge of sleep, he goes to

bed. Thus he gets up twice and sleeps twice during the same night. This is difficult but better. This was the habit of the Prophet, some great companions and Tabeyins. The Prophet sometimes kept awake for one third of the night, sometimes two thirds and sometimes one sixth. God says: your Lord knows that you stand in prayer nearly two thirds of the night or half or one third. Hazrat Ayessha said: The Prophet used to get up on hearing the crowing of cock. This happened in the last portion out of the six portions of the night.

(6) **This is the lowest waking.** To keep awake to the measurement of four or two rak'ats of prayer or to remain busy in Zikr and invocations for one hour. For this he gets the rewards of waking up for the whole night. The Prophet said: Pray at night even through it is to the length of the time of milking a goat.

### EXCELLENCE OF SPECIAL NIGHTS AND DAYS

To do divine service in the nights which have got excellence is sunnat. The number of these nights is fifteen. Nobody should neglect these nights as these are the reasons of good deeds and the best time for trade in religion. If a man is indifferent at the time of season, he cannot make profit. These nights are the following. Six odd nights of the last portion of Ramzan including the Blessed night the night, of 17th Ramzan in which the believers and the infidels met Badr.

The remaining nine nights are as follows: The first night of Muharram the night of Ashura, the first night of Rajab, the 15th night of Rajab, the 27th night of Rajab as it is the night of Prophet's ascension to heaven. The Prophet said about this night of mercy: If a man does good deeds in this night, he gets the rewards of one hundred years. He who prays 12 rak'ats in this night reading in each Rak'at chapter Fatiha and one chapter of the Quran Tashahhad once and sends blessings on the Prophet one hundred times, invokes for himself what he wishes for him in this world and the next and gets up at dawn with fast, God accept all his invocations. Then there is the middle night of Shaban. One is to pray one hundred rak'ats of prayer and recite Faitha, ten times Ikhals in each rak'at. Then there are the night of Arafat and the two nights of two I'ds. The Prophet said: One who wakes up in the nights of two I'ds, his soul will not die when all souls will die.

There are nineteen days of excellence: The day of Araft, the day of Ashura, the day of 27th Rajab (If a man fasts on the day, he keeps fast as it were for sixty months and God sends Gebrief on this day with His message), the 17th day of Ramzan (the day on which the battle of Badr was fought), the 15th day of Shaban, the Jumma day, two day of two I'ds, ten days of Zilhaj and the day of Tashriq. The Prophet said: If the day of Jumma is safe, all the days are safe. If the month of Ramzan is safe, the whole year is safe.

===== THE END =====

***REVIVAL OF RELIGIOUS LEARNINGS***

***IMAM GHAZZALI'S***

***IHYA ULUM-ID-DIN***

Translated by  
**FAZL-UL-KARIM**

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## PREFACE.

The Book of worldly usages is the second book of Imam Gazzali's world renowned master piece *Ihya Ulum-id-Din* or the Revival of religious learning. This work is an attempt to translate the second part of the *Ihya* not too literally but in substance from the original written in Arabic. The book II deals with the worldly usages, etiquettes, manners, rules and regulations concerning eating and drinking, marriage, earnings and trade, lawful and unlawful earnings, duties towards Muslims, neighbours, servants and slaves, harms and benefits of seclusion and society, journey, music, enjoining good and forbidding evil and character and conduct of the Holy Prophet.

A literal translation is avoided in order to omit the unnecessary arguments of sects and things prevailing in the world and to omit the sayings of less important sages. But no verse of the Quran or saying of Prophet has been omitted in this book.

I pray to the Almighty Allah that He may guide the people of the world in accordance with the teachings of the Holy Quran and Sunnah and the spirit in which the *Ihya* was written by Hujjatul Islam (the Proof of Islam), a title received by Imam Gazzali and about which it has been said "If all the books of Islam were destroyed, it would be but a slight loss if only the *Ihya* of Gazzali were preserved".

# **REVIVAL OF RELIGIOUS LEARNINGS**

## **THE BOOK OF WORLDLY USAGES**

### **PART I**

#### **CHAPTER I**

##### **RULES OF EATING AND DRINKING.**

All praise is due to God who conducts the whole creation in an orderly manner. Who gives provision according to a measure, Who increase the strength of animals by food and drink and Who nourishes religion and good deeds by good foods and drinks.

The object of the wise is the vision of the Lord in the next world and the only way to gain it is learning and action and there is not other way, but it is not possible to stand constantly on them without a healthy body which is also not possible without food and drink, such food and drink which are absolutely necessary and which are taken according to prescribed rules. For this reason, some learned sages said that food and drink appertain to religion. God said Eat pure food and do good deeds-23 :51 Q. If a man takes food for helping his learning and actions and God-fear, his food and drink are considered as divine service. For that, he should not spend his time uselessly and remain busy like a lower being which roams from field to field in eating and drinking. The modes and the ways of food and drink are the lights of religion. A religious man must stick to these ways and control his passion and greed for food and drink by weighing them in the balance of Shariat. The Holy Prophet said : A man can acquire virtues in all his actions, even in a morsel of food he lifts up his mouth and to the mouth of his wife.

##### **SECTION I**

###### **RULES OF EATING ALONE**

The rules of eating alone are three kind—(a) rules before eating (b) rules at the time of eating and (c) rules after eating.

(a) **RULES BEFORE EATING** : There are seven rules before eating. (1) The food must be lawful . God enjoined eating good and lawful food and prohibited bad and unlawful food. There is benefit in the former and harm in the latter. God says: O

believers, don't eat the properties of one another unjustly—2 : 188. The root of religion is lawful food which is the basis of all religious action (2) The hand shall be washed before eating. The Prophet said : Wash before eating prevents poverty and wash after eating prevents frivolous thoughts." Dirts and germs that keep attached in hands as a result of manual labour can be removed by wash. So wash before eating is necessary as ablution before prayer is necessary. (3) Food shall be placed on the ground as it is the way of the Prophet. Whenever any food was taken to the Prophet, he kept it on the ground as it is the sign of humility. The Prophet used not to take food in any plate except in a big dish with others. Four things were innovated after the Prophet—(a) to eat on tables, (b) to sift food-stuffs by sieve, (c) to use soaps and (d) to eat to one's heart's content . These things, though not unlawful, are not good for an humble man. (4) One should take food sitting straight. The Prophet said: I don't leaning as I am a mere slave and I eat as a slave eats and I sit as a slave sits". To eat leaning is bad for stomach. (5) One shall make niyyat before eating : I eat to gain strength in worship. He will take promise to eat little and not much as full belly prevents worship. The more the intention is pure for religion, the less is the greed for food. The Prophet said : Such quantity of food is sufficient for a man which can keep his backbone erect. If he is unable to do it then one part of the belly is for food, one part of for drink and one part for breathing." If the niyyat or intention is true, one should not extend his hand towards food if he is not hungry. (6) Be satisfied with the food served and don't be greedy for varieties of curries. Food is honoured only when one does not wait for curry. The Prophet said : When the time of night meal and the time of night prayer come together, first take meal. (7) The more are the people to partake food, the better. The Prophet said: Eat all together, as there is blessings in it. The Prophet used not to eat single. He said : The food in which many hand participate is best.

**(b) RULES AT THE TIME OF EATING:** Being eating reciting 'Bismillah'-in the name of God and end it reciting 'Alhamdollah'-all praise is due to God. Eat with the right hand and begin and end it with salt. Take little morsels and chew each morsel well. Don't extend your hand to a morsel till you swallow the previous one. Don't speak of the defects of cooking. The Prophet never did it. When he liked a food, he ate ; and when he



did not like it, he did not eat it. Except fruits, he used to take from the nearest side of the dish. The Prophet said: Eat from the side of your front and not from every side, nor from the middle. Don't cut bread or meat with knife. The Prophet said: Cut meat with your teeth. He said: Honour the principal foods as God sent them from the blessings of heaven. The Prophet said: *If any morsel of food falls down, take it up and clear off the dust attached to it and don't leave it for the devil. Don't wipe out your hands with handkerchiefs till you like lick your fingers, because you don't know in which food there is blessing.* Don't blow breath in hot food as it is prohibited, but be patient till it becomes cold. Eat odd number of dates, grapes and such other fruits which can be counted.

**RULES OF DRINKING WATER:** Don't drink water at the time of eating except when thirsty. It is better and keeps stomach sound. Take the name of God and drink slowly. The Prophet said: 'Drink water drought by drought and not a time.' Don't drink water standing or lying, as the Prophet prohibited it except for an excuse. Don't throw breath into pot or yawn. The Prophet used to recite after drinking water: All praise is due God who has made it delicious and sweet by His grace and has not made it either saltish or distasteful for our sins. Drink water with three breaths and at the end recite 'Alhamdolillah' all praise is due to God and at the beginning 'Bismillah'—in the name of God.

(c) **RULES AFTER EATING:** Lift up your hand before the stomach is filled up and lick up the fingers. Then wipe them with a towel and then wash them. Lift up the remnants of food. The Prophet said: He who eats what lies on the dinning cloth will remain safe, will pass his life in solvency and his children will remain safe'. Then make pick of teeth and don't swallow what comes out of teeth as a result of pick. Thereafter gurgle, lick the dish and drink its water. It has been said that he who licks his dish and drinks its water will get the reward of the manumission of a slave. Express gratefulness to God sincerely for what God has given you to eat and take food as His gift. God says: Eat of the good things which I have produced for you and be grateful for the gifts of God-2: 168. Whenever you eat a lawful thing, say: All praise is for God for whose mercy good deeds are completed and blessings descend. O God, give us good food and engage us in good deeds. If you eat doubtful things, then say: All praise is due

to God under all circumstances. O God, let it not lead us towards Thy transgression. After meal, recite chapters Ikhlas and Lailafe. Don't rise up till the dining cloth is lifted up. If you take food in the house of another person, pray for him and say : O God, give him abundant good and give him blessing in what Thou hast provided him. The Prophet said : Hell is better for the flesh which has been nourished by unlawful food. If you drink milk, say : Give blessing in what Thou hast provided us and increase it for us. After meal, recite the following : All praise is due to God who provided us with food and drink sufficiently and gave shelter to our leader and chief. Then wash your hand with soap.

## SECTION 2

### RULES FOR EATING WITH OTHERS ,

(1) If there any elderly or honourable man with you, don't begin eating till he begins. (2) Don't remain silent at the time of eating and hold talks. (3) Don't wish to eat more than your friend. It is not lawful for you to eat more when food is equally disturbed unless your friends give you out of their own accords. (4) Eat in such a way that there remains not necessity of saying to your companion 'eat. eat.' Eat according to your habit. (5) It is no fault for one to wash hand in the dish and for all in the same pot. If the same pot is used by all for washing hands, the following rules shall be observed . There should be no spitting in the pot, the chief guest should be honoured, beginning should be made from the right hand side. A servant should pour water upon the hands and throwing water from the mouth should be slow. (6) One should not look at the eating of his companions and should withdraw his hand before his companions finish eating. (7) One should not do what appears bad to his companions and talk not such words as may offend them.

## SECTION 3

### HOSPITALITY

There is a great merit in showing hospitality and in entertainment of guests. Hazrat Jaffar Sadeq said : When you sit with guests in the dining cloth, sit for a long time as no account will be taken of that time. Hazrat Hasan Basari said : Accounts will be taken of what one spends for himself, for his parents or for any other persons, but not account will be taken of what one

spends for food of his Muslim brethren as God will feel shame in taking its accounts. There are many traditions to this effects. The Prophet said : Angels like one till there is food before him. He said.: When your Muslim brethren lift up their hands after they finish eating, no account will be taken of one who eats the, remaining food. He said : No account will be taken for the food which he gives to his brother Muslim. He also said : No account will be taken for three things—(1) pre- drawn tiffin for fasting, (2) what is eaten for breaking fast and (3) what is eaten with a brother Muslim. Hazrat Ibn Omar said : To take good food in journey and to give it to the companions appertain to generosity. Some companions said : To eat together is the sign of good conduct. There is in one Hadis : God will say to a man : O son of Adam, I was hungry and you did not give Me food. He will reply: How could I have given Thee food while thou art the Lord of the universe ? God will say : Your certain brother Muslim was hungry, but you did not give him food. If you had given him food, it would have reached Me. The Prophet also said : Honour one who comes to see you. He said : There are high places in Paradise, the outer sides of which are visible from the inner sides . These are for those who are modest in treatment, give food and pray at night when the people remain asleep. The Prophet said : He who gives food is best of you. He said : If a man gives food to his brother Muslim to his satisfaction and gives him drink till his thirst is appeased, God will keep him away up to seven ditches from Hell, the distance of every two ditches is the path of five hundred years.

### RULES OF EATING

(1) When enter the house of your friend to take your meal, don't enter it suddenly as it is prohibited. God says : Don't enter the house of the Prophet at the time of meal without permission and don't look at the dish of food. The Prophet said : He who joins a feast without invitation is a transgressor. (2) If a man goes to the house of another man for a necessity and if then the time of meal comes, he should not take meal without being requested. When the host says : Take meal, he should see whether it has been said willingly or out of shame. If it is said out of shame, he should not join it. (3) It is sunnat to demand food from the house of a bosom friend. The Holy Prophet, Hazrat Abu Bakr and Omar used to go to the house of Abul Haisam and Abu Ayub Ansari for

taking meal. They used to take meal in the houses of Ansars in the beginning. God said : There is not fault in taking meal in the houses of your friends. Once the Prophet took meal in the house of Barirah without her permission. When questioned about friends, Hasan Basri said : He is friend to whom mind finds peace and is pleased with.

(4) To present food before the guest Don't take too much trouble in preparing food . Place before the guest whatever you have got. If you have got no food and also no money, don't run into debt and don't inflict trouble on yourself. If you have got measured food and you have no mind to part with it, it is not necessary to give food to a guest . Give better food to your guest than what you eat. A certain sage said : If any of my friends comes to me, I don't care to feed him as I don't inflict any trouble on myself for his sake. I present to him whatever I have got. If I take trouble, I don't welcome him. It is said that once when Hazrat Ali was invited, he said : I can accept your invitation on three conditions—(1) don't buy anything from the market for me ; (2) don't hoard up what is in your house ; and (3) don't give trouble to your family members. Hazrat Salman said ; The Prophet prohibited us to take trouble for a guest for what is not in our houses and ordered us to present before him what is ready. It has been reported of Prophet Jonah that whenever his friends came to see him, he used to place before them pieces of bread and vegetables of his garden and say Eat. If God does not curse upon those who take trouble, I would have taken trouble for you. Hazrat Anas said that they used to present before a guest dried bread and dried dates and say : We don't know who is a greater sinner between the two—one who dislikes the food presented before him or one who dislikes to present what is near him.

(5) A guest should not order his host to arrange meal or for a particular item of food. It causes trouble to the host. There is a Hadis that the Prophet used to like the easier of two things. A certain sage said : Feast is of three kinds (1) to eat with the poor with I' sar (sacrificing own interest), (2) to treat with friends with pleasure and (3) to treat with the worldly men with good manners. The host will ask his guest what kind of food he likes. There are merits in giving food to the guest according to the wish of the latter. The Prophet said : The sins of one are forgiven who takes care to fulfill the desires of his brother Muslim. God will

please one who pleases his brothers Muslim. The Prophet said : God writes thousands of merits and forgives thousands of sins of one who gives taste to what his guest likes. God gives him thousands of ranks and will feed him from three Paradises—Ferdous, Adan and Khuld Don't say to a guest : What food shall bring for you ? Present to him whatever food is ready. The sage Sufyan Saori said : When your brother Muslim meets you, don't say to him : What food will you eat ? What food shall I present to you? A certain Sufi said : When the poor come to you, give them food. When the theologians come to you, ask them about legal decisions . When the learned come to you, show them the praying clothes.

#### SECTION - 4

##### RULES OF ENTERTAINMENT OF GUESTS

There are six rule of entertainment of guests—to invite, to accept invitation, to attend at the invitation, to present food, to take meal and then to depart. The Prophet said about the entertainment of guests. Don't take trouble for a guest , lest you think bad of him. He who thinks bad of a guest, thinks bad of God and God also thinks bad of him. He also said : There is no good in one who does not entertain guest. The Prophet once passed by an owner of many camels and cattle who did not entertain him. A woman who had some goats only entertained him by sacrificing a goat. At this, the Prophet said : Look at these two persons and this conduct is in the hand of God . He gives it to whom He is pleased with . Once a guest came to the Prophet who said : As I have got a guest, tell that Jew to give me a loan, I shall repay it in the month of Rajab. The Jew said : By God, if you do not keep something as pawn, I will not give you the loan. On being informed of it, the Prophet said : By God, I am trustworthy in heaven and trustworthy in the earth. If he gives me loan, I shall repay it. Take my shield and give it to him as a pawn.

Whenever the Prophet Abraham wished to take meal, he used to seek as guest to take meal with him up to the distance of one or two miles for which he was surnamed Abu Zaifan or father of guests. The custom of entertainment of guest is still prevalent by the side of his grave as a commemoration of this attribute of his. Not a single night passes there when one to three hundred guests are not entertained. The manager of this place

says that up to this day no night passed there without a guest. The Prophet was once asked : What is faith ? He replied : Not to be miserly in giving food and in tendering salam. The Prophet said : Giving food and praying at night when people remain asleep expiate sins and increase rank. Being asked about an accepted pilgrimage, the Prophet said: Giving food and talking sweet words. Hazrat Anas said : Angels do not enter a house where a guest does not enter. There are many other traditions regarding the merits of entertainment .

### TO INVITE AND TO ACCEPT INVITATIONS

Don't invite other than religious men and don't invite the transgressors . The Prophet once prayed for a person thus : Let your food be eaten by religious men He said : Don't eat except the food of religious men and don't give your food to be eaten except by the religious men and invite the poor. The Prophet said : The worst feast is that of marriage where the rich are invited and not the poor. Don't neglect the relatives in feasts as neglecting them produces their displeasure and the evils of the tie of relationship . Treat with the friends and acquaintances in such a manner as no other people are dissatisfied if special persons are invited. Follow the ways of the Prophet in feeding and incur the pleasure of the believers. Don't invite such a person who will not join a feast or the guests may suffer owing to his presence. Don't invite except one who willingly accepts invitation. The sage Sufyan Saori said : He who invites a person who does not accept it commits sin. If the latter accepts the invitation at last, he commits two sins as he comes to him inspite of his unwillingness. If a religious man is fed, it helps his religion; and if a sinner is fed, it helps sin.

### FIVE RULES OF ACCEPTANCE OF INVITATIONS

To accept invitation is sunnat or the practice of the Prophet. Some say it is compulsory. The Prophet said : If I am asked to eat goat's thigh, I shall accept it. There are five rules of accepting invitation . (1) Don't distinguish between the poor and the rich. It appertains to pride and is prohibited. For this reason, those who accept the invitation of the rich in comparison with that of the poor appertain to the class of proud people and are opposed to the ways of the Prophet . The Prophet used to accept the invitation of the slaves and the poor. Once Hasan, son of Hazrat

Ali, was passing by a group of poor people who were begging by the side of a path way and were eating food in a dusty place. Hazrat Hasan was riding on a camel. They said : O grandson of the Prophet , join us in our food. He at once got down, sat with them on the ground, ate food with them and then rode upon his camel and said: I accepted your invitation. Now accept my invitation. They accepted it and he entertained them on a fixed date.

(2) Invitation should not be refused for distance. There is written in the Torah : Go to see a sick man even to a distance of one mile. Join a funeral prayer even to the of three miles and meet with a friend for the sake of God even to the distance of four miles. The Prophet said : Had I been invited to a place in the village of Gamim (It is several miles off from Medinah), I would have accepted it. The Prophet once broke fast there in Ramzan and made his prayer short.

(3) Don't refuse invitation owing to fast and attend feast and break fast so as to incur the pleasure of the host, as it brings greater rewards than that of optional fast. The Prophet said : Your brother has taken trouble and you say: I am fasting. Hazrat Ibn Abbas said : The best virtue is to eat with friends after breaking (optional) fast. There are signs of entertainment of guest-to give antimony and scents or scented oils.

(4) Don't accept invitation where you know or doubt that food unlawfully earned will be served or irreligious acts will be performed such as unlawful food and wine will be placed, gold and silver cups and plates will be used or immoral songs will be sung. Acceptance of invitation is not lawful if the host is a tyrant, transgressor or innovator.

(5) Don't accept invitation for satisfaction of belly, but intend to gain strength for acquiring merits in the next world. Be careful of disobeying God. The Prophet said : He who does not accept invitation , disobeys God and His Apostle , According to this Hadis, intend to honour your brother believer. Intend to incur pleasure in the minds of the Muslim according to this Hadis : He who incures the pleasure of a believer incur the pleasure of God ; Intend to meet a believer in order that you may love him as the Prophet imposed this condition for it. Therein there is meeting with each other and expense for the sake of God. Intend to be free from defamation, so that 'it may not be said that he did not attend

owing to pride. Don't take pride in it and don't show bad conduct and don't hold in contempt your brother Muslim. If one of the above intentions is observed, it will bring one to the nearness of God. A certain sage said : I wish to have niyyat or intention in all my actions, even in food and drink. The Prophet said : All actions are judged by intention . Every man gets what he intends. Whose emigrates for the sake of God and His apostle, his emigration is for God and His Apostle , he who emigrates for worldly gain or for marrying a woman will get that for which he emigrates. There is no effect of intention in unlawful things. So don't intend to do an unlawful thing.

### **RULES OF JOINING IN FEASTS**

(1) When you attend an invitation, don't sit in the middle place and don't occupy the best space. (2) Don't make delay in attending an invitation, as the guests may be waiting for you. Don't attend it before the fixed time as the host may not prepare food beforehand. (3) Don't sit in such a manner as causes inconvenience to others. If there is any fixed place for you, don't act contrary to it. The Prophet said : To remain satisfied with a little space for sitting for the sake of God appertains to humility. (4) Don't look towards the place wherefrom food comes, as it is against good manners. (5) Entertain one who sits by your side and hold talk with him . (6) When a guest comes to a host, the latter should show to the former the direction of Qibla, places of calls of nature and ablution. (7) Make delay after meal to wash your hands. (8) If you see anything opposed to Shariat, remove it if you are able or else go away expressing your dislike therefor.

### **PRESENTATION OF FOOD BEFORE GUESTS**

#### **THERE ARE FIVE RULES IN IT**

(1) Serve food before a guest without delay as it honours the guest. The Prophet said : Let one who believe in God and the last day honour his guest. God said about Abraham : Have not the news of the honoured guests of Abraham come to you? He honoured them by placing food before them without delay and did not make delay in bringing a cooked beef In another verse, God said : He hurriedly went to his house and brought the meat of a roasted calf-11 : 69. The sage Hatem Asem said : Hastiness comes from the devil except in five cases. These five cases are the ways of the Prophet-to give food to a guest, to bury a dead man,



to give a grown up daughter in marriage, to clear off debt and to repent for a sin .

Serve first fruits or fruit juice, if any , as they help digestion. The Quran also gives instruction to eat fruits first. And from what they like out of fruits. Then God said : And what they like out of meat of bird. After fruit meat and sarid which is a mixture of date and curry should be served, as the Prophet said : They superiority of sarid over other fruits is like the superiority of Ayesha over other women. After that, sweets should be served. To honour guest by meat is instructed by the Quran while narrating the story of Abraham. To serve meat first is a sign of honouring a guest. God said about good things of food : I sent down to you Manna (sweet thing), and Salwa (meat) 2:57. The Prophet said : The best curry is meat. God says : Eat out of the good things I have provided for you 2:168. Meat and sweet things appertain to good things. A certain sage said : Sweet things after food are better than many curries. It is said that green vegetables increase beauty.

(2) The best food should served first before guests, so that they may eat with satisfaction . Don't eat much. The habit of voracious eaters is that they first serve inferior foods and then better foods. This is against the way of the Prophet . It was the custom of the earlier sages that they served all kinds of food before their guests. A menu of food should be given to each guest, so that he may know the particulars of food to be eaten by him. They remnants of food should not be taken away till the guest finish eating. Serve before the guest sufficient quantity of food as it is against gentle manliness to present insufficient quantity of food before them. One day varieties of dishes were served before the sage Ibrahim-b-Adham. At that time, Sufyan Saori said to him : O father of Ishaq. don't you fear that it is extravagance? Ibrahim said : There is no extravagance in food. Hazrat Ibn Masud said : We have been prohibited to accept invitation of one who takes pride in giving feast. Before going after feast, observe three rules (a). It is sunnat to go with the guest up to the door. It is within the ways of the Prophet to go up to the door with a guest. The Prophet said: Let him honour a guest who believes in God and the here- after . The Prophet said : It appertains to sunnat to go up to the door to honour a guest. Hazrat Abu Qatadah reported that when a deputation from the

Negroes of Aby-sinia came to the Prophet, he began himself to serve them. His companions said to him : O messenger of God, we are sufficient for you. He said : Never, they honoured my companions and I wish to repay it ; (b) To welcome guests with a smiling face and with good words, to give them farewell and to feed them complete honour. The sage Aozayi was asked : What is the meaning of honouring guests ? He said : To welcome with a smiling face and to use sweet words. Give farewell to the guest with a pleased mind 'even though he might have defects. The Prophet said : A man can earn the rank of a fasting man and a praying man in this way.' (c) A guest should not leave without the permission of the host and without satisfying him. If you are a guest, don't reside with a host for more than three days, as many a time a host is vexed with a guest for his long stay. The Prophet said : Hospitality is for three days ; and if it exceed that, it will be considered as an act of charity.' If the host requests the guest to stay longer with sincere heart, it is lawful for him to stay. The Prophet said : one bed is for his host, one bed is for his wife, one bed for a guest and the fourth bed is for the devil.

### **RULES AND PROHIBITIONS IN FEAST**

(1) To avoid eating in markets is good as far as practicable. Hazrat Ali said : God removes seventy kinds of disasters from one who begins eating with salt. He who eats daily seven dried dates, every worm of his stomach is destroyed. He who eats daily twenty one raisins of reddish colour will not feel any pain in his body . Meat begets meat. Sarid (cooked dates with sugar) is a tiffin of the Arabs. Belly grows large if sweet things are eaten and two testicles hang down. Beef creates diseases, milk has got cure and clarified butter has got medicinal effect. Fat comes out of disease like it . There is no better thing than fresh grapes for a mother who just gives birth to a child . Fish melts the body. Quran-reciting and tooth stick remove scum.

(2) He who wishes to live long should eat in the morning , eat very little at night, wear shoes, should not entertain a man with clarified butter, should have little sexual intercourse and should put on simple dress. These are the injunctions also of religion.

(3) Once Governor Hajjaj said to a certain physician : Tell me such a medicine which I shall use. The physician said: Don't marry except a grown-up girl. Don't eat except the meat of a stout

and strong animal. Don't eat food unless well-cooked. Don't use medicine except in illness. Don't eat fruits unless ripe. Don't eat food unless it is chewed well. Eat what you like but don't drink water after it. Don't eat anything after drinking water. Don't hold up stool and urine. Sleep a little after breakfast and walk a little after dinner before going to bed but not less than one hundred steps. It is said that if urine is held up, it is harmful to the body, just as everything around a stream is destroyed if it is held up.

(4) The rupture of a vein is a cause of disease and to give up dinner at night is the cause of old age. A certain physician said to his son : Don't go out of the house without eating food in the morning as there is patience in it and it removes thirst and greed for food.

(5) As a diseased man who gives up patient's diet suffers, so a healthy man suffers if he takes a patient's diet . Some-one said : he who takes care of his diet has got certainty of no disease and no doubt of sound health . It is better not to be careful at the time of sound health.

(6) It is better to carry food to a house wherein a man has died. When Jafar-b-Abu Taleb died, the Prophet said : The family members of Jafar are busy owing to his death and cannot cook food. Take to them what they eat. It is sunnat.

(7) Don't eat the food of a tyrant and an oppressor. If there is no alternative, eat a little , but don't eat their best foods. It is reported that when the sage Zunnun Misri was sent to prison, he did not take his meal for three days. He had a foster sister who sent food to him through the guard of the prison. He did not eat it. He sent news to her : Your food is lawful , but it has reached me through the hand of an oppressor. This is the height of God-fear.

(8) Imam Shafeyi said : Four things make the body strong-eating meat, using scents, taking much bath and putting on linen cloth. Four things make the body idle-excessive sexual intercourse, too much thinking, too much drinking of water when hungry and too much pepper. Four things give power of eye-sight-to sit towards the Qibla, to use antimony before sleep, to look towards green colour and to keep the clothes clean. Four things reduce eye-sight-to look to unclean and impure things, to see one being hanged, to look to the female organ and to sit keeping the Qibla behind. Four things increase the power of

sexual intercourse—to eat the meat of sparrows, to eat big Atri fruit, to eat pistachio and to eat water-fruit. Sleep is of four kinds—to lie with belly upwards is the sleep of the Prophets, to sleep on the right side is the sleep of the worshipers, to sleep on the left side is the sleep of the rulers and to sleep upon the face downwards is the sleep of the devil. Four things increase wisdom—to give up useless talk, to cleanse teeth, to keep company with the learned and the pious men. Four things appertain to divine service—to take steps with ablution, to prolong prostration, to keep attached to the mosque and to recite the Quran much. He said also : If a man enters a bathroom after being hungry and makes delay in taking food soon after coming of it, it is wonder that he is alive. If a man eats soon after cupping, it is wonder that he is alive . He also said : I don't see any better medicine than Banafsa for epidemic diseases. Body is to be beasmeared therewith and it is to be taken as a drink. God knows best.

## CHAPTER II

### SECRETS OF MARRIAGE

#### MERITS AND DEMERITS

Know, O dear readers, that there are differences of opinions among the learned men about the merits of marriage. Some say that for divine service marriage is better, some say that to remain unmarried is a means of increasing divine service. The following are the proofs that marriage is better. God says : Marry your widows. God says : Don't prevent them in taking husbands. God says in praising the Prophets : I have sent Prophets before you and gave them wives and children. By this, God gives superiority to marriage. The Prophets also prayed for good children. God says : They pray : O our Lord, give us such wives and children out of our descendants who will console our eyes and make the God. fearing among them leaders. Out of the Prophets, Jesus Christ did not marry but he will marry after his second advent.

**HADIS : The Prophet said:** Marriage is my sunnat (way), whose diverts from my sunnat is not of me. He said : Marriage is my way, whose loves my conduct should follow my way, He said : Unite in marriage tie, your numbers will increase. I will boast justly on seeing your numbers on the Resurrection Day in comparison with the followers of others. He said : He who does not marry fearing poverty is not of me. He said : Let them marry who have got means. He said : Let him marry who has got strength as marriage shuts up eye, sight and protects private parts. Let him fast who has got no means to marry as fasting is for him like castration. Castration means to remove sexual passion. Fasting brings weakness of body. The Prophet said : When a man comes to you whose religion and trust please you, give in marriage to him. If you do not do it, there will be disasters and quarrels in the world. This encouragement has been given fearing disturbance and disorder. He said : He who marries and gives in marriage becomes entitled to God's care. He said : He who marries fulfills half of his religion. Let him fear God for the second half.' Generally private parts and belly create disorder in the religion of a man. Marriage removes that disorder. The Prophet said : The actions of a man come to an end except three—(1) a religions issue who prays for him, (2) a

recurring charity and (3) a religious book. A religious issue is impossible without marriage.

**Wise sayings :** Hazrat Omar said : Two things prevent marriage- inability and being a sinner. It appears from this that religion does not prohibit marriage. Hazrat Ibn Abbas said : No divine service becomes complete without marriage. Hazrat Omar married many wives and said : I marry for children. A companion renunciated the world and stayed with the Prophet and passed nights with him . He said to him : Will you not marry ? He said : O Apostle of God. I am a poor man, I have got no means. Shall I be deprived of rendering service to you ? The Prophet remained silent. He again told this to him and he replied as before. The companion then thought within his mind : The Apostle of God is well aware which thing will bring us near God and what will be our good in this world and the next. I shall certainly marry. The Prophet said to him for the third time : Will you not marry ? He said : O Prophet of God, get me married. A certain hermit was superior for divine service to all the people of his time and when his case was mentioned to the Prophet of his age, he said : How good he is but he has given up one habit. Being grieved, he asked that Prophet about it and he said : You have not married. He said : I am poor man. I have got no means to bear its expense. He said : I will give my daughter in marriage to you. This he did . It is said that Hazrat Ali had four wives.

In short, marriage is a part of sunnat and the practices of the Prophets. A man asked Ibrahim-b-Adham : Good news to you. You can engage yourself in divine service as you are alone. He said : Your prayer in the midst of your family is better than my entire divine service. He asked : Then why do you not marry ? He said : I have got no necessity of women. I don't wish to retain connection with any women. Some one said : The rank of a married man in comparison with that of an unmarried man is equal to the rank of a Mujahid in comparison with a worshipper. One rakat prayer of a married man is better than seventy rakats of prayer of an unmarried man.

### REASONS FOR NOT MARRYING

**The Prophet said :** After two hundred years. A man who will have no wife and children will be better. A time will come over men when he will be destroyed by his wife, parents and children.

They will give him such trouble which will be out of his capacity. As a result, he will adopt such measures for which his religion will be ruined and he will be destroyed. The Prophet said : One of the two reasons of wantlessness is a less number of family members. One of the two reasons of poverty is having too many persons. Abu Sulaiman Darani was once asked about marriage and he replied : Patience of not having a wife is better than having patience of duty towards her; and the patience of duties towards her is better than patience at Hell-fire. He also said : He who searches for three things becomes attached to the world-searching for livelihood, marrying a woman and writing stories. Hazrat Hasan said : When God wishes good of a man. He does not keep him engaged in family and property.

### BENEFITS OF MARRIAGE

There are five benefits of marriage (1) to have children, (2) to control sexual passion, (3) to find peace of mind, (4) to increase divine service (5) and to get rewards of duties to family.

(1) To have children. This is the root for which marriage is contracted. The object is to preserve dynasty and the earth not existing without men. FOUR OBJECTS are fulfilled in having children—(a) Increase of mankind, (b) the love of the Prophet is searched by increasing his followers, (c) after death, the prayers of religious children are sought, (d) If the issues die before death, their intercession is sought. First object is very subtle and not within easy comprehension of man. It is a natural truth and the following is its proof. Take for instance that an owner of land handed over the seeds of crops and instruments of cultivation to a servant and gave him also the land for cultivation. The servant did not cultivate it, kept the instruments useless and destroyed the seeds. It is clear that he becomes then an object of wrath of the master. Similarly God created man and women he created life germ for production of children in the back of a man and the breast of a woman. The uterus is the fertile field and the male organ and the female organ are the instruments of cultivation. He also created sexual passion in the male and female for creating child by using the instruments of their organs. These prove the objects of God. The Prophet also clearly proved it by saying : Marry and keep dynasty.' He who does not marry destroys the seeds and keeps the instrument useless and idle and goes against the object of God. For this reason to kill the child and to bury it

alive have been prohibited. QUESTION may be asked that when the object of God is to preserve dynasty, then why He prescribed its destruction by death. Life and death though opposed to each other are within the will of God as love and hatred though opposed to each other are within God's will. God says : He does not love infidelity for His servants. There is in a Hadis Qudsi that God said : I feel no greater grief for anything than to take the life of My Muslim servant. He considers death as disliking to him and I don't like to trouble him, but there is no escape from death. God says : I have prescribed death among you. He says : I have created life and death. So the words of God—I have fixed death among you' and I don't wish to inflict trouble on him—these two verses are not opposed to each other, but they express truth. This is the will of God.

**(2) Second object of children :** By marriage, love is expressed towards the Prophet and efforts are made to increase his followers as he will boast for the increased number of his followers on the Resurrection Day. The Prophet said : A prison in a corner of a house is better than a childless woman. He said : Among your woman, a lovely woman producing many children is better. He said : An ugly woman with children is better than a beautiful woman having no children. It appears from the above traditions that the object of marriage is to get children and not only satisfaction of sexual passion.

**(3) Third object of children.** If anybody leaves a religious son or daughter, the or she may pray for his or her dead parents. There is in Hadis that the actions of a man end by death except his three actions. He mentioned among them a religious issue. The Prophet said : The invocations are presented like the layers of light of a dead man. If an issue is religious, his parents get the rewards of his pious actions and invocation as he is the earning of his parents, but his parents are not punished for his sins as nobody bears the burden of another. God says : I will attach them to their issues and they will suffer no loss owing to their evil actions but their good deeds will increase owing to the good deeds of their children.

**(4) Fourth object of children .** If a child dies before his father or mother, he will make intercession for his father or mother. The Prophet said : A child will carry its parents towards Paradise. There is another Hadis : He will draw his parents as I draw your



cloth. He said : It will be said to the child : Enter Paradise. He will go to the door of Paradise and say in an angry mood : I will not enter Paradise without my parents. It will then be said to him : Admit his parents along with him in Paradise. There is in another Hadis : The children will be brought along with other men in the place of judgment. The angels will be said: Take their children to Paradise . They will be waiting at the door of Paradise . They will be said : Welcome to the Muslim children. Enter and there is no account on you . They will say : Where are our parents? The guard will reply : Your parents are not like you. They have got sins and faults for which they will be summoned and they will be called to account. Then they will make tremendous noise before Paradise. God will say : What is this cry for ? They will then disclose the above thing. God will say : Leave them all, so that they can take their parents to Paradise . The Prophet said : he whose two children predeceased him will be safe from Hell. He said : God will admit out of His mercy one whose three issues who have not attained puberty predeceased him . He was asked : O Messenger of God , if two of them predeceased ? He said : Even if two predeceased him.

(2) **Second benefit of marriage** is to be safe from the devil, to satisfy lust and to save private parts. The Prophet said : If a man marries, half of his religion is saved. Fear God for the remaining half. The Prophet said : let one who is unable to marry fast, as fast for him is the means of controlling passion. The pleasure which lies in sexual intercourse is only an example of next worldly happiness. There is no benefit in a thing of which there is no pleasure. A minor boy will not get any pleasure in sexual intercourse nor there is any benefit in it. A boy shall not find any taste in reign, nor there is any taste in it. God created pleasure of the world with this object that if the people have pleasure they will be eager to have lasting pleasure of the next world. To get this pleasure divine service is necessary. The marriage is a means of saving oneself from the oppression of sexual passion. Heart is the root of all actions of a traveller towards the next world. Hazrat Ibn Abbas said : The worship of a man does not become perfect without divine service. Got says that man has been created weak. Hazrat Akramah and Mujahid explain this that man cannot be patient regarding women. Faiaz-b-Nazih said : When the male organ of a man stands erect, two third of his intellect go away. God says : When there falls the darkness of

night, seek refuge from its evils. Hazrat Ibn Abbas explain this by saying : Seek refuge from the devil when the male organ stands erect. The Prophet said . O God I seek refuge to Thee from the evils of my ears, my heart and myself. He said : I pray to Thee for purity of my mind and protection of my private parts. The sage Junaid said : Sexual intercourse is as much necessary for me as food is necessary. The Prophet said : If the look of man falls on my woman, let him turn it towards himself and cohabit with his wife, in that case his evil desire will go away. Hazrat Jaber reported that once the Prophet looked to a certain woman. He soon went to his wife Zainab and performed his necessity. After that he came out and said ; If a woman comes in front, she comes as a devil. If one of you sees a woman who pleases him, let him come to his wife as what is near that woman is also near his wife. The Prophet said : Don't go to a woman in absence of her husband as the devil runs through your veins like the circulation of blood. We asked him : In your case also ? He said : In my case also but God helped me over him and he submitted to me. This means : I have been saved from the machinations of the devil.

Once a young man asked Hazrat Ibn Abbas : I am a young man, I have got no wife. I fear sin in most cases and many a time I take out semen by hand pollution. Is there any sin in it ? Hazrat Ibn Abbas turned his face from him and said : Alas ! it is better to marry a slave girl than it, but it is better than fornication. Sexual passion is so strong in some man that one wife cannot satisfy him and so there is provision of marrying four wives. Hazrat Ali took a wife seven days after the death of Fatima. It is said that Hazrat Hasan took many wives but not more than four at a time. The Prophet said to Hasan : You have got in you my character and appearance. The Prophet said : Hasan is from me and Hussain is from Ali. Some of the companions had three or four wives and those who took two wives were many.

**(3) Third benefit of marriage:** Marriage brings peace in mind and there grows love between the couple. This peace of mind is necessary for divine service. God says : He created you from a single person and created his mate from him, so that he may find consolation in her. Hazrat Ali said : Give peace to mind as it becomes blind when it becomes disturbed. There is Hadis that the there are three special times for a wise man ; he speaks secretly with his lord at one time, he takes accounts of his actions

at another time and he remains busy with his food and drink at another time. In another narration, a wise man in not desirous expect of three matters : to earn the livelihood of the next world, to earn the livelihood of this world and to take taste of lawful things. The Prophet said : There is effort in every action and there is langour in every effort. He who takes langour goes towards my sunnat and guidance. The Prophet said : On complaint to Gebrail about the lessening of my sexual passion, he advised me to take Harisah. The Prophet said : Three things are dear to me among your earthly matter-scent, woman and prayer, the latter is the doll of my eyes. This comfort is necessary for peace of mind.

**(4) Fourth benefit of marriage:** Leisure is found for divine service. The wife lessens the duties of a man regarding cooking of food, spreading of bed, cleansing of utensils and other duties of livelihood . A chaste and religious wife helps here husband in this manner. Solaiman Darani said : A religious wife does not only appertain to three things of enjoyments of the world, rather such a woman is one of the instruments of the next world. She gives leisure to her husband for doing divine service by performing house-hold duties and satisfying his sexual passion. The Prophet said : Let one of you have a grateful heart, a remembering tongue and a chaste wife helping him for the next world. Hazrat Qmar said : Noting better has been given to a man after faith than a virtuous wife. No wealth is compared as valuable to a man as a chaste wife. The Prophet said : I have been given superiority over Adam for two conducts. Adam's wife was his helper in a sinful act but my wives are my helpers in my religious affairs. The devil was disobedient to Adam but he submitted to me and he orders me nothing but truth.

**(5) Fifth benefit of marriage:** There are some duties arising out of marriage which are considered as divine service—to maintain family, to have patience at the character and conduct of the wife, to bear the hardships of the family members, to try to do good to them, to show them the path of religion, to earn for them lawful things and to educate the children. The Prophet said : One day of a just ruler is better than divine service for seventy years.' To rule a family is no less task than a king. He said : Be careful, everyone of you is a ruler and everyone of you will be asked about his subjects. The Prophet said : What man spends for his family will be considered as an act of charity. Even if he lifts a

morsel of food to the mouth of his wife, he will get rewards therefor. A learned man mentioned about his actions regarding his pilgrimage, jihad and other good works to another learned man. The latter said : you are far away in comparison with the religious acts of Abdals. He asked him : What are those ? He said : Those are lawful earnings and expense for family. The Prophet said : He whose prayer is good, who has got a big family, whose wealth is little and who abstains from defaming the Muslim will live in Paradise with me like these two fingers. He said : God loves the poor man having a big family and refraining from begging. There is in another Hadis that if the sins of the family members of a man become large, God tries them therewith that they may be expiations of his sins. A certain wise man said : There is a certain sin of which there is no expiation except patience at the trouble of maintaining a family. The Prophet said : If a man has got three daughters and he spends for their maintenance, God makes Paradise sure for him, except one whose sin is not pardonable.

### HARMS OF MARRIAGE

There are three harms of marriage:

(1) Lawful earnings become difficult as a result of marriage. There is in Hadis that if a man earns virtues to the height of mountain, he shall have to wait near the Balance and accounts will be taken from him of his wealth, of his expenditure, of his maintenance and other matters. The children will say to God on the Resurrection Day : O our Lord, take from him the account of his duties towards us, he did not teach us what we did not know and he gave us unlawful food to eat without our knowledge. Take compensation from him for these. The Prophet said : Nobody will meet God with a greater sin than with a sin of keeping his family members uneducated. Very few people will get release from this danger.

(2) Second harm of marriage is the lack of duty towards family members, to lose patience at their character and conduct and no to forbear the hardship inflicted by them. The Prophet said : Sufficient for the sin of a man is not to fulfill his duties of maintenance for which he is responsible. He also said : The fleeing of a man from his family is like that of a slave from his master. His prayer and fast are not accepted till he returns. He

who neglects to do his duty of maintenance is like a fleeing man even though he remains present. God says : Save yourselves and your family members from Hell. The sage Ibrahim-b- Adham raised objection to marry saying : I don't wish to let any woman do any fault and I have got no necessity for woman.

(3) Third harm of marriage is to keep away the family members and children from the remembrance of God, to encourage them to hoard up wealth and to search for objects of pride and boast. Whatever thing diverts attention from God is a cause of misfortune. Ibrahim-b-Adham said : He who keeps sticking to the waist of his wife gets no benefit. These are the benefits and harms of marriage. To marry is better or not depends on the personal character of man. These benefits and harms are by way of advice and they show path. Marriage is good for one who is not diverted from the remembrance of God and from the path of honesty and virtue. In the contrary case, marriage is bad for him, If there is necessity of controlling sexual passion, marriage is necessary. Jesus Christ did not marry inspite of his high and lofty position as a Prophet. The Holy Prophet, placed in the highest rank among men, took several wives and yet he did not forget God for a moment. Even he used to get revelation at the time when he was in the same bed with his wife Ayesha.

## SECTION 2

### RULES OF MARRIAGE

There are some rules of marriage. There are four conditions of a woman being lawful for a man. (1) Permission of guardian is necessary in case of marriage of minor boy and minor girl without which the marriage is void, Ruler or his representative is guardian in cases where there is no guardian (2) The consent of a grown up girl is necessary for her marriage, whether she is unmarried or widow. (3) Two major witnesses are necessary . They will inform the audience of the girl's consent. (4) Proposals and acceptances of the bride and bridegroom are necessary.

**Some rules of marriage—** (1) Proposal of marriage is to be submitted to the guardian of the girl. Khutba must be recited before marriage along with proposal and acceptance. The guardian of the girl will say : All praise is for God and blessing on God's Apostle, I give my daughter in marriage to you. The

bridgeroom will say : All praise is for God and blessings on His Prophet, I accept her in marriage on this fixed dower. (3) The bride should be informed of the condition of the bridgeroom . It is better that they should see each other before marriage (4) . Two witnesses are necessary for marriage. (5) One should have intention to establish sunnat of the Prophet by marriage and to seek issues. (6) It is good to perform it in the month of Shawal. The Prophet married Ayesha in Shawal and took her in his house in Shawal. (7) The bride must be in pure state at the time of marriage. This means—She must not be the wife of another man. It cannot be performed during period of waiting. She must not be infidel or retrograde. She must not be a slave of another. She must not be within the prohibited degrees of the husband—mother, mother's mother, daughter, sister, father's sister, foster mother, foster sister, wife's previous husband's daughter, grand daughter, fifth wife, sister of wife who is alive or her mother's sister, a woman who cursed her husband, a woman no in Ihram state.

The following qualifications of the bride should be sought.

(1) **Religion** : The bride should be religious and possess good conduct. This is the main quality of the bride. A man came to the Prophet and said : O Messenger of God, my wife does not repulse any foreign touch. He said : Divorce her. He said : I love her. The Prophet said : Then keep her. The Prophet said : Marry a girl for her wealth, for her beauty, for her qualities and for her religion. You should consider the attribute of her religion. May your hands be covered with dust. There is in another Hadis : He who marries a woman for beauty and wealth is deprived of her beauty and wealth. If a man marries for protection of his religion God gives him the means of beauty and wealth. The Prophet said : Don't marry a woman only for her beauty, perchance her beauty will be a cause of her ruin. Don't marry her only for her wealth, perchance her wealth will make her disobedient. Marry her only for her religion . He laid a great stress on her religious habits, as such a wife becomes a helper in religion.

(2) **Good Conduct** : If the wife is harsh and rough and ungrateful, her harms are more than her benefits. One Azdi met Prophet Ilias who ordered him to marry and prohibited him to have recourse to monkery. Then he said to Azdi : Don't marry four kinds of women— (1) a woman who always seeks dresses

without any reason, (2) a woman who boasts before other women regarding her wealth and riches, (3) a woman who is a sinner and unchaste and who has got friends (God says of such women : Don't marry such women who take friends secretly) and (4) a woman who takes pride before her husband with haughty words. Hazrat Ali said : There are some conducts which are bad for a male but good for a female— miserliness, pride and cowardice. When a woman is miser, she protects her wealth and her husband's wealth and properties. When a woman is proud, she becomes soft and rejects doubtful talks. When a woman is coward, she keeps separate from her friends and fears to go to any place of defamation for fear of her husband.

(3) **Beauty** : Beauty is also to be sought of a girl as it saves one from fornication. For this reason, it is mustahab or commendable to see a bride before marriage. The Prophet said : When any of you wishes in his mind to marry a woman, let him look at her, as it generates mutual love. The Prophet said : If any of you wishes to marry an Ansar woman, let him look at her as there is something in the eyes of Ansars.' It is said that they have got yellow colour in their eyes. Hazrat A'mash said : The result of a marriage which is performed without mutual sight of bride and bride-groom is sorrow and anxiety. The sage Malek-b-Dinar said: A man does not marry an orphan girl, but she remains pleased simply with food and clothes and there is less expense of her. The people marry girls of good fortune and wealth, but they demand fine foods, dresses. Imam Ahmad married a deaf woman although he had a beautiful cousin. He did not wish comforts and pleasures. God says : They are beautiful and good. He says : They look askance,' meaning they are loving to the husbands and eager to have their company. The Prophet said : Of all your women, the best one is she who gives her husband pleasure when he looks at her. She obeys him when he orders her and protects her body and his properties when her husband remains absent.

(4) **Dower**: The Prophet said : The best woman is she who is beautiful and whose dower is little. He prohibited dower beyond limit and one's capacity. The Prophet gave only ten dirhams as dower to some of his wives and some articles of household. He gave some of them dower of two muds of wheat or dates or two muds of maize. Some of the companions of the Prophet fixed dower of a piece of gold for their marriage. It is said that it valued

only five dirhams. There is in Hadis that there is good in a woman who is given in marriage without delay, who gives birth to a child without delay and for whom a small amount of dower is fixed. One should not marry coveting many goods from the bride. Mutual presents are commendable and signs of love. The Prophet said ; Give present, it will beget mutual love and don't seek too much present from each other. God says : Don't give present in search of excessive presents.

(5) **Bride should not be barren if it is known .** The Prophet said: Marry lovely and child-bearing women.

(6) **Bride should be virtuous:** The Prophet said to Hazrat Jaber : Why have you not married a virgin girl, so that you could have played with her and she could have played with you ? He married a previously married woman. There are three benefits if a virgin girl is married . She loves her husband. The woman who enjoyed husband is generally addicted to her previous husband. Another benefit is that the love of the husband for his wife becomes perfect and the third benefit is that a virgin girl will not have occasion to grieve for a previous husband.

(7) **She must come of a respectable family:** If she comes of a good family, she can educate her issues good manners and good conduct. The Prophet said : Choose woman for your semen, as a vein is like an arrow.

(8) **Bride should not be a near relative as in that case sexual passion becomes less.** The Prophet said : Don't marry a near relative as in that case a child is born weak. The Prophet said : he who gets his daughter married to a transgressor, cuts of his blood tie.

### SECTION 3

#### SOME RULES AFTER MARRIAGE

The husband shall observe twelve rules after marriage.

(1) **Marriage feast is commendable.** Hazrat Anas reported : The Prophet once saw yellow colour on the body of Abdur Rahman-b- Auf and said : What is it ? He said : I have married a woman in lieu of a piece of gold. He said : May God bless you both. Give feast with a goat. When the Prophet married Sufiyah, he gave feast with grapes and wheat. The Prophet said : Feast on



the first day is a duty, feast on the second day is sunnat and feast on the third days is for show. If a man who does an act for show, God will disgrace him, It is commendable to give blessing to the bridegroom thus : May God unite you both in good. It is commendable to proclaim marriage. The Prophet said : Distinguish between lawful and unlawful thing by proclamation or marriage by beating 'Daf' He said : Proclaim this marriage, perform it in mosque and beat 'Daf' for it.

(2) The husband should treat well with his wife. God says : Treat them with kindness . God says in the fulfillment of their duties: I have taken a solemn oath from you. The Prophet gave three instructions at the time of his death. Soon after that, his tongue was closed and his words stopped. He was saying—prayer, prayer. Don't inflict trouble on one whom your right hands possess beyond his capacity . And about your women—they are prisoners in your hands. You have, taken them as trusts of God and you have made their private parts lawful with the words of God. The Prophet said.: If a man keeps patience at the ill-treatment of his wife, God will give him rewards like the rewards of Ayub which God gave him for his patience in disasters. If a wife keeps patience at the ill—treatment of her husband, God will give her rewards like the rewards which God gave to Asiyah, wife of Pharaoh. To have patience at the time when the wife gets angry and when she gives trouble is following the Prophet in good treatment with her. It is not merely to restrain oneself from inflicting troubles on the wife. The wives of the Prophet at times argued before the Prophet. Once a wife of the Prophet placed her hand on the chest of the Prophet and gave him a push. At this, her mother rebuked her. The Prophet said : Leave her, as she does more than this . Once there was altercation between the Prophet and Hazrat Ayesha, when they found Hazrat Abu Bakr as their judge. Hazrat Ayesha said to the Prophet : You speak but don't speak except truth. At once Hazrat Abu Bakr gave her such a slap that blood began to ooze out from her mouth. Then he said : O enemy, will he speak but truth ? Then she took refuge to the Prophet.

(3) Make plays and sports with the wife after bearing hardships given by her. This gives pleasure to the wife. The Prophet used to cut jokes with his wives and come down to the level of their intelligence in their manual labours. The Prophet

ran races with Ayesha. One day Ayesha won the race and on another day, the Prophet won it and said : This is the revenge of that day. The Prophet said : The most perfect believer in faith is one who is the best of them in good conduct. The Prophet said : The best of you is one who treats best with his wife among you. Hazrat Omar inspite of his sternness said : Stay in the house with your wife like a boy. When the wife demands things from her husband, he should treat like a man .The wise Loqman said : A wise man should live in his house like a boy and when she stays among people, he should stay like a man. There is it, a Hadis Qudsi : God dislikes a man who is stern to his family and self-conceited . The Prophet said to Jaber : Have you not found a virgin to marry ? You could have played with her and she with you. A desert woman described her husband after his death : By God, he was fond of sports and when there was darkness, he remained silent.

(4) Don't sport with wife so much that her conduct is ruined and fear goes out of her mind, but take to middle course, Don't give up your duties and strike some sort of fear in her mind at the time of doing evils. Hazrat Omar said : Act opposite to women as there is blessing in opposing them. Some one said : Take advice from them but act to the contrary . The Prophet said : He who becomes the slave of women is ruined. He said for this reason that if a husband acts according to the wishes of his wife, he becomes her slave and is thus ruined as God has made him her master. The right of a husband is that the wife should follow him and the husband should not follow her. God termed the husbands as the maintainers of women and husbands as masters. God says : Both (Julaikha and Eusuf) found the master (husband) of Julaikha near the door. Imam Shafeyi said . If you honour three kinds of men they will disgrace you and if you disgrace them, they will honour you—wife servant and Nabati. Evils and little intelligence are strong over them. The Prophet said : The example of a religious woman among general women is that of a crow with white belly among one hundred crows. The wise Loqman advised his son: O dear son, fear unchaste wife, as she will make you grow old before you grow old. Fear the harms of women as they do not call towards good. Beware of unchaste women. The Prophet said: Seek refuge to God from three calamities. An unchaste wife will make you old before you get old. In another narration—If you go to her, she will rebuke you. If you

don't go to her, she will be treacherous to you When the Prophet fell seriously ill and could not come out to the mosque for prayer, he said to Abu Bakr to lead the prayer. Hazrat Ayesha said : The mind of my father is soft. When he will find your place vacant, he will be perturbed. The Prophet said : When you prevent Abu Bakr to lead the prayer, you have swayed towards your low desires being misguided from the right path. When the wives of the Prophet disclosed the secret talks of the Prophet , God said : If both of you make repentance to God , he will unite your hearts. He said this regarding his good wives . The Prophet said : No nation prospers over whom a woman rules.

(5) Take middle course in case of anger. Don't make excess in enquiring into their secret matters. The Prophet prohibited following the secrets of women. In another narration. He prohibited to go suddenly to them. Once the Prophet returned with his companions from a journey to Medina and said to them : Don't go to your wives this night suddenly. Two of them went to their wives without paying heed to his words and found disagreeable things in their houses. There is a famous Hadis : A wife is like the crooked bone by the side of a husband. If you go to make it straight, it will break. If you leave it as it is, it will be more crooked. ' It is said for her correction . The Prophet said : There is an action in anger which God hates-to get angry at the wife without entertaining any doubt, as it is included within bad conjectures which have been prohibited "Some conjecture is sin." Hazrat Ali said : Don't get angry at your wife, lest evils may come out. To disclose guilts in proper place is necessary as it is pfaise-worthy. The Prophet said : God has got wrath and a believer also has got wrath. God has got wrath when a servant commits an unlawful thing. The Prophet said : Do you wonder at the anger of Sa'ad? By God, I am more wrathful than him and God is more wrathful than me. For His wrath, He made unlawful both open and secret indecencies.

The Prophet said: I was taken to Paradise in the night of Miraj. I found a palace there. I asked : For whom is this palace ? It was said that it is for Omar. I wished to see Omar therein and remembered his anger. Omar wept and said : O Messenger of God, shall I be angry at you ? The Prophet said : There is such anger which God loves and such anger which God hates. There is such pride which God loves and such pride which God hates. The

anger which God loves is anger at things of doubt and the anger which God hates is anger at the things beyond doubt. The pride which God loves is the pride at the time of Jihad and self-conceit of a man at the first advent of danger. The pride which God hates is pride at an useless thing. The Prophet once asked Fatima : Which thing is good for woman ? She said that she should not look at another man and another man should not look at her . The Prophet drew her close to him and said : This daughter is worthy issue of a worthy father. He considered her reply as good. Hazrat Omar issued order : The females will stay within their houses if they dress well. He said : Habituate your women to stay within their houses. The Prophet once issued order to the women to be present in the mosques. Hazrat Ayesha said : If the Prophet after his death would have seen the condition of women, he would have prohibited them to come out. The Prophet gave permission to women to come out for I'ds.

(6) **Just expense** : Don't make your hand of expense narrow in case of women, nor spread it, but keep the balance between the two. God says : Eat and drink but do not be extravagant. God says : Don't make your hand tied up to your neck, nor spread it to its utmost. The Prophet said : The best of you is who is best of you to his wife : The Prophet said : The best in reward of what you spend in the way of God, for the poor and for your wife is what you spend for your wife. Some one said : Hazrat Ali had four wives. He used to buy meat in every four days for one dirham for each of his wives . The sage Ibn Sirin said : It is commendable to give feast every week for family members.

(7) A husband will teach his wife religious matters, as all men have been given orders to save the members of their families from fire. God says : Save yourselves and your family members from Hell-fire . So to teach religious learnings, articles of faith and all the questions of religion is necessary.

(8) If there is more than one wife, the husband should be mete out equal treatment to all. If the husband wishes to take one wife with him in journey, he should select her by casting lottery as the Prophet used to do it. The Prophet said : If a man has got two wives and if he is inclined more to one of them, he will appear on the Resurrection Day with of his limbs crooked. Spending nights and giving presents to them both must be equal, but equal love is not necessary as mind cannot be divided equally. God says : You

will not be able to treat equally among wives though you desire. The Prophet used to divide the nights equally among his wives and said : O God, this is my efforts. Don't make me responsible for what is beyond my power and capacity and what is in Thy power and not within my power . The Prophet loved Ayesha more than any other wife. His wives knew it.

(9) Appoint two judges from the side of the husband and the wife to arbitrate between them in case of disputes. If they have got willingness to settle, God will settle between them. The wife should be separated gradually and not all at once. At first she should be given advice. If it does not bear fruit, she should be separated from bed. This should be done for one to three nights. If it does not bear fruit, beat her mildly but don't inflict physical torture on her, don't shed her blood or slap her on the face. The Prophet was once asked about the rights of wife over her husband. He said : If the husband eats, he shall give her food. If the husband puts on cloth, he shall give her clothes. Don't change her face, but beat her mildly without causing any wound and do not leave her except in the house she usually spends the nights, get angry at her for not observing her religious duties and for this, be separate from her from ten to even thirty days. The Prophet once remained absent from his wives for one month.

(10) **Rules of sexual intercourse:** At the beginning of sexual intercourse, take the name of God by reciting "Bismillah" and read Takbir and Tahlil after chapter Ikhlas and say : O God, If Thou takes out semen from my back, make it a good issue. The Prophet said : When one of you comes to your wife, let him say : O God, save me from the devil and save the devil from what thou hast provided us. The result is that the devil will not be able to injure the child that is born of such a intercourse. Don't face the Ka'ba at the time of intercourse and cover your body and the body of your wife . The Prophet used to cover his head, shut up his mouth and say to his wife. Take peace. There is in Hadis : When any-one of you comes to his wife, let him not fall suddenly upon her but let him speak words of love and kiss each other. The Prophet said : Let none of you fall suddenly upon his wife like a lower animal. Let him send messenger before cohabitation. Some one asked : What is the messenger ? O Prophet. He said : Kiss and words of love. The Prophet said : In three matters, the weakness of a male is expressed-firstly if a

lover meets his beloved, both separating without enquiring about their mutual condition and health ; secondly, not to return honour if it is shown to him, or not to do any benefit ; thirdly to cohabit with wife or female without talking with her or without kissing her and to be unable to restrain the ejaculation of his semen before that of the semen of his wife. It is not commendable to cohabit with wife on the first, middle and last dates of the lunar month. It is commendable to cohabit in Friday-night. When his semen comes out, let him keep his body sometime upon her breasts till her semen comes out as her semen comes out late. It is painful to her to be separated from her husband when her sexual passion rises high.

A young husband should cohabit with his wife once in four days. To keep the character of the wife, it may be increased or decreased. To cohabit with wife at the time of her menstruations is unlawful . It is however, lawful to enjoy her without sexual intercourse. God say : Come to your field where you wish ; It is also allowed to sleep with her during this time.

(11) **Birth-control:** It is a rule of cohabitation that the semen should not be thrown out of uterus as with God decreed must come to pass. The Prophet also said so. There are differences of opinion among the learned men regarding Ajal which means throwing of semen not in the uterus but outside it. One party say that Ajal is lawful under all circumstance and another party say that it is unlawful under all circumstances. Another party say that with the consent of wife, it is lawful . Another party say that in case of female, slaves, it is lawful and not in case of free women. To us, the custom of Ajal is lawful, but it is not commendable for the reason that the merits of throwing semen in uterus were given up. For instance, it is Makruh or not commendable if a person sits idle in mosque without remembering God. The object is that not do a thing for which it is intended is Makruh. There is virtue in producing a child but it is given up in Ajal. The Prophet said : If a man cohabits with his wife, the reward of producing a child is written for him—such a child who becomes martyr fighting in the way of God. He said this in consideration of reward, because if a child is born like this he will get reward , for producing a cause in the way of God. This is possible if semen is thrown into uterus.

That birth-control by Ajal is lawful is supported by Qiyas or inference from the Quran. Though there is no clear verse regarding it, yet it can be gathered therefrom by inference. It is this. It is not unlawful to give up marriage, or to give up sexual intercourse after marriage or to give up ejaculation of semen after sexual intercourse. It is true that rewards are given up on these actions, but absence of action is not unlawful. There is no difference in these three things. A child is born after semen is thrown into uterus. Before it, there are four stages—(1) to marry, (2) then to cohabit, (3) then to have patience to eject semen after intercourse. (4) then to throw semen into the uterus and then to stay in that condition till semen is settled in uterus. The life of a child coming into existence has got some stages—(1) Semen in uterus should be mixed with female ova. If both are mixed, it is sin to destroy it. There is no sin if they are not allowed to mix (2) If it is created into a clot of blood and a lump of flesh, it is more hateable to destroy it. (3) If life is infused into that lump of flesh, it is most hateable to destroy it. (4) The last limit of this sin is to destroy the child when it is born. If the male semen is mixed with the blood of menses of a woman, it is condensed, as when something is mixed with milk, milk is condensed. It is just like proposal and acceptance which constitute an agreement or contract. Both things are necessary for a contract. If there is proposal but no acceptance there is no sin in breaking it. The ejaculation of semen is like a proposal and its throwing into uterus is like its acceptance. If it is thrown outside, the proposal is lost. There is no sin in it. Therefore, to throw semen outside the uterus before it is mixed up with female ova is not sin.

**Question:** If there is no sin in throwing semen outside uterus, still it is bad as the object of semen is to produce a child and if it is not done, it is a secret shirk.

**Answer:** There are four objects of Ajal : (1) To preserve the beauty and health of the wife and thus to enjoy her always. If semen is destroyed with these objects, it is not unlawful. (2) To prevent birth of too many children. it is not lawful. To maintain too many children is very difficult. The verse of God guaranteeing maintenance of all creatures means perfection of God-reliance and perfection of merits and rewards but it is no sin to give up highest stage of merits just as it is no sin to protect wealth and properties and to hoard up for a limited period. This is the

meaning of the following verse of God. There is no animal in the earth of which the maintenance is not upon God. (3) To take birth-control for fear of the birth of daughters. This is unlawful. The Arabs before Islam used to bury their daughters alive and they feared the birth of daughters. It was prohibited by the Quran. If with the above object, marriage or sexual intercourse is given up, it will be committing sin, but these actions simply without that object are not sinful. If semen is thrown not into uterus with the above object it will be sin.(4) to protect the honour of woman, to keep her neat and clean and to save her from maintaining children. To throw semen outside the uterus with these objects is unlawful.

If you question that the Prophet said. "He who gives up marriage for fear of child-birth is not of us" the answer is that to do Ajal is like not to marry and the meaning of "he is not of us" is that our sunnat or way is better. The Prophet also said : There is secret murder in Ajal and he thereafter recited this verse : When those buried alive will asked for which sin they were killed. The answer to the above verse is that there is an authentic Hadis about the legality of Ajal. Secret murder in the above Hadis means secret shirk. It is Makruh and not unlawful. Hazrat Ali Said : Life comes into being after seven stages. Then he read this verse : I have created man from dried clay, then I placed it as semen in its resting places, then I created semen into clot of blood, then the clot of blood into lump of flesh, then the lump of flesh into bones, then the bones covered with flesh and then I created it into another creation. In other words, I infused into it life. Then he recited this verse : When one buried alive will be asked for what fault he was murdered. There is in Sahih Bukhari and Moslem that Hazrat Jaber said : We used to practice Ajal at the time of the Prophet and the Quran was then being revealed. When this news reached the Prophet he did not prohibit us from it. There is another Hadis reported by Jaber : A man came to the Prophet and said : I have got a slave girl. She serves us and gives water to the palm trees. I cohabit with her but I don't wish that she should conceive. The Prophet said : Practice Ajal with her if you wish but what has been decreed must come to pass. Then after some time the man came to the Prophet and said : The slave girl has conceived. The Prophet said : What has been decreed must come to pass. This is in Shahih Bukhari and Moslem.



(12) If the child is born, five rules shall have to be observed.

1) It is not good to be pleased with the birth of a son and displeased with the birth of a daughter. The Prophet said : If a man has got a daughter, teaches her good manners, gives her good food and gives charity to her out of what God has given him, she becomes the cause of fortune to him and makes the path to paradise easy for him after saving him from Hell fire. The Prophet said : If a man has got two daughters or sisters and teaches them good manners up to their marriage, he and I will be in paradise like these two fingers. The Prophet said : If a Muslim goes to market, purchases something and after returning home gives it first to his daughters and not to the sons, God will look at him and God will not punish one to whom He will look. The Prophet said : If a man takes a good thing for his family from the market, its rewards are like those of charity. He should first give it to the hand of his daughter and then to that of his son. He who incurs pleasure of his daughter will get rewards of weeping in fear of God. If a man weeps for fear of God, God makes his body unlawful for Hell. The Prophet said : If a man has got three daughters or sisters and keeps patience at the loss by supplying their demands, God will admit him in Paradise. A man asked him : O Messenger of God, if a man has got two ? He said : Even if he has got two. The man again asked him : If he has got one ? He said : Even if he has got one.

(b) To give Azan to the ears of the child . The father of Rafe said : I have seen the Prophet proclaiming Azan into the ears of Hasan when he was born. The Prophet said : Give Azan to the right ear of the newly born child and Aqamat to his left ear. When the child begins to talk, teach him "There is no deity but God". This should be his first word. On the seventh day, make circumcision of his male organ. (c) Give good name to the child. The Prophet said ; When you give name, give name of slavery He said : The best of names are Abdullah and Abdur Rahman (slave of God) He said : Name according to the names of God and do not give surname according to my surname. The Prophet said : Don't unite my name and my surname. The Prophet said: On the resurrection day, you will be called by your names or the names of your fathers.

(4) Two goats for a son and one goat for a daughter should be sacrificed which is called Aqiqah. There is no harm if only one

goat is sacrificed for a son. It is sunnat to give in charity gold or silver to the weight of the hairs of the child, The Prophet ordered Hazrat Fatima to shave the head of Hussain on the seventh day and to give silver after weighing his hairs.

(5) Besmear the vertex of the child's head with dates or sweet things. Hazrat Asma'a said : Hazrat Abdullah-b-Zubair was born at Kubba. When he was brought before the Prophet, he prayed for him and besmeared dates on his body. Then he threw some of his saliva to his mouth. Then he besmeared dates on the sculp of his head and prayed for him. He is the first child born in Islam.

### DIVORCE

Divorce is lawful, but of all the lawful things, the most detestable to God is divorce. God says : If they obey you, don't seek ways regarding them.' If your father dislikes her, give her divorce Hazrat Ibn Omar said : I loved my wife very much, but my father Omar did not like her. When he ordered me to divorce her, I informed it to the Prophet. He said : O son of Omar, divorce her. This shows that duty towards father is greater. God says : Don't drive her out of your house till she does indecent action openly. God says : There is no fault in getting release on payment of wealth. The Prophet said : If a woman seeks divorce from her husband without any reason, she will not get the fragrance of Paradise. In another narration : Paradise is unlawful for her. In another narration, the Prophet said : The women who seek divorce are hypocrites.

### FOUR MATTERS AT THE TIME OF DIVORCE

(1) The husband will divorce the wife in her pure state and not at the time of menstrual discharge. Hazrat Omar divorced his wife at the time of her menstrual discharge. The Prophet said to Omar: Tell him to take her back and keep her till her menstrual discharge ends. Thereafter, she will have monthly menses and she will be pure. Then he may divorce her or take her back. This is the period of waiting which God ordered. (2) Don't unite three divorces at a time. If he is repentant within the period of waiting, she may be taken back : (3) After divorce, give maintenance to the wife and presents. This is compulsory on the husband . (4) Don't disclose the secrets of wife at the time of divorce. There is such prohibition in authentic hadis.

### DUTIES OF WIFE TOWARDS HUSBAND

(1) If the husband wants to enjoy her body, she should not refuse. The Prophet said : If the wife of a man dies while he is pleased with her, she will enter Paradise. The Prophet said : When women prays five times a day, fasts the month of Ramazan, saves her private parts and obeys her husband, she will enter Paradise of her Lord. The Prophet said about women: They bear children, give birth to children and show affection to the children. Even though they do not come to their husbands, they will enter Paradise, they will enter Paradise if they pray. The Prophet said : I peeped into Hell and found that the majority of its inmates are women. It was asked : Why, O Messenger of God ? He said : They take recourse to much curse and deny relatives. There is in another Hadis : I peeped into Paradise and found that there are few women there. I asked : Where are the women ? He said : Two things of reddish colour stood as a stumbling block against them—gold and Jafran (ornaments and varied dresses). Once a girl came to the Prophet and asked : I don't want to get married . The Prophet said : Yes, get married and it is better. A woman of Khasham tribe once came once came to the Prophet and asked him : I want to marry, but what are the rights of the husband ? He said : When he wants her, she will not refuse it even though she remains on a camel's back. She will not give anything of his house in charity without his permission. If she does it, she will commit a sin and her husband will get rewards. She will not keep optional fast without his permission. If she does it and becomes hungry and thirsty, it will not be accepted from her. If she goes out of his house without his permission, the angels curse him till she returns to his house or till she repents. The Prophet said : If I would have ordered anybody to prostrate before another, I would have ordered a woman to prostrate before her husband, as duties towards him are many. The Prophet said : When a woman stays within her house, she becomes more near God. Her prayer in the courtyard of her house is more meritorious than her prayer in mosque. Her prayer in room is better than her prayer in her courtyard. The Prophet said : A woman is like a private part. When she comes out, the devil holds her high. He said : There are ten private parts of a women. When she gets married, her husband keeps one private parts covered ; and when she dies, grave covers others parts. The duties of a wife towards her husband are many, two

out of them are essentially necessary : The first one is to preserve chastity and to keep secret the words of her husband and the second thing is not to demand unnecessary things and to refrain from unlawful wealth which her husband earns.

(2) Don't spend extravagantly the properties of your husband but protect them. The Prophet said : It is not lawful to give in charity the food of his house without his permission but give such ready food as would be spoilt. Asma's said to her daughter at the time her marriage : You are now going to spend such a life where you shall have to live long and you are going to the bed of such a person with whom you have got no acquaintance. You are going to love one with whom you had no love before. Make for him such a world which will be heaven for you, prepare for him such a bed which will be a pillar for you. Be such a slave for him that he might become your slave. Don't go willingly to him, lest you become to him an object of hatred. Don't remain far from him, lest he may forget you. When he remains near you, be near him. When he stays distant from you, save your nose, ears and eyes. Let him not get from you except sweet smile. Let him not hear from you except sweet words. Let him not see in you except beauty.

(3) She would engage herself in good works in the absence of her husband and make enjoyment in the presence of her husband. The Prophet said : If a woman inflicts trouble on her husband, the black-eyed. Hur says : Don't inflict trouble on him. May God destroy you. Now he is with you, perchance he will leave you soon and come to us.

(4) Don't express sorrow for more than four months and ten days when your husband dies. The Prophet said : It is not lawful for a woman who believes in God and the next world to grieve for more than three days except in the case of the death of her husband for whom she should grieve for four months and ten days and she should stay in her husband's house during this time.

(5) She should do all household affairs to her utmost capacity.

## CHAPTER III

### SECTION I

#### EARNINGS AND TRADE AND COMMERCE

God made the next world the place of reward and punishments and this world the place of efforts, troubles and earnings. Earning is not the aim of human life but it is hereafter and the door to enter it. The world is the seed ground for the men : (1) One kind of men forgets the return and makes the earning of livelihood as the sole object of his life. He is one of those who will be destroyed. (2) Another kind of men makes the return to the next world as his sole object of life and remains busy in earning his livelihood therefor. (3) The third kind of men is near the middle path who keep his goal of return to the next world as fixed and takes to trade and commerce for livelihood . He who does not adopt the straight path in earning livelihood will not get the pleasure of straight path. He who takes the world as the means of earning the next world adopts the rules and regulations of Shariat in search of it and gets the pleasure of the middle path. .

**Merits of earning livelihood Quran:** God says : I have created the day for earning livelihood . God says : I have placed in it provisions for you. You are grateful but little. God says : There is no fault in searching livelihood from your Lord. God says : A party travel in the world to search for the grace of God. God says : Spread out in the earth and seek the wealth of God.

**HADIS: The Prophet said :** There is such a sin of which there is no expiation except anxieties of earning livelihood. He said : The truthful tradesman will resurrect on the Resurrection Day with the truthful and the martyrs. He said : He who refrains from beggings, making efforts for family members and being kind to the neighbours searches livelihood lawful by will meet with God with such a face which will be bright like the full moon. One day, the Prophet was seated in the mosque of Medina with companions, when a stout and strong young man was going to his shop running by the mosque .The companions said : Alas for this young man ! Had his body and health run in the way of God ! The Prophet then said : Don't say like this. If this young man runs with the object of not depending on others and refraining from begging, he is in the way of God. If he makes efforts for

livelihood of his weak parents or weak children, he is in the way of God. If he tries to show his health out of pride, he is in the way of the devil. The Prophet said : God loves one who adopts the path of labour to save himself from depending on other. God hates one who learns education thinking it a means of earning. The Prophet said: God loves the believing businessman. He said. The best lawful earning is that which one gets by his own lawful earning. If he obeys the rules of Shariat in his business, it is the greatest lawful earnings of his own.

**The Prophet said :** Take to trade and commerce, because nine- tenths of the source of earnings is in trade and commerce. Once the Prophet Jesus asked a man : What do you do ? He said : I make divine service. He asked : Who gives you food ? He said : My brother. He said : Your brother makes better divine service than you. The Prophet said : I have left no such instruction which if obeyed will not bring you near paradise and keep you distant from Hell. I have left no such prohibition which , if obeyed , will not keep you distant from paradise and bring you near Hell. The trusted Spirit infused into my soul saying : No man will die till his provision does not finish even though he wishes it . So fear God and seek livelihood in a lawful manner. I enjoin you to earn livelihood in a just manner. Let nobody say : Give up to seek livelihood . Then he said at last : Let not the delay in earning livelihood give you encouragement to earn it illegally, because disobedience to God cannot bring what He has got. The Prophet said : The markets are the repositories of food of God. He who comes to them gets something therefrom. The Prophet said : If anyone of you gathers fuels with a rope and searches livelihood by bearing it upon his back, it is better than to beg of men whether they give or not. He said : If a man opens a door of begging upon him, God will open for him seventy doors of begging.

**Wise sayings:** The wise Loqman advised his son : O dear son, shut up poverty by lawful earnings, because he who is poor earns three habits—laxity in religious actions, weakness in intellect and loss of manliness. Greater fault than these three is to keep it secret from the people. Hazrat Omar said : Let none of you retrain from earning livelihood and say : O God, give me provision. Know it for certain that the heaven will not shower rain of gold and silver. Hazrat Jaber was once sowing seeds in

his field. Hazrat Omar said to him : If you do good, you will not depend on the people. It will save your religion and you will be honoured by them. Hazrat Ibrahim-b-Adham was asked : Who is better of the two-a truthful merchant and a worshipper ? He said: A truthful merchant is dearer to me, as he is in Jihad . The devil comes to him in the path of weight and measure and buy and sale. He makes jihad with him. Hazrat Omar said : No place is dearer to me than that where I search livelihood for my family members and where I buy and sell. When a strong tempest arose in the sea, the passengers of a boat asked Ibrahim-b- Adham : Don't you look to this calamity ? He said : I don't consider it a calamity. Depending on men for a necessity is a calamity. Once the Prophet asked about livelihood of beasts and birds. He said : They come out hungry in the morning and return with full belly in the evening . In other words, they come out in search of their livelihood. The companions of the Prophet used to do trade and commerce in land and sea and worked in gardens. It is sufficient to follow them. Once Hazrat Aozayi saw the sage Ibrahim-b-Adham to bear a load of *fuels on his back and said : O Abu Ishaq, why are you taking such trouble ? Our brethren are sufficient for you.* He said :*O Abu Amer, leave me alone in this matter, as I have come to know that if a man waits in a place of disgrace in search for earning lawful livelihood, Paradise is sure for him.*

The object of trade and commerce is to gain either necessary livelihood or to gain enormous wealth. The latter is the root of attachment to the world which is the basis of all sins. It is better for four persons not to beg : (1) One who is busy with physical divine service (2) The friend of God who is busy in exercise of soul and spiritual learnings. (3) One who is Mufti (gives legal decisions) and one who is Muhaddis (one who teaches Hadis) and one who is learned and teaches. (4) One who is busy in the administration of the affairs of the Muslims like rulers and kings. These four kinds of persons remain busy in the affairs of the public or in their religious affairs. The Prophet was not commissioned to be a tradesman, rather he was directed to glorify God. For this reason, when Hazrat Abu Bakr became Caliph, other companions advised him to give up his business and they fixed for him monthly allowance from the State Treasury. He advised his sons to return it to the Treasury after his death.

## SECTION 2

Four things are necessary in earnings—lawful, earnings, justice, kindness and fear of religion. We shall describe them separately.

**Lawful Earnings:** Earnings can be searched in six ways : (1) Bargaining in buy and sale, (2) trade on interest, (3) taking advance payment, (4) to work on wages for labour and to accept pay and rental, (5) to do business through others advancing capital and (6) joint business in fixing shares. To know the rules of Shariat in these concerns is compulsory, as to search knowledge is compulsory for every Muslim. It was reported that Omar used to visit the markets and instruct some inexperienced tradesmen on whipping them and say ; Nobody shall carry on business in our markets who has got no knowledge of business.

(1) **Bargaining in buy and sale:** There are three subjects in it— (a) Buyer and seller, (b) commodities for sale, (c) and contract for buy and sale. (a) With regard to the first thing, no transaction is valid with a minor, insane, slave or blind man. No minor and insane man have got any sin. No transaction is valid with a slave except with the permission of his master. Transaction with a blindman is not lawful except with the consent of his representative. It is lawful to have transaction with an unbeliever but it is unlawful to sell arms to them. (b) **Commodities for sale.** There are six conditions in it. (1) These must not be impure, such as dog, pig, dung, stool, wine, teeth of elephant, fat of impure animals. (2) Things of sale should be beneficial and necessary. Scorpions, rats, snakes and worms and insects under the earth are unlawful for transactions. Instruments of songs, toys idols of animals are not lawful for buy and sale. Clothes on which there are animal pictures are not lawful for sale. (3) **Commodities for sale** must be in possession of the seller. (4) These should be fit for transfer according to Shariat. A fugitive slave, fish in water, birds in air, foetus in womb of an animal, milk in udder cannot lawfully be sold. (5) Things for sale must be known, fixed and certain and not un fixed and uncertain . (6) Things to be sold must be in the possession of the owner. If the buyer sells it before possessing it, it will be unlawful.



(c) **Contract for buy and sale.** The contract for buy and sale must be expressed in clear and unambiguous terms. Intention plays an important part in it. No condition can lawfully be imposed by one party after agreement is final. Auction sale is lawful if the terms are proclaimed before-hand. Imam Shafe'i held such auction as unlawful.

(2) **Transaction of Interest:** God made interest unlawful and there is strict order of prohibition regarding it. The question of interest arises in only two cases, in transactions of cash money, gold and silver and of food stuffs. Interest occurs in these two cases only under two conditions—(1) If sale is held on credit and not in cash, that is, not to hand in hand transaction and (2) if more in quantity is taken in lieu of less quantity of the same kind of thing. It is unlawful to sell a fixed quantity of gold or silver for a fixed quantity of more gold or silver on credit. It is not lawful to receive in cash the value of a certain thing which is to be delivered in future. Three things are to be observed in case of gold and silver. (1) Counterfeit coins of a great measure can not be taken in lieu of less quantity of pure coins. This kind of transaction is unlawful. An inferior quantity of a thing cannot be taken in lieu of a good quantity of the same thing. (2) There is no-fault in selling silvers in more quantity in lieu of gold of small quantity, because they are of different kinds of things and not of the same kind. (3) If gold and silver are mixed and the quantity of each is not known, the transaction is not lawful.

**Food-stuffs.** The food-stuffs of seller and buyer are of different kinds or of the same kinds. When food stuffs are of the same kind, it is lawful to exchange them and the rules of the same of things are applicable in this case. If a man gives a goat and takes in exchange mutton on credit or in cash, it is unlawful. To give wheat and to take in exchange bread on credit or in cash is unlawful. If milk is given to a milk trader and if in exchange clarified butter, butter or cheese is taken, it will be unlawful.

(3) **Advance payment:** Some conditions are to be observed in advance payment of money and things. (1) The quantity and kind of a thing for which advance payment is made should be fixed. (2) In the place of contract, the principal thing or money shall be paid in advance. If both of them become separate before possessing the thing, the transaction will be unlawful. In the place of contract, the thing or money shall be delivered. (3) The

thing that is given in advance must be an exchangeable commodity such as food stuffs, animal, minerals, cotton,, milk, meat etc. (4) The weight and quantity of the thing given in advance must be fixed. (5) Time of the delivery of the thing should be fixed, (6) The place should be as certain in which the thing is to be delivered, as there might be, difference of price in case of place where commodity is to be delivered. (7) The thing to be advanced should have no connection with another thing, such as crops of this land, fruits of that garden. (8) Transaction of rare and precious things on advance payment is not lawful, such as transaction of rare jewel, a beautiful slave or slave girl.

**(4) Wages, salary and rental: Wages.** There are two rules of wages — remuneration and profit. If wages are in cash, it must be fixed like the price of a thing sold. If the remuneration is salary or rental, its kind and quantity should be fixed. It is not lawful to let out a house on rent on condition that the tenant must construct the building or house as the expense of a house is unknown. To give skin in lieu of taking skin from the body, to give skin in lieu of carrying an animal and to give outer cover for cushioning wheat are all unlawful (2) **Profit.** The object of industry in business is to gain profit. (a) The remuneration of a work must be fixed. (b) The remuneration given to a broker is unlawful. To maintain an animal in lieu of milk, to maintain a garden of grapes in lieu of grapes and to take lease of a garden in lieu of its fruits are unlawful. (c) One must possess necessary strength to do a thing for which his salary is fixed. It is unlawful to engage a weak man in a work which is beyond his strength and capacity. (d) It is unlawful to appoint a representative in a compulsory duty, for instance, to appoint warrior in Jihad, or to appoint a representative in divine service. But it is lawful to make pligrimage on behalf of another who is otherwise incapable to observe it, to bury or carry a deadman, to be an Imam in prayer for fixed term, to proclaim Azan, to teach the Quran and such other things and to take remuneration for these works.

**(5) Partnership business:** There are three things in partnership business ; (a) Principal, (b) Profit, (c) and kind of business. With regard to the principal in business, it will be fixed and paid in cash. Principal is to be handed over to the managing agent. It is unlawful to advance things and not money as principal. (b) It should be settled beforehand what share of the

profit the capitalists should get and what share the businessman will get. If the profit is fixed for the trade it is not legal. (c) No condition should be attached in a partnership business fixed commodities and fixed time. The businessman becomes the representative or agent of business who can utilise the capital according to his wish in the business.

Partnership business is of four kind. Out of them three kinds are unlawful and the fourth kind only is lawful. It is unlawful to divide the works in a joint business. If a partner advances capital and another partner possessing honour uses only his influence in the business, it will be unlawful. If the capital comes, equally from the shares with the profit divided equally among them, is lawful.

## SECTION

### JUSTICE TO BE OBSERVED IN BUSINESS

It is unlawful to give trouble to the public by unjust dealings and oppression and by deceit and fraud. There are two kinds of loss by deceit and fraud. One kind of loss for the general public and another for some special persons. The loss of the public is of many kinds. One kind of public loss arises from hoarding of food stuffs. It is done with the object of getting enhanced price of food stuffs. It is an oppression to the people in general. There is curse of Shariat on the hoarders of food stuffs. The Prophet said : If a man hoards up food stuffs when they are dear for forty days to get more price, he is displeased with God and God also is displeased with him. Someone said that he commits sin of murdering all people. Hazrat Ali said : If a man hoards up food stuffs even for a day to gain increased price, his heart becomes hard. The Prophet said : He who takes food stuffs from one place to another and sells them on that day according to the market rate will get the rewards of charity. In another narration : He will get the rewards of setting a slave free. The Quran says : If a man intends to transgress the limits unjustly, I will give him taste of a grievous chastiment. This applies to hoarding up for getting more profit.

A certain pious merchant sent food stuffs on a boat in the sea to his agent at Basra with the instruction that he should sell it as soon as they reached him. When the commodities reached Basra, the merchants told him to hoard them for one week and then sell,

because they would bring greater profit. His agents did accordingly and sold them after one week with increased price and informed his master. His master wrote to him : You have acted contrary to my wish. It was not my wish to make loss in religion and gain profit in commodities. I have committed sin of hoarding . Therefore, distribute all the proceeds to the poor and the destitute. In that case, I may save myself from the sin of hoarding.

It is, therefore, prohibited to hoard up food stuffs for getting greater profit, but it is connected with the kinds of food and time. It is not prohibited to hoard up such kinds of thing which are not principal food stuffs for livelihood, such as medicine, Ja'afran, etc. There are differences of opinion with regard to the hoarding of things which are near principal food stuffs, such as meat, fruits and such kinds of food which appease hunger and which are taken as alternatives of principal crops. There are things which become unlawful for hoarding regard being had to the time when food stuffs are not easily available and there are needs of men for them. To make delay in selling food stuffs is harmful to the public. But when there are no such circumstances, it is lawful to make some delay as the public do not suffer by it. When there is famine, it is harmful then to hoard up even honey, clarified butter, meat and such things. So the legality and illegality of hoarding of food stuffs becomes according to the harms caused or not caused to the public .

**Use of counterfeit coins:** It is an oppression on the public to use counterfeit coins. The first man who uses such coin will get the sins of every person who subsequently transfers it to other persons. This is like introducing a bad custom. A certain sage said : To transfer a counterfeit coin to another is worse than the theft of a hundred coins, as theft is confined to a sin, while the circulation of a counterfeit coin is not limited and it continues years after years unless they are destroyed. God says ; I shall write what they sent in advance (during their life time) and what they will, send (after their death). God says : Man will be informed what they sent in advance before and what they latter.

### **FIVE RULES OF COUNTERFEIT COINS**

(1) If a man has got such counterfeit coins, he will throw them in wells, rivers and tanks, (2) knowledged of counterfeit

coins is necessary to every merchant to save him-self and to protect the Muslims from them. (3) If he communicates their nature to others, he will not be absolved from its sin if he knows about its nature at the time of receiving it. (4) He who receives counterfeit coins to destroy them is absolved from its sin and receives the blessings of the Prophet : May God show kindness to one whose buy is easy, whose sale is easy, whose clearance of debt is easy and whose demand is easy . (5) A counterfeit coin is one which has got nothing of gold or silver. The coin in which there is something of gold or silver cannot be called counterfeit. But in a place where a certain kind of coin is prevalent, another kind of coin is not lawful there.

(2) It is an act of oppression if a merchant is caused loss. It is justice not to do loss to a Muslim. The general rule is : love for others what you love for yourself. This should be observed in four dealings—(1) not to praise one's thing. (2) not to conceal the defects of one's things from others. (3) not to conceal the weights and measures of a thing . (4) and not to cheat in respect of a price of a thing. (1) To say that a thing possesses a quality which it has not got is falsehood. If a buyer purchases a thing on the basis of that description, it will be an act of deceit. Account will be taken of every word uttered. God says : There is a guard over man of what one utters. The Prophet said : In false oath, there is much loss of commodities and there is less profit. The Prophet said : God will not look on three persons on the Resurrection Day—a proud disobedient man, one who deals harshly after charity and one who sells things by oath.

### NOT CONCEAL DEFECTS OF COMMODITIES

One who conceals defects is an oppressor, a deceit and a fraud. Deceit is unlawful. Once the prophet saw a man selling food stuffs and it pleased him. The Prophet then entered his hand into the interior of the food stuffs and found moisture in them. He asked him : Why there are wet things in them ? He said : Rain melted them. He said : Has not the rain fallen on the top of the crops ? The Prophet then said : He who defrauds us is not of us. The Prophet took allegiance of Islam from Jarir and when he was about to go, he took promise from him that he should do good to the Muslim. Thereafter, whenever Jarir was present at the time of transaction of a thing, he disclosed the defects of it and gave him option to purchase. Some one said to him : You will not get profit

by it. He said : I made promise to the Prophet that I shall seek good of every Muslim. The Prophet said : It is unlawful to sell a thing without disclosing its defects and one who knows it will commit sin if he does not give precaution to him.

A man had a cow. He milked his cow everyday and sold milk after mixing water therein. One day there was flood which drowned the cow. One of his sons said to him : The waters which you mixed with milk gathered together and washed away the cow by a strong current. The Prophet said : When the buyer and seller tell truth and wish good, blessing is given to their transaction. When they conceal and tell falsehood, blessing is withdrawn from them. There is in another Hadis : God hand remains upon two partners till they do not commit teachery to each other. When they commit breach of trust : He withdraws his hand from both.

It becomes easy to seek good of the people if one knows that the profit in the next world is better than the wealth and treasures of the world and that these will end with the end of life, but his sins and virtues will remain. So how can a man take to evil things instead of good ones ? The Prophet said : The word . There is no deity but God' will remove the wrath of God from the created beings till they do not give superiority of worldly affairs over their next worldly affairs. There is in another Hadis : He who utters . There is no deity but God' out of sincere faith, will enter Paradise. He was asked : What is sincere faith ? He said : To be careful of what God prohibited. He also said : He who regards unlawful thing as lawful does not believe in the Quran.' Deceit in buying and selling and in mutual transactions is unlawful.

(3) Don't conceal in weights and measures. Take recourse to just balance and weight. God says : Woe to the defaulters in weights and measures, those who take full measure when they take from men and who give less when they measure out to them or weigh to them 83:1 . The way to be rescued from this is the following. Give more when you measure out to others and take less when you take by measure from the people. When the Prophet purchased something, he used to tell the seller : Weigh according to the amount of price and give measure a little more. Hazrat Solaiman said to his son : O dear son, sin enters between two transaction just as seeds enter into mills. God says : Don't exceed the limit in weights and measures and establish just

balanced and don't reduce the measure 35:8. He who takes more and gives less falls within this verse : Woe to the defaulters who take full measure when they take from men, the verse—33:1.

(4) **Tell truth in selling commodities and do not conceal anything.** The Prophet said : Don't meet the riders who bring commodities . The owner of the commodities has got option to break an agreement after they are brought in the market with those who meet them in advance.

## SECTION 4

### TO DO GOOD IN MUTUAL TRANSACTIONS

God ordered us to adopt good and just dealings and to do good to the people. God says : Show kindness as God has shown kindness on you. God says : God enjoins justice and doing good—16:90 . God says : God's mercy is near those who do good. Doing good means an act which does benefit to another. Though it is not compulsory, it brings rewards and ranks. The rank of doing good can be obtained in one of the following six actions.

(a) **Not to make much profit.** Sale is for profit in a business and there is no profit unless a thing is charged more than the price by which it is bought. To take less profit is 'Ihsan' doing good but to take greater profit is not unlawful. Once a man bought a bundle of cloth from the salesman of Eunus-b-Obaid for 400 dirhams which was to be sold for 200 dirhams to the buyer. He said to his salesman : Why have you not loved for another which you love for yourself ? Return half. Hazrat Ali used to roam in the bazar of Kufa with a stick and say : O merchants, take your dues and return the dues of others. Don't refuse little profit or else you will be deprived of greater profit. Hazrat Abdur Rahman- b-Auf was asked : What is the reason of your success ? He said ; Three things—(1) I never refused any profit (2) I sold everything in cash and not on credit. (3) I did not make delay in selling a thing.

(b) **To suffer loss.** If a buyer buys from a poor man, there is no harm to buy at a higher price to show good to him and to enter into this prayer of the Prophet : May God like a person who makes his buy easy and purchase easy ? When he purchase a thing from a rich man, he may search for additional profit.

Hazrat Omar did not do any deceit and nobody could ever deceive him.

(c) **To show good** and to treat well at the time of acceptance of price and realisation of dues. It is expressed in three ways—(1) to accept less price at times ; (2) to grant time when realising the dues ; (3) and to demand in a good manner. The Prophet said : May God show mercy on easy purchase, easy sale, easy payment of price and easy payment of debt. Consider the prayer of the Prophet as valuable . The Prophet said : Forgive and you will be forgiven. He said : If a man grants time to a needy man to repay debt or remits it, God will make his account easy. In another narration : God will give him shade on the day when there will be no shade except that of the Throne. The Prophet mentioned about such a person who oppressed, his soul very much and was engaged in sins. When he will be presented on the Judgment Day, it will be found that he has got no good deeds. He will be asked : Did you no do any good deed ? He will say : No, but I advanced loan to the people. I used to say to my children : Grant time to the solvent and remit the poor. God then will say: I am more fit in this matter than you. Then God will forgive him. The Prophet said : I saw it written on the door of Paradise : One act of charity will bring ten rewards and one act of loan will bring eighteen rewards. It is said here by way of explanation that charity may not always reach the truly poor, but none but the needy bears the disgrace of loan. If a man sells something to a man and does not then realise its price and does not demand it, it is considered as a loan. When Hasan Basari sold his ass for four hundred dirhams, the purchaser said to him : Reduce it by one, hundred dirhams. He reduced it so. He again said : Do good to me. He said : I remit you another one hundred dirhams. Then he accepted two hundred dirhams and said : In this way, good is done to a person. There is in Hadis : Accept your dues with pardon, whether it is paid up in full or not, then God will make your account easy.

(d) **To do good at the time of payment of debt.** To pay debt in a god manner is 'Ihsan' or doing good to another. Clear the debt before demand. Going to the creditor personally and not to wait for its demand is considered as doing good. The Prophet said : He is the best among you who pays his debt in a good manner. Clear it before the time fixed for it and pay something more than the principal . The Prophet said : If a man intends to pay at the time of



taking loan, God entrusts him to His angels to keep him safe. They pray for him till he clears his debt. Once a creditor came to the Prophet to demand payment of a debt due from him after the expiry of its time. He had then no means to clear it. The man used harsh words to the Prophet. The companions were about to attack him when he said : Leave him as a creditor has got a right to say. The Prophet said : Help your brother, be he oppressed or an oppressor. He was asked : How can we help an oppressor ? He said : To prohibit him from oppression is to help him.

(e) To accept return of a thing sold if the buyer thinks that he has suffered loss, as nobody except a repentant or suffering man intends to return a purchased thing. None should remain satisfied with causing loss to his brother Muslim. The Prophet said : If a man forgives the guilt of a repentant man, God will forgive his sins on the Resurrection Day.

(f) To sell things to the needy on credit and not to demand from them when they are in want and do not become solvent. The religious men of yore kept account books. In those books, they wrote the names of unknown poor customers . They were forgive if they could not pay their dues.

Trade and commerce are the places for trial of religious persons. For this reason, it has been said that when the neighbours of a person praise him, when the companions of a man in journey praise him and when the fellow trademen in the market praise him, don't complain against his good character. Once a witness went to depose before Hazrat Omar. He said to him : Bring one to me who knows you. When he brought a person to him, the man began to praise his character. Hazrat Omar asked him : Is he your closest neighbour ? He said : No. He asked him : Were you his companion in a journey ? He said : No. He asked him : Did you carry on business with him ? He said : No. He said : So, you don't know him. He then said to the man : Go, take one who knows you.

## SECTION 5

### NOT TO BE FORGETFUL OF RELIGION AND THE NEXT WORLD IN BUSINESS

Know, O dear readers, that nobody should forget his religion and the next world-his destination during the course of his trade

and commerce and earning livelihood. If he forgets it, he will when be ruined and he will be then one of those who sell their next world in lieu of this world, but the wise man is he who protects his capital. His real capital is his religion and matters relating to the next world. A certain sage said : The best commodity in this world to a wise man is what is absolutely necessary for him in this world. The necessary things in this world are praise-worthy in the next world. Hazrat Muaz-b-Jabal gave his death instruction by saying : What has been decreed for you from the fortunes of this world will surely come to you, but it is more necessary on your part to look to your fortunes of the next world. So begin your actions for the fortunes of the next world. God says : Don't forget your portion in this world. In other words, don't forget the portion of your fate in the next world from your portion of fate of this world, as the world is a seed ground for the next world.

#### **SEVEN THINGS MAKE THE RELIGION OF A BUSINESS MAN PERFECT**

(1) Keep your faith firm and perfect and have good intent in business at the start of your business. Do business, with the objects of saving yourself from depending on others, to restrain from the greed of what is with the people, to remain satisfied with lawful earnings, to earn keeping on the paths of religion and to maintain family. Intend to do good to the Muslims and love for them what you love for yourself . Follow the path of equity, justice and Ihsan as mentioned above and join good and forbid evils you find in the market.

(2) Intend to be upon the duties of Farze Kafayah like trade, commerce, industry thinking that, if the various kinds of trade and industry are given up, it will be difficult for the people to manage their livelihood and the majority of the people would be destroyed. One people are responsible for one kind of work. If all remain busy in only one kind of work, all other works would remain idle and hence the people would be destroyed . With this object, the Prophet said : The difference of my people is a blessing. There is in Hadis: The business of cloth is the best of all your trades and the work of sewing is the best of all industries. There is in another Hadis: Had the inmates of Paradise had trades, they would have the trade of cloth. Had the inmates of Hell had any trade, they would have carried on business of

exchange of coins. There are four works in which there is fear of lessening of intellect-weaving of cloth, sale of cotton, weaving of thread and teaching, because in these works mostly women, boys and men of little intellect are engaged. As intellect ! increased in association of intellectuals, so also it lessens in association of less intellectual men.

(3) Let not the worldly markets be blocks of the next worldly markets which are mosques. God say : There are some men whom merchandise or buying and selling cannot divert from the remembrance of God, from establishing prayer and paying poor rate. God says : God gives order to glorify and remember. His name in the houses.' So you should work for the next world in the early part of the day till market time, remain attached to the mosque and remain busy in divine service after the division of times. The earlier sages fixed the early and last part of the day for the next world and the middle part for this world. There is in Hadis : If the angels who write records of deeds write therein God' Zikr and good deeds in the early part and the last part of the day, God forgives sins between these two times. There is in Hadis ; The angels of day and night meet with one another at the time of morning and Asar prayers. God then says : In what condition have you found My servants ? They say : We have seen them praying and came from them in their praying state. God says : I bear witness in your presence that I have forgiven them.

(4) Be attached to the Zikr of God in addition to the above duties in the markets. God's remembrance in the markets is better. The Prophet said : One remembering God among the heedless is like a warrior behind a fleeing enemy or like a living man among the dead. In another narration : Or like a living trees amidst dried trees. The Prophet said : If a man says after entering the market the following ; There is no deity but God, the Single, there is no partner for Him, His is the kingdom and for, Him is all praise, He give life and takes life, He is eternal and will not die, in His hands, there is good and He is powerful over all things' God reward him with thousands of merits. Hazrat Omar said : O God, I seek refuge to Thee from infidelity and all the sins committed in the markets. O God, I seek refuge to Thee from the oath of the sinners and the wailings of the losers. The Prophet said : Fear God wherever you are.' Markets mosques and houses are all the same for those who fear God. They live for God and die for God

and God is the corner stone of their life . A certain sage said ; He who loves the next world loves a true life. He who loves this world remains thirsty.

(5) Don't be too greedy in markets and in business. There is in Hadis : Don't travel in the sea except for Pilgrimage, Umrah and Jihad. The Prophet said : The worst of places is the market. The sage Hammad used to carry on wool rugs. When he got profit of nearly six annans, he used to close his business. Once Ibrahim-b-Adham said to a person who was going to his business of pottery : You are seeking livelihood but death seeks you.

(6) Keep away from doubtful things even after giving up unlawful things. Leave the places of the earnings of doubt and restrain yourself from eating doubtful things. Once a man brought milk to the Prophet who asked him : Where-from has this milk come to you ? He said : we have got it from goats. He asked : Wherefrom have you got goats : He said : From such and such a place. Then he drank it and said : We are a people of Prophets. We have been forbidden to eat except good things and to do except good deeds. He said : The believers have been ordered to do the things which the Prophet have been ordered to do. God say : O believers, eat of the good things We have provided you 2:172. The Prophet asked the source of a thing and the source of its source and not beyond that. The Prophet did not enquire about everything. Don't do business with one who has got connection with oppression, breach of trust, theft and interest. The Prophet said : He who prays for long life on an oppressor, loves to be disobedient to God in His world. He said : When any transgressor is praised, God becomes displeased. He also said : He who honours a transgressor, helps the destruction of Islam.

(7) Adjust accounts of your business with everybody . Accounts will be taken of you on the Resurrection Day of your business with everybody. A wise man said : I saw a merchant in dream and asked him : What treatment has God meted out to you ? He said : Fifty thousand account books have been opened before me. I asked : Are all these records of sin ? He said: You will find one record for each person you have dealt with in the world. All have been recorded in these account books.

## CHAPTER IV

### HALAL AND HARAM (lawful and unlawful things)

The Prophet said : It is compulsory on every Muslim to seek lawful earnings. He termed this compulsory subject as a thing of wisdom for a wise man out of other compulsory things. Lawful things are clear and unlawful things are also clear. Between these two , there are doubtful things which are not clear and difficult to know. All things are limited within these three things. This will be discussed in seven sections.

#### SECTION I

#### MERITS OF LAWFUL EARNINGS AND CONDEMNATION OF UNLAWFUL

**QURAN :** God says : Eat of the good things and do good deeds- 2:168. God ordered for eating good things before doing good deeds. The object of this order is eating of lawful things. God says : Don't eat properties of one another unjustly-2:188. God says : O believers, fear God and give up what remains of interest if you are believes-2:278. God says : If you do not do it, then be prepared to fight with God and His Prophet-2:289. Then He says : If you repent, then for you is the capital. Then He said: Those who turn away from that are the inmates of Hell. They will abide therein. At first, eating of interest, then call for fight with God and His Apostle and last of all residing in Hell have been mentioned. There are innumerable verses regarding lawful and unlawful things.

**Hadis :** The Prophet said : It is compulsory on every Muslim to seek lawful earnings. The Prophet said : He who makes efforts to maintain his family out of lawful earnings is like a fighter in the way of God and he who seeks lawful earnings *after* restraining himself will get the rank of a martyr. The Prophet said : If a man eats lawful food for forty days, God illumines his heart and lets flow wisdom from his heart through his tongue. In another narration: God grants him renunciation in the world. Once Hazrat Sa'ad said to the Prophet : Pray to God that He may accept my invocation. The Prophet said : Eat lawful food and for that your invocation will be accepted. The Prophet mentioned the worldly addicted men and said : There are many men who have got dishevelled hairs,

dustladen dresses, are tired in journey, whose food is unlawful, whose dress is unlawful, and who have been maintained by unlawful food. If they raise their hands and say: 'O Lord' O Lord' how can their invocation be accepted? The Prophet said: An angel residing in Boitul Muqaddas proclaims every night: Saraf and Adal will not be accepted from a person who eats unlawful food. Saraf means optional and sunnat actions and Adal means compulsory duties. In other words, compulsory duties and optional duties will not be accepted from him. The Prophet said: If a man purchases a cloth with ten dirhams and if one dirham out of them is unlawful, his prayer will not be accepted till a portion of that cloth remains in his body. The Prophet said: The fire of Hell is fit for the flesh which has been grown by unlawful food. The Prophet said: If a man does not care wherefrom he earns his wealth, God will not care by which path he will enter Hell. He said: There are ten shares of worship, nine of which are in lawful earnings. The Prophet said: he who passes times upto evening in search of lawful earnings passes the night in a state of his sins being forgiven and rises at dawn when God remains pleased with him.

**The Prophet said:** If a man earns by sinful acts and gives it in charity or action of an kindness or spends it in the way of God. God will throw him into Hell after collecting everything. The Prophet said: The best of your religion is to keep away from unlawful things. He said: If a man meets God after refraining from unlawful things. God will give him reward of the entire Islam. In an earlier scripture, God said with regard to those who refrained from unlawful food: I feel ashamed to take their accounts. The Prophet said: One dirham of interest is more serious to God than thirty fornications. The Prophet said: Stomach is the fountain of body and the veins come out of it. When the stomach is sound, the veins come out with health, and when it is unsound, they come out with disease. Food in religion is like the foundation of a building. When the foundation is strong and firm, the building stands straight and it can be raised up, and if the foundation is weak and curved, the building inclines to a side. God says: Is not he who establishes God Fear and God's pleasure in the foundation of his religion better than he who lays foundation by the side of Hell fire? The Prophet said: The wealth which a man earns from unlawful things will not be accepted from him even if it is given in charity. If he leaves it after

his death, he will increase the fire of Hell therewith. Many traditions have been mentioned in this chapter on earnings and I don't wish to repeat them here.

**Wise saying.** It has been reported that one Hazrat Abu bakr drank a little milk given by his female slave and asked her about it. She said : I prophesied to a people who gave it to me for that. Then he thrust the fronts of his fingers into his throat and vomited in such a way that his life was in danger. Then he said : O God, I pray to Thee for forgiveness of what remains attached to my throat and to my stool. In another narration, it is said that when the Prophet was informed of it, he said : Don't you know that Abu Bakr does not allow anything to his belly except lawful food ? In a similar way, Hazrat Omar drank the milk of a camel throat of Zakat through mistake. He thrust his fingers into his throat and vomitted it, Hazrat Ayesha said : You are heedless of the best divine service. That is to be safe from eating unlawful food. Hazrat Fuzail said : He who takes care of what thing he admits in his belly, God records him as Siddiq. So, O needy man, look with what thing you break fast. Sufiyan Saori said : He who spend in charity out of unlawful wealth is like the person who washes impure clothes with wine. Impure things cannot be purified except with water and there is no expiation of sins without lawful things. Hazrat Ihya-b-Muaz said : To perform religious duties is God's secret treasure, invocation is its key and lawful food is its teeth . Hazrat Ibn Abbas said ; The prayer of a man in whose belly there is unlawful food is not accepted by God.

**Hazrat Sahal Tastari said :** The truth of faith does not reach a man who does not possess four qualities—(a) Performance of compulsory duties along with sunnat, (b) carefulness in eating, (a) giving up the prohibited things openly and secretly and (d) observing those rules with patience upto death. He said : He who likes that the signs of a Siddiq should be opened up for him should not eat except lawful things and should not follow except the ways of the Prophet . It is said that the heart of a man who eats doubtful things for 40 days becomes enveloped with darkness. That is the meaning of the following verse : Never, rather rust has fallen upon their hearts on account, of what earned—83:14. The Abdul Mobarak said : To return a coin of doubt to its owner is better than charity of one lac dirhmas. Sahal Tastari said : The

limbs of a man become disobedient who eats unlawful food willingly or unwillingly, knowingly or unknowingly. The limbs of man who eats lawful food become obedient to him and help him in doing good deeds. There is a well-known Hadis : There is account of lawful things in the world and punish for unlawful things. The narrator added to it : There is rebuke for a doubtful thing.

A certain religious man served food before an Abdal. Without eating it, the latter asked him about it and said : Who don't eat except lawful food for which our hearts remain firm, our conditions become lasting, the affairs of heaven are disclosed to us and we see the next world. If we eat only three days what you eat, knowledge of our sure faith will disappear, and fear and actual vision will go from our hearts. The man said to him : I fast throughout the year and recite the Quran 30 times every month. The Abdul said to him : The water which I drink at night and what you see are dearer to me than your reciting the Quran thirty times in three hundred rakats of prayer. The milk of deer was his drink. There is written in the Torah : If a man does not care wherefrom he eats food, God also will not care by which door of Hell He will throw him in Hell.

### CLASSES OF HALAL AND HARAM

(1) Things which are naturally unlawful. (2) and earnings which are unlawful.

(1) The things which are naturally unlawful are wine, blood, meat of pigs, dead animals, etc. The things fit for eating in the world are of three kinds, (a) minerals, such as salt, (2) vegetables and (3) animals.

(a) **First kind—Minerals.** Minerals are of different kinds. What grows out of earth is not unlawful for eating except what causes harm. There are things which have got the effect of poison. They are unlawful as they are injurious things.

(b) **Second kind—Vegetables.** They are not unlawful for eating except those vegetable which remove intellect, take life and ruin health. The things which destroy intellect are wine and intoxicants. The things which destroy life are poisons. The things which ruin health are medicines used out of time.



(c) **Third kind—Animals.** They are of two kind—(1) what is eatable (2) and what is not eatable. Birds, beasts and animals in land and water which are fit for eating and which, if sacrificed according to the rules of Shariat, become lawful. What is not sacrificed according to the rules of Shariat and what is dead are unlawful. Out of dead animals, two kinds are lawful—fish and locusts. The following animals are lawful according to this rule—worms in food-stuffs and fruits. etc. What is not liking to a particular person is Makruh for eating. The Prophet said : Immerge a fly if it falls in food.' If an ant falls in food, it does not become impure. If a portion of flesh of a dead man falls in food, the whole food becomes unlawful. It is not on account of impurity, as man does not become impure after death, but it is out of horror. Animal, if sacrificed according to Shariat, becomes lawful except its blood and what is attached to its impurities. Regarding vegetables, what produces intoxication is unlawful and what removes intellect is unlawful. One drop of an impure thing renders food unlawful.

(2) **Second kind—unlawful things by earnings:** There are two kind of earning— what is taken willingly or unwillingly and what comes to the owner spontaneously. What is taken willingly or unwillingly are of two kinds. (a) One kind is what is taken without the knowledge of the owner, such as minerals underneath the ground. Another kind is what is taken from the owner himself. The latter is of two kinds. (1) What is taken by force from him, (2) and what is taken with his permission. What is taken by force is again of two kind—(a) what is taken from the maintenance and care of the owner, such as quadrupeds, (b) what is taken from him by virtue of power of the ruling authorities, such as Zakat and other economic liabilities. What is taken with the permission of the owner is of two kinds—(a) What is taken from him in exchange, such as buy and sale, dower, wages, and what is not taken in exchange, such a gift, waist. Thus the things of earnings are of six kinds.

(1) To become owner of the things of which there is no owner, such as minerals, to make barren land fertile, to gather fuels and woods from jungles, to take water from river, to take grass, etc. To take these things are lawful provided there is no owner of these things.

(2) What is taken by force and what is not prohibited are the properties gained after battle and without actual battle. They are lawful for all Muslims when one-fifth is taken out from the war booties and divided justly among those who are entitled to them. It is unlawful to take booty from those unbelievers with whom there is treaty.

(3) What can lawfully be taken by force inspite of prohibition of the owner, such as Zakat . It can only be taken by the ruling authorities. (4) What is taken in exchange of things with the consent of the owner is lawful, such as buy and sale transactions. (5) What is taken simply with permission without exchange of things, such as gifts, will, etc. is lawful. (6) What comes spontaneously in possessions, such as properties by inheritance after deduction of necessary expense—such as funeral expenses, death instructions by will or otherwise, expenses of expiations of religious duties, expenses of pilgrimage, etc. They are lawful.

### DIFFERENT STAGES OF HALAL AND HARAM

Know, O dear readers, that every thing unlawful is bad, but there are different stages of illegality of things of which one is worse than another. All lawful things are good and there are different stages of legality therein and one thing is better than another . There are four stages of legality of things.

(1) First stage is lowest and it is forbearance of just and ordinary Muslims. It is to save oneself from the unlawful things prescribed by Shariat. This is the lowest stage of piety.

(2) Second stage is the forbearance of the pious. They refrain from lawful things bounding on illegality. A faqih will give its decision as lawful as it is a subject of doubt but the pious men keep away even from these doubtful things.

(3) Third stage. This is the stage of forbearance of God-fearing men. God-fearing men keep aloof from even such things as are lawful and free from doubt. If these are always practised, these may turn into Halal and as a result they have chance of falling into doubtful things. For this, God-fearing men keep aloof even from things free from doubt. The Prophet said : A man cannot reach the stage of God-fearing men till he gives up things free from doubt for fear of falling into things of doubt.

(4) **Fourth stage:** In this stage, these God-fearing men give up even lawful things free from doubt even if there is no fear of falling into doubtful things, because they fear that those things may not be for God. They are called Siddiq.

### EXAMPLES OF THE ABOVE FOUR-STATES

(1) No example is necessary in the case of the first stage, as the unlawful things are clear and a religious man must keep himself distant from these unlawful things.

(2) In the second stage, there is the forbearance of the pious from every doubtful things bordering on illegality. It is not compulsory to give them up, but it is commendable. The Prophet said : Give up what raises doubt in your mind and take what does not raise doubt in you. The Prophet said : Eat the game of hunting on which there are marks of shooting and which die in presence. Don't eat what goes beyond sight being wounded and then it is presented dead in front.' Though it is not unlawful, it is the forbearance of the pious men. It is an order of the Prophet—Give up what raises doubt in your mind.

(3) In the Third stage, it is the forbearance of the God-fearing people. This Hadis bears witness :A man cannot reach the stage of a God-fearing man till he gives up things free from doubt for fear of things of doubt. Hazrat Omar said : We have given up nine portions of lawful things out of ten portions for fear of falling into unlawful things. Hazrat Abu Darda'a said : God-fear gains perfection at the time when a servant fears a very small thing. Even when he sees a lawful thing, he gives it up for fear of falling into unlawful things. Some examples are given below :-

(1) A certain religious man took loan of one hundred dirhams. When he brought the dirhams for payment, the creditor took only 99 dirhams. Ali-Ma'bad said : I took a house on rent. I wrote a letter thought that I should take a little earth from its wall and soak the ink of the letter and I did accordingly. When I slept, I dreamt that a certain man was saying : O Ali-Ma'bad, you will know tomorrow on the Resurrection Day that the owner of the house will demand the little earth you used. By this act, he fell from the rank of God-fear.

(2) During the Caliphate of Hazrat Omar, the umsk of Bahrain gained as result of battle reached him. He wife began to measure it when Hazrat Omar said: I don't want that you should place your hands on it and say afterwards that something of it remained in your hands on account of touch. This is the property of the Muslims in general and you can't get more than what you are entitled to from the property of the general Muslims.

(3) Once musk was measured before Caliph Abdul Aziz. He kept his nose shut up lest its smell entered his nose. He said : What benefit has it got except its scent ? This benefit only is sought from it.

(4) Once the Prophet's grandson Hasan put into his mouth one dried grape out of the grapes of Zakat. The Prophet said : Throw it off, Throw it off.

(5) Once a man went to see his friend at night. Soon after his death, he put out the light and said : The right of inheritance has occurred in the oil.

(6) Hazrat Omar gave to his wife some musk for sale. She sold it to another seller. At the time of sale, she began to break one piece by her teeth for which something was attached to her fingers. Hazrat Omar smelt scent from her and said: You have taken the scent of the Muslim in general. This he did to become a truly God-fearing man though it is not unlawful.

(7) Imam Ahmad-b-Hambal said : To smell sent of a tyrant ruler destroys the piety of a man.

(8) When Hazrat Omar became Caliph, he had only one wife whom he loved very much. He, however, divorced her for fear the she might intercede to him for an unlawful thing and perchance he might accept her intercession. For this reason, things free from doubt were even given up for fear of falling into doubtful things. Being habituated to many lawful things, one is led to unlawful things, such as too much eating, excessive use of scent, etc. If too much food is eaten, sexual passion rises high and it leads to unlawful cohabitation. Similarly to look at the beautiful buildings and the pomp and grandeurs of the rich may tempt one to follow them.

(9) There is no benefit to white-wash the walls of a building. Imam Ahmad held it as Makuh or a abominable. When the

Prophet once was asked about painting in the mosque. He said: There is no Arish like the Arish of Moses. Arish is a pearl-like antimony with which a thing is painted. The Prophet did not hold it lawful.

(10) The ancient sages said : The life religion of a man whose cloth is thin is also thin.

(4) Fourth stage is the forbearance of the Siddiqs. To them, those things are lawful in which there is no transgression and which do not help the commission of sin. The object of their every action is to please God and they have God-fear in all their deeds. They live for God and they think that what is done except for God is unlawful. They follow this verse : Say God and then leave them sporting in their useless talks. This is the rank of those who follow Tauhid. The following are some examples of their piety.

(1) Once the sage Ihya-b-Quran used a medicine. His wife said to him : Walk for a while within the house, so that the medicine may work. He said : I don't know of such walk. I am counting my breaths for the last thirty years. He did not consider it connected with religion.

(2) Hazrat Sufiyan Saori said : Once I got upon a hill and saw a fountain and vegetables. I wished to eat something of the vegetables and drink water. Then I thought that I would eat a lawful thing to-day . An unseen voice said : Wherefrom has the strength which has taken you to this stage come ? Then I became repentant and begged forgiveness.

(3) The sage Zunnun Misri was once imprisoned and began to pass time without food. He then became hungry. A woman sent some food to him through the hand of one of the men of the prison, but he did not eat it on the ground that the hand of an oppressor took it to him.

(4) The sage Bashar Hafi did not drink water of a canal dug by a tyrant ruler although this was lawful. For this reason. Hazrat Abu Bakr vomitted the milk he drank for fear that the strength of unlawful thing would increase therefor.

(5) Once a servant of a sage took some fuel from the fuel of a transgressor. He put it off on the ground that the fuel was unlawfully earned.

These are some of the instances of God-fear of the early sages and pious men. God-fear reaches its climax in the fourth stage of the Siddiq or greatly truthful man.

## SECTION 2

### DIFFERENT STAGES OF DOUBTFUL THINGS

**The Prophet said:** Lawful things are clear and unlawful things are also clear and between them there are the doubtful things. Most of the people do not know them. He who saves himself from doubtful things purifies his honour and religion. He who falls in doubtful things may fall in unlawful things like the shepherd who has got chance of falling into reserved grazing ground he grazes his flock of sheep round it. What is troublesome and unknown to the majority of the people are the doubtful things which should be discussed.

A lawful thing is what is naturally free from unlawful things, such as the water of sky. Before it goes into the possession of there, The people take it and store it in their lands. An unlawful thing is that which is naturally unlawful for its own defect, such as intoxicant, wine, stool or that thing which is earned by unlawful method, such as the earnings by oppression, interest, etc. These are fixed, open and clear. In between these Halal and Haram or lawful and unlawful things, there are doubtful things which change the condition of Halal and Haram. A lawful thing become unlawful when it goes into possession of another for which doubt arises in most cases. If a man gets a fish and thinks that it has come from the possession of another, there arises doubt in his mind whether it is lawful or unlawful for him. This doubt should have reason and not only mere conjecture. Doubt arises out of two conflicting beliefs which come into clash with each other.

### DOUBT ARISES OUT OF FOUR PLACES

**(1) First place is doubt in the course of Halal and Haram:** It has got four classes—(1) A man knows a thing to be unlawful before but doubt arises in the matter of its being lawful. It is compulsory to give up this doubt and to take it as unlawful. For instance, an hunted animal falls into water and it is lifted up as dead from water. To eat its meat is unlawful. There is no place of doubt in it. The Prophet said to Ad: Don't eat it. your dog

perchance has not killed it. Whenever anything was brought to the Prophet, he used to enquire if doubt arose in his mind, till he knew whether it was present or Zakat. (2) Though a thing is lawful, yet one doubts that it may be unlawful. The thing is basically lawful but owing to peculiar circumstances, one doubts whether the legality of that thing still remains. For instance, two men quarrelled with each other, one man said to another : You are a hater. A God-fearing man should leave them on doubt : (3) A thing is basically unlawful but a cause prevails upon it so strongly that it becomes lawful. It becomes a subject matter of doubt and becomes strong of its being legal. For instance, an animal after being shot disappeared. Afterwards it was found with signs of only shooting in its body. It might be that it died owing to other reasons. Thus doubt arises whether its meat is lawful. A God-fearing man refrains from eating its meat. The Prophet said : Eat it although it disappear from you till you find the sign of your arrow on its body (4) A thing is knowingly lawful, but it becomes unlawful at last owing to the decision of Shariat. For instance, a pot is lawful but doubt arises whether there is any impurity in it. So to drink water from it becomes unlawful.

## **(2) Second place of doubt-mixture of Halal and Haram:**

Halal and Haram become mixed and are not kept separate and therefore doubt arises whether it is lawful or unlawful. There are three kinds of this mixture of lawful and unlawful things. (1) One unlawful thing is mixed up with limited number of lawful things, for instance the meat of a dead goat is mixed up with the meat of some sacrificed goats. Doubt in these things are to be given up, as there is no sign therein that the meat of a dead goat has been mixed. If there is reasonable doubt that the meat of a dead goat has been mixed, it will be unlawful. (2) The second kind is the mixture of limited number of unlawful things with unlimited number of lawful things, for instance two foster sisters mix with the women of a town. One can marry any woman of the town if the foster sisters cannot be identified, or if there is prevalence of interest in a certain town, it is not unlawful to accept coins of that town. (3) The third kind is the mixture of unlimited number of lawful things with an unlimited number of unlawful things. In such a case, if the unlawful things can be identified, it will be unlawful to enjoy them, otherwise not, but to give up a doubtful thing is a sign of piety. The soldiers of Yezid looted the properties

of Medina for three days, but yet the companions did not prohibit the people from buy and sale of the goods of the Medina market which consisted also the looted goods. If there is impurity on the pathways, prayer can be said on them, as the earths of pathways are pure. The companions sometimes prayed with their sandals and shoes.

**(3) Third place of doubt:** Any sin found in any cause making a thing lawful relates to the thing itself, or to its end, or to its beginning or to another thing in exchange of the thing, but it is not such a sin which nullifies an agreement or any cause which makes a thing lawful. Sin relating to a thing itself is, for instance, buy and sale after Azan for Jumma prayer, cutting wood by a stolen axe, selling over the sale of another. These are not unlawful things. ~~Sin relating to the end of a thing is all~~ extravagant expenses which show the path towards sin, for instance, to sell grapes to those who prepare wine, to sell instruments to dacoits. There is difference of opinion among the jurists whether these are lawful or unlawful. Sin relating to the beginning of a thing relates to three stages-highest, middle and lowest. The most detestable is to eat the meat of a goat which has eaten then the grass taken illegally. The less detestable than the former is not to use water of a canal dug by a tyrant. Still less detestable is to restrain oneself from lawful thing that has come through the hand of a tyrant. Sin relating to a thing of exchange has got also different stages-highest, middle and lowest. The most detestable is to purchase a thing on credit and to pay its price by unlawfully acquired money. The less detestable is to give grapes to a drunkard, to give instruments to a dacoits in lieu of price. The least detestable is to accept the price of a n unlawful thing, such as wine.

**(4) Fourth place of doubt:** This arises out of diversity of proofs of Shariat in order to distinguish between a lawful thing and unlawful thing. This doubt is of three kinds—(1) contradictory proofs of Shariat, (b) contradictory signs, (c) and constradictory doubts. With regard to the first, the verses of the Quran or the sayings of the Prophet contradict each other. This creates doubt in mind. In this case, what is strong prevails and if any proof does not become strong, it reverts to its original proof. If illegality of a thing is not strong, it becomes lawful. If there is doubt, it is better for piety to give it up and it is the subject matter



of dispute between jurists and theologians. It is better to accept the opinion of a Mufti who is well-known in a locality for learning and piety, just as it is better to go to a physician who is well-known in a locality for his knowledge of medical science. If the theologians are unanimous with regard to a certain question, all should accept it. If any proof of legality of a thing is not strong, he should better give it up. There are three stages with regard to this matter.

**First stage:** It is better to give up a matter which has got a weak proof in favour of a matter which has got a strong proof. The Prophet is reported to have said : A believer sacrifices in the name of God, whether he utters 'Bismillah' or not. This is contradictory to a clear verse of the Quran and some traditions in which it is said that to utter the name of God at the time of sacrifices is compulsory. So the former tradition shall have to be given up.

**Second stage:** It is near baseless conjecture. For instance, to give up eating the young one of an animal found in its womb after lawful sacrifice. There is in authentic Hadis that the sacrifice of mother should be considered as also the sacrifice of its young one in its womb. So the former conjecture is to be given up.

**Third stage:** A thing is authenticated as legal by only one tradition. It is better not to come to a decision relying on only a single Hadis on a particular subject if there are differences of opinion . It is not unlikely that the narrator might have committed mistake in narrating it or he might have committed mistake in hearing it. But there is no reason to oppose the tradition without a cause. There is no mention of a grandson becoming an heir to his grand father in the Quran, but the companions are unanimous in holding that a grandson becomes an heir to his grandfather in absence of his father. When difficulty arises in these matters, one should take decision according to his conscience as it does not dictate without truth. The Prophet instructed us to take decision according to our conscience in case of doubtful things.

(2) **Second kind:** If the is greater proof towards illegality, it should be considered as unlawful ; and if there is greater proof towards legality, it should be considered as lawful.

(3) **Third kind:** Proof is equal towards legality and illegality and doubt is also equal in both the cases. For instance, a man is to distribute some money among the poor. There are poor persons who have got something but they are not rich. So doubt arises whether such persons are really poor fit for acceptance of the money. This is a very subtle question. In this case if one possesses only necessary things, he can accept the charity but if he possesses more than what is necessary for him, it is prohibited. There is also no limit to necessity. For this reason, the Prophet said : Give up what raises doubt in your mind and take to what is free from doubt. For this reason, it is written in the Zabur that God revealed to David : Tell the children of Israil : I do not look to your prayers and fasts. I look to the person who gives up a thing when doubt arises in his mind for My sake. I help him with My help and take glory for him before My angles.

### SECTION 3

#### ARGUMENTS AND QUESTIONS

Know, O dear readers, that whatever comes to you as food or present or whatever thing you wish to buy or to make gift, you should not raise questions in all cases or say this : I shall not accept it as lawful till enquire about it. On the other hand, don't give up enquiry in some matters. In some case, therefore, it is compulsory to enquire, in some cases unlawful, in some cases praise-worthy in some cases not commendable. So there is place of doubt, in cases of questions and enquiries. The place of doubt has got connection either—

(1) **Connection with the owner of a things:** It has got three states. (a) The first state comes when the owner is unknown. (b) The second state comes when there is doubt about the owner. (c) The third state is to know the condition of the owner by some sort of proof.

(a) **First state:** When you enter an unknown town or place, you meet with strangers and unknown persons and donot know their character and conduct and so you entertain doubt about them. Eusul-b-Asbat said : I used to give up doubt whenever it arose in my mind for the last 30 years. The rule is that if any of them gives you food or drink, you should enjoy it without doubt and you should not entertain evil conjecture about him as some conjectures are sins. If there is sufficient cause of doubt, it is

unlawful to enjoy them. The Prophet used to accept any invitation without enquiry. Once a tailor invited him and he accepted it. Once a Parsee invited the Prophet to which he asked him : I and Ayesha ? The Parsee said : You and not Ayesha. The Prophet did not accept the invitation but when he invited both, he accepted it. Hazrat Abu Bakr enquired about the earnings of a slave when a strong doubt arose in his mind. It is not good to ask ; Wherefrom his this thing been procured, as it gives pain to the mind of a Muslim. God says : Give up most conjectures. Some conjecture is sin. Don't spy and let not some of you backbite others. Once the Prophet ate the food of Barirah. He was informed that it was Zakat property. The Prophet said : It was Zakat property for her but for us, it is present . So baseless doubt should be given up.

(2) **Second State.** It occurs when there is doubt about the owner owing to the causes of proof. The causes of proof that a thing is unlawful are the character of the owner, his dresses, his actions etc. or he is a well known dacoits, thief, tyrant or his actions are opposed to the fundamental principles of Shariat. In such cases, two sorts of doubt arise in mind. One sort of doubt arises from the fact of possession of a thing which indicates ownership of the thing. It is lawful to accept the thing, from such possessor. The second sort of doubt arises strongly from the sign of a thing that it may not be lawful. In such a case, it is better to give it up. The Prophet said : Give up what raises doubt in your mind for what does not raise doubt. It is commendable ... The Prophet also said : Doubt of mind is a sin. The Prophet also enquired in case of doubt whether a thing is zakat or present. Hazrat Omar enquired about milk and Hazrat Abu Bakr about the earnings of a slave in case of doubt.

(3) **Third state:** Experience or news give indication of a thing being lawful or unlawful. if a man is honest pious and trustworthy, his thing can be considered as lawful even though it may be otherwise. In this case, it is unlawful to enquire about such a thing in his possession. To eat food of the pious was the rule of Prophet and friends of God. The Prophet said : Don't give your food to be eaten except by the pious and don't eat food except of the pious.

(2) **Second place of doubt in connection with things:** In this place, lawful and unlawful things become mixed. In the market

where the looted properties and properties gained by theft and dacoity are mixed with lawful properties. A buyer should not enquire about the legality or otherwise of the properties of the market. If however, it is disclosed that most of the properties of the market are unlawful, the enquiry becomes compulsory, otherwise not. The companions used to do it. They did not enquire except in doubtful cases. Hazrat Ibn Masud said : You are the inhabitants of such a town where there are the Magians also. So look to the meats of sacrificed animals and the hides of dead animals : If most of the properties are unlawful, it is not lawful to take them. If the meat of a sacrificed animals is mixed with the meat of ten unsacrificed animals, it becomes compulsory to give up the meat. Hazrat Ali said : Take what a ruler gives you as he generally gives from lawful things. Hazrat Ibn Masud was once asked by a man : Shall I take loan from a man whom I know to be a bad man ? Yes he replied. He was once asked by another : Shall I accept the invitation of a man who takes interest ? Yes he replied. Hazrat Ali did not accept anything from the state treasury. He had only one wearing cloth and he had no other cloth even for his bath. Once Hazrat Abu Hurairah produced before the Caliph Omar abundant wealth of the state to which he enquired : Are these properties lawful ? In a similar way Hazrat Ali said : There is nothing dearer to God than the justice and kindness of a leader and nothing more hateable than injustice and oppression of a leader.

#### SECTION 4

#### KNOWLEDGE OF LAWFUL AND UNLAWFUL THINGS

If any man has got in his possession unlawful things mixed with lawful things, he should adopt two means—

(1) To separate the unlawful things from the lawful things and (2) to know the modes of spending the lawful things. With regard to the first means, it has got two conditions—(a) mixture of lawful and unlawful things of the same kind, for instance crops, money oily things etc. (b) mixture of unlawful thing with a different kind of thing, such s dresses, houses etc. In such cases, quantity is either known or unknown. If for instance, half, of the thing is unlawful, it should be separated. It is lawful to keep doubtful thing but to give it up is better and piety. The repentance of a man is not accepted till the total income of a property taken by oppression is returned to the rightful owner.

(b) The mode of spending unlawful things taken out of lawful things. It is compulsory to return the unlawful things to the rightful owner and in his absence to his heirs. It is also compulsory to return the income and profits arising out of these properties to them. If the owner or his heirs are unknown, they may be given in charity to the poor.

Question may arise—how can an unlawful thing be given in charity when he has got no right to do it? In support of this, there are traditions of the Prophet. When cooked mutton was presented to the Prophet, the mutton informed him that it was unlawful. The Prophet then ordered it to be given in charity saying: Give it to the war prisoners for eating. Once the property of gambling was brought by Abu Bakr to the Prophet who said: It is unlawful. Give it in charity. Hazrat Ibn Masud purchased a slave—girl but he could not find her master in spite of continued search. Then he gifted away her price to the poor on behalf of the master. Imran, Ahmad, Hares and Mohasabi supported this view. Where the owner is not found, either such an unlawful property shall be destroyed or spent for the good of the people. The latter method is better. The Prophet said: A cultivator or a planter of trees will get rewards for the crops and fruits which the people and birds and beasts eat. The rule that except the lawful things nothing can be given in charity applies to the case where we seek rewards for charity. In the case of charity of unlawful things, we seek salvation only for ourselves.

The saying—what we love for ourselves, we should love for others is true, but in case of charity of unlawful things, it is unlawful for our enjoyment, but lawful for the poor. If the receiver of unlawful property is himself poor, and the owner is not traceable, he can legally use it up to the limit of necessity for himself and for his family members. The Quran also allowed eating of unlawful foods like wine in case of extreme necessity to save life.

## SECTION 5

### ALLOWANCES AND GIFTS OF RULERS AND KINGS

A man is required to look to three things, in accepting the allowances and gifts from the rulers and kings—(1) the source of wealth. (2) the right of acquiring it, and (3) the quantity of lawful and unlawful things there in.

(1) **The source of wealth of the rulers:** The ruler has got right along with his subjects in reclaimed lands, booties gained in war and without war against the unbelievers, properties that have got no heirs and waqf properties which have got no mutawallis or managers. Besides these, all other properties are unlawful for him such as revenues, fines, taxes and other sources of income to the state. If a ruler gives any Jaagir, gift or rewards to any man, he gives them generally out of eight kinds of properties— poll-tax, hairless property . Waqf, reclaimed land, purchased property , revenue realised from the Muslims, wealth out of merchandise or specially fixed revenue. With regard to poll-tax on the unbelievers, four-fifth will be spent for the good of the people and one-fifth only for special purpose. With regard to the heirless property, it is to be spent for the good of the Muslims. Waqf property is to be spent for the purposes as fixed by the Waq f or doner . In the lands reclaimed by the ruler, he has got freedom to spend it in any way he likes. Similar is his freedom in case of landed properties, dresses horses and other things purchased by the ruler. The taxes ——— imposed upon the Muslims, the booties, fines etc, are all unlawful for a ruler except in case of the profits arising out of his personal business with others. The taxes specially imposed upon a person are unlawful for a ruler.

(2) **Right of acquisition:** Some learned men say that if it is not established that there is any illegality in a property, it may be accepted. In support, they cite the following instances. There were many among the companions who lived up to the time of the tyrant rulers and used to accept properties from them. Such were Abu Hurairah, Abu Sayeed Khodri, Zaid-b-Sabet. Abu Ayyub Ansari, Jarir-b-Abdullah, Anas-b-Malek and others. Some of them received from Caliphs Merwan and Yezied-b-Abdul Malek., some from the tyrant governor Hajjaj, Imam Shafeyi received once from Caliph Harun Rashid one thousand dinars. Imam Malek also received them from different Caliphs. Hazrat Ali said: Whatever a ruler gives you he gives out of lawful things. He himself did not accept it out of a greater sense of piety, When Imam Hasan came to Caliph Muwayyah, the latter gave him four lac dirhams which he accepted. These sages used to accept the properties of tyrant rulers. The supporters of the above opinion say that some of the sages did not accept them out of greater sense of piety. This does not show that it is illegal. Such men were the rightly

guided Caliphs, Abu Zarr and other sages who renunciated the world.

**FOUR STAGES OF PIETY:** There are four stages of piety in relation to the acceptance of properties from rulers.

**First stage:** In this stage of highest piety, the rightly guided Caliphs and a party of extremely pious men did not accept anything from the state Treasury and rulers. The allowance which Hazrat Abu Bakr received from the state Treasury as a ruler amounted to six thousand dirhams after accounting. He afterwards deposited it in the Treasury. Once when Hazrat Omar was counting the wealth of the State Treasury, his young daughter concealed a dirham therefrom. When he found it on enquiry, he deposited it in Baitul Mal. Hazrat Abu Musa Ash'ari found dirham at the time of sweeping the house of the Treasury and gave it to the young daughter of Hazrat Omar. The latter took it from her and deposited it in the Treasury. Hazrat Omar said in connection with the wealth of State Exchequer : I see myself in connection with this wealth as a care taker of an orphan's property. If I am solvent, I refrain from taking anything from it. If I am in want, I enjoy from it in a just manner.

**Second stage:** Take from the ruler when you know that his wealth is legal. He will not suffer if anything unlawful in it is disclosed afterwards. This is supported by the companions. The companion Ibn Omar said about the tyrant ruler Hajjaj : I have not eaten to my satisfaction since he captured the seat of Khilafat till to-day. It is related of Hazrat Ali that he had some wheat in a sealed cup out of which he used to eat and drink. On being questioned, he said : I don't wish to fill up my belly except with pure things.

**Third stage:** You can accept the gifts from a ruler and give them in charity to the poor or divide them among those who are entitled to them, even though the ruler is a tyrant. For this reason, many persons used to accept gifts from the rulers. Whatever Ibn Omar got from the rulers was distributed by him among the poor. One day he distributed sixty thousand dirhams among the poor. After this, a poor man came to him and he gave him some dirhams after taking loan from a man. Hazrat Ayesha also used to do like that. Imam Shafeyi accepted gifts from Caliph Harun

Rashid and distributed them among his relatives without keeping anything for him.

**Fourth stage :** In this stage , the properties of the rulers have been established to be illegal and therefore can not be accepted, nor can be given in charity. Accept from the rulers such properties as are mostly lawful.

These are the four stages of piety. In our times, most of the properties of the rulers are unlawful, as Islamic State Treasury consisted of only Zakat and the properties gained by war and without war but now nothing of these items is found in the present State Treasuries. Besides there is difference of the people who received gifts from the rulers of past ages and the people who receive gifts now from the present rulers. The rulers of past ages used to make gifts to the learned and the sages who attracted their minds in their favour while the present rulers make gifts to the people who can make flattery to them by falsehoods.

## SECOND MATTER

The receivers of gifts should be qualified to receive them according to Shariat. For instance, there are definite persons prescribed by the Quran to receive Zakat, war spoils, one fifth of properties gained without war, heirless properties. The properties fixed for the Muslims in general must be spent for them only and it will be illegal to spend them for others. Hazrat Omar said : Every Muslim has got right to get money from Baitul Mal, because he is a Muslim and he increases the number of Islamic Brotherhood.

The wealth of Baitul Mal is for good of the people. The good is connected with the religion and with the State. The learned men of the religion are the guards of the religion and the soldiers are the guards of the State. The religion and the state are interconnected, one cannot be separated from the other. So the learned men of the religions as well as soldiers of the state are entitled to receive wealth from the State Treasury . The officers of the state come under the category of the guardians of the state and so they have got right in it. The rightly guided Caliphs used to give allowances to the Refugees and Ansars from the State Treasury and did not see their wants. It rested on the wishes of the rulers regarding the amount. Hazrat Muwayyah gave Hasan



one day four Lac dirhams. Hazrat Omar fixed twelve thousand dirhams yearly for particular persons including Ayesha, ten thousand dirhams for some persons and six thousand dirhams for some persons. Even there remained nothing after distribution in Baitul Mal. Hazrat Abu Bakr used to distribute equally. Hazrat Omar amended it and used to give more or less as he wished. He used to give to Ayesha 12 thousand dirhams. Zuairiyah six thousand, Zainab ten thousand, Hazrat Ali a Jaagir, Hazrat Osman five gardens. All the companions agreed to the distribution of these two Caliphs as they believed in their sense of justice and honesty of purpose.

## SECTION 6

### FREQUENTING THE DARBAR OF RULERS

In this section, it will be discussed when frequenting to rulers is lawful and when unlawful. Three conditions arise in frequenting the rulers—(1) evil effects of frequenting them, (2) the manner to be observed, (3) and to keep aloof from them.

(i) **First conditions** : It is not commendable to frequent the rulers and administrators according to Shariat. A great deal of warnings to this effect was given by the sages and learned men of the religion.

**HADIS** : The Prophet mentioned about the tyrant rulers and said : He who keeps away from them will get salvation. He who keeps separate from them will be safe or near safety. He who falls with them in their worldly passions will belong to them. The Prophet said : There will be false and oppressive rulers after me. He who supports their falsehood as true and helps their tyranny does not belong to my followers and I am also not of him. He will not be able to take drink from my Fountain. The Prophet said . The learned man who frequent the rulers is an object of hatred near God. He said : The rulers who frequent the learned are good and the learned men who frequent the rulers are bad. The Prophet said : So long as the learned men do not mix with the rulers. they become guardians of trust of the Prophet for the servants of God ; when they mix with them, they commit treachery with the Prophet . So be careful of them and keep away from them.

**Wise sayings :** The sage Huzaifa said : Be careful of ruinous places. He was questioned : What are those places ? He said : The Darbars of the rulers. Hazrat Abu Zarr said to Salma : Don't frequent the darbars of the rulers, as the harms of religion will be greater than the benefits you get from them. Hazrat Sufiyan said : There is a valley in Hell. The learned men who frequent the rulers will live in it. Hazrat Obadah-b-Swamet said : if a pious learned man loves the rulers, he commits hypocrisy and if he loves the rich he commits show. Hazrat Omar-b-Abdul Aziz appointed an officer. He was then informed that the was an officer of tyrant. Hajjaj. He dismissed him on this ground. The sage Fuzail said : The nearer a man goes to the rulers, the distant he becomes from God.

From the above tradition and wise saying, it appears that many dangers and difficulties arise out of mixing with the rulers and frequenting their darbars. He who frequents them faces sin, as by his actions, silence, words and invocations, he commits disobedience to God. If he bends his head to a tyrant ruler, or kisses his hand and does actions like that he commits sin. If he sees actions in the Darbar of the ruler which are unlawful, he commit sin by his silence as it is his duty then to protest against such illegal actions. If one praises him and supports his illegal actions, he commits sin. If he invokes God for the long life of a tyrant, it is illegal. The Prophet : He who prays for long life of a tyrant loves sins. The Prophet said : When any man praises a transgressor, God him. He said : When a man honours transgressor, God hates him. He said. When a man honours a transgressor, he helps the destruction of Islam. The sage Sayeed-b-Musayyeb was asked by Caliph Abdul Malek to swear allegiance to his two sons—Walid and Solaiman. he said : I will not take allegiance to them till night and day turn as the Prophet prohibited allegiance to two persons. As a result, he was flogged and made to wear dress of disgrace.

(2) Second condition: Salute a tyrant ruler and stand up in his honour as in the contrary case, disturbance may occur among the subjects. After interview, give him sound advice and inform him of the injunctions and prohibitions of Shariat. Once Caliph Muhammad-b-Solaiman went to the sage Hammad-b-Salam who had then before him a mat for sitting, one copy of the Quran, one bag for keeping books and a pot for ablution. The Caliph said : Whenever I see you my mind is filled up with fear. What is the

reason ? Hammad said : The cause is this tradition of the Prophet. Everything fears a man who seeks God's pleasure by his learning. The Caliph then placed before him forty thousand dirhams as a gift which he refused to accept.

(3) Third condition. The learned men should not frequent the darbars of the rulers. If anybody remembers their rewards and presents, he should recall to his mind the sayings of the sage Hatem Asem. He said : There is the difference of only one day between me and the rulers . They did not get the joys of yesterday and they and myself have got the fear of tomorrow. Only to-day remains. What is possible to occur by to-day?

Once Caliph Hesham-b-Abdul Malek went to Mecca for pilgrimage. When he entered the sanctuary of the Ka'ba he called for the sage Taus Yemeni. When he came to him, he took off his shoes and kept them by the side of the royal carpet. He said : O Hisham, peace be on you. He then sat by the side of the Caliph and asked him : O Hesham, how are you ? At this conduct of the sage, he was about to kill him but as he was in the sanctuary, he was not killed. The Caliph asked Taus : Why have you treated me like this ? (1) you have placed your shoes by my carpet, (2) you have not kissed my hand, (3) you have not addressed me 'O Commander of the Faithful, (4) you have taken your seat by me without my permission, (5) you have asked me by my name : How are you ? The sage Taus replied : Regarding the placing of my shoes by your carpet, I put off my shoes daily five times when I go to my Lord for prayer. He does not punish me for it. Regarding the kissing of your hand. I heard Hazrat Ali say : Let nobody kiss the hand of anyone except his kissing his wife's hand out of passion and his kissing of his parents hand out of reverence, Regarding addressing you as Commander of the Faithful, the people are not satisfied with your rule and I don't wish to tell lies. Regarding my addressing you by your name, God even addressed His dear friends and Prophets by their names. Regarding my sitting by your side, I heard Hazrat Ali say : If you wish to see anyone of the inmates of Hell, look to one who keeps himself seated with the people standing around him. Then Taus went away from him.

**Hazrat Suhan said:** I went once to Caliph Mansure. I said to the Caliph : You have reached to this honour by the help of Muhajirs and Ansars but their descendants are dying of

starvation at present . So fear God and give them what they are entitled to.

The sage Ibn Abi Shamilah went once to the Darbar of Caliph Abdul Malek who said to him : Give me some instruction. He said : The people will not get salvation from the severe chastisement of the Resurrection Day. Only those will get salvation who incur the pleasure of God causing displeasure to their baser selves. Abdul Malek wept and said : I will keep this advice before my eyes until my death.

Once Caliph Solaiman came to Medina and called the sage Abu Hazem. When he came to him, he said : O Abu Hazem, why is death so disliking to me ? He said : It is because you have destroyed your hereafter and adorned your world with numerous adornments. The Caliph said : How shall we approach God ? He said : O Commander of the Faithful, the pious men will return to the families in happiness like one absent, and the sinners like a fugitive slave to his master. The Caliph then burst into tears and said : What will be my condition ? Abu Hazem said : Look to this verse : The pious will be in bliss and the transgressors in Hell. Soliman asked : Where is the mercy of God ? He said : Near the pious. The king asked : Who among God's servants is the most honourable ? He said : The pious and the God-fearing. He asked : Who among the believers is the wisest ? He said : The believer who obeys the religion of God and calls the people towards it.

The Caliph Omar-b-Abdul Aziz said once to Abu Hazem : Give me advice. He said : Place death near your head when you go to bed and then look to what you love ; you will then give up what you do not like.

Once a desert Arab came to the Caliph Soliman who said to him : Give me some advice. On being assured of his safety, he said , he said : O Commander of the Faithful, there are some men among your special friends who have adopted dishonest ways and purchased the world in lieu of their next world and look to your pleasure by incurring the displeasure of their Lord. They fear you in the matters of God and they do not fear God in your matters. You are in good terms with the world after forgetting the next world. You have not given security to the people about the matters from which God has given you

security. They are in dire wants and needs. You will be asked for what they do you will not do good to your world by selling your hereafter, as he is fool who sells his hereafter for his world. Solaiman said : O desert Arab, beware, the sharpness of your tongue is more than that of your sword. He said , O Commander of the Faithful that is true, but it is for you and not against you.

Once Hazrat Abu Bakr said to Hazrat Muwayyah : O Muwayyah, fear God and know that the day which goes, out from you and the night which comes take you away from this world and near the hereafter. There is such a searcher behind you from whom you can never save yourself. You have got a fixed limit which you cannot cross. The sooner you reach the limit, the searcher will arrest you : The properties we are in will all pass away and what we proceed to still remains. Take to what is good and give up what is bad.

The Prophet said: This community will not cease to be in the help and protection of God so long as the learned in the Quarn are not attracted towards the rulers. God says : Don't be inclined towards the oppressors. In other words : Don't remain satisfied with their actions. Sunfiyan Sori said : Don't mix with the rulers and don't mix with those who mix with the rulers. The owners of pens, the owners of ink and the owners of papers are cosharers. What he said is true, as the Prophet cursed ten persons in connection with wine. Hazrat Ibn Masud said : Those who devour interest, those who give interest, those who are witnesses to it, those who write it are all cursed by the tongue of the Prophet, God said : When the angels will take the lives of those who have oppressed themselves—this verse was revealed in connection with those Muslims who increased the numbers of poly- theists by mixing with them. It has been narrated that God revealed to the Prophet Usha : I will destroy forty thousands of the good people and sixty thousands of other people from among your followers. He asked God : What sin have the good people committed ? God said : They do not become displeased with actions of My displeasure. They eat and drink with the unbelievers. This proves that to love for God and hate for God is compulsory . The Prophet said : God cursed the children of Israil as they lived with the transgressors.

## SECTION 7

## SOME LEGAL DECISIONS

**The Prophet said :** Give present to one another, you will then beget love for one another : Any present is lawful provided nothing is expected in return. If present is given to a man knowing that he is a poor man but in fact he is not poor, the latter's acceptance of the present is unlawful. So is the case in all similar matters. If any person has got any administrative and official power, such as judge, magistrate, Zakat collector, revenue collector, tax collector and others, and if any present is given to him, it will be considered as bribe as it is given for a special purpose. When any such officer is transferred, he is not ~~given such present. The Prophet said~~ A time will come over men when they will consider an unlawful present as lawful and will kill innocent people as being lawful in the form of carelessness, so that the general public become cautious.' Two sons of Hazrat Omar accepted some loans from the State Treasury. Hazrat Omar took the profits of the loans from them and deposited them in the Treasury saying. These loans have been given to you as you are the sons of the Caliph . The wife of Hazrat Abu Obaidah sent a casket of otto as present for the queen of Byzantium. In return, the queen sent him a valuable necklace decorated with jewels. Hazrat Omar took it from her and deposited it in the State Treasury after giving the price of the casket to her. When the Caliph Omar-b-Abdul Aziz returned back his present, it was said to him that the Prophet used to accept present. He said : It was present for the Prophet , but it is a bribe to us.

The Prophet sent a man to collect Zakat from the tribe of Azad. When he collected Zakat and returned it to the Prophet he kept something which was given to him as present. The Prophet then said to him. Tell me with truth, whether it would have been given to you if you kept seated in your parents house. By one in whose hand there is my life, let nobody take from you except what is due to him. Beware, he will come to God with the thing he accepts. Let nobody come on the Resurrection Day bearing a high sound-making sound-making camel on his back, or a bellowing cow or a sound-making goat. Then he raised his hands so high that the whiteness of his armpit was visible and he said : O God, have I communicated Thy message ?

## CHAPTER V

### LOVE AND BROTHERHOOD

Love for one another and friendship and brotherhood for one another is the best way for nearness to God. We shall describe in this chapter (1) love and friendship for God and its conditions and rules, (2) duties of companionship and its rules and (3) duties to the Muslims, relatives, neighbours and rulers.

#### SECTION 1

##### MERITS OF FRIENDSHIP AND BROTHERHOOD

Know, O dear readers, that friendship is the result of good conduct and enmity of bad conduct. Good conduct is the root of love for one another and bad conduct is the root of hatred, envy and enmity. The result of good conduct is praise worthy. The merits of good conduct in religion are not secret. God praised His Prophet : You are certainly upon a sublime character—68:4. He said : Attributes which will take the majority of people to Paradise are God-fear and good conduct. Hazrat Osamah-b-Sharik reported : We asked : O Messenger of God, what good attribute has been given to man ? He said : Good conduct. The Prophet said : I have been sent to perfect good conduct. He also said : What will be heaviest in the Balance will be good conduct. He said : God has not made the conduct constitution of people such that fire will burn them. In other words, Hell-fire will not be able to burn one whose character and constitution are beautiful. The Prophet said : O Abu Hurairah, you should take to good conduct. Abu Hurairah asked : O Messenger of God, what is good conduct ? He said : Keep the tie of relationship with one who cuts it off, forgive one who oppresses you, give charity to one who deprives you.

Some traditions have come in praise of friendship. When the tie of friendship is love God, its merits are high as seen from the Quran and traditions. God says after showing kindness over the entire creation : If you spend everything what is in the earth, you cannot create love in their minds, but God has placed love in their hearts—3:102. He said : By His grace, you have been united in brotherhood. He condemned separation and disunity by saying: Hold fast to the rope of God unitedly and be not separate—3:102. The Prophet said : One who is the best of you in good conduct is

nearest to me. The Prophet said : A believer loves and is loved. There is no good in one who does not love and is not loved. The Prophet praised brotherhood among the Muslims and said : God gives a friend to one whose good . He intends. If he forgets, he reminds him. If he does not remember, he helps him. The Prophet said : If two brothers meet with each other, they are like two hands one of which clear the dust of the other. If two believers meet with each other, God gives benefit to one from another. To give encouragement of friendship for God, the Prophet said: If a man makes brotherhood for God, God will increase his rank in Paradise and will not reduce anything from his actions. Hazrat Idris Khaolani said to Hazrat Muaz : I love you for God. He said : It is good. I heard the Prophet say : Chairs will be placed round the Throne for one party of men. Their faces will be bright like full moon. The people will be afraid, but they will not be afraid. The people will be perturbed, but they will not be perturbed. They are the friends of God and they will not have any fear or sorrow. The Prophet was asked : O Messenger of God, who are they ? He said : Those who love one another for God. The Prophet said : There are pulpits of light around the Throne. A party of men will be seated therein. Their dress will be of light. They are not Prophets or martyrs but the Prophet and martyrs will envy their rank. They asked : O Apostle of God, narrate to us their qualities. He said : They love one another for God, they sit together in an assembly for God and meet one another for God. The Prophet said of the two men who love each other for God : The more beloved of God is one who loves his friend more. God says : I shall make their children attached to them and nothing will be reduced from their actions. The Prophet said that God says : My meeting becomes sure for those who meet one another for Me. My love becomes sure for those who love one another for Me. My help becomes sure for those who help one another for Me.

**The Prophet said:** God will say on the Resurrection Day : Where are those who loved one another for Me ? There is no shade to-day except My shade. I will give them My shade. The Prophet said : On the day when there will be no shade except the shade of God, He will place seven persons under His shade—(1) a just ruler, (2) a young man engaged in divine service. (3) a man who is attracted towards the mosque after he comes out of it, (4) two persons who love each other for God, meet each other for



God and keep company with each other for God (5) one who remembers God in loneliness and as result his eyes shed tears, (6) a man who does not respond to the evil temptation of a beautiful woman coming from a respectable family and says : I fear God, and (7) a charitable person who keeps his charity secret, so much so that his left hand does not know what his right hand gives. The Prophet : If a man meets another for love of God and hoping to meet Him, an angel proclaims from behind him : You are blessed, your foot steps are blessed, paradise for you is blessed. The Prophet said : Once a man wished to meet his friend for God. God sent secretly an angel to him who asked him : What do you intend? He said: I intend to meet my brother. He asked him: Have you got any necessity to him ? He said : No The angel said : Has he done any benefit to you ? He said : No. The angel said : Then why are you going to meet him ? He said : I love him for the sake of God. The angel said : God sent me to you with this news that He loves you as you love him and that Paradise is sure for you. The Prophet said : Love for God and hate for God are the firmest faith. For this reason, a man should have enemies so that he may hate them and should have friends so that he may love them.

Once God revealed to a Prophet: You have hastened the happiness of Paradise for you for your renunciation of the world, You have got honour near Me for having renounced the world to come to Me. Have you done enmity for Me or have you made friendship for Me ? The Prophet said : O God, let no sinner do any benefit to me, as my love may grow for him. God revealed to Jesus Christ: If you do alone the divine services of the inmates of the heaven and earth but do not love for Me and hate for Me, it will do no benefit to you. Jesus Christ said : Be dear to God by having enmity against the sinners and be near to God by keeping away from them and seek pleasure of God by displeasing them. They asked him : O the Spirit of God, with whom shall we keep company? He said : With such people who remind you of God if you see them, whose words increase your actions and who arouse eagerness in your mind for the actions of the next world when you see them. Once God revealed to Moses : O son of Imran, if your heart is awake, seek friends for you . The friend who does not meet you with My pleasure is your enemy.

God revealed to David: O David, why are you in loneliness after giving up the society of men ? He said : O God, I have

adopted loneliness for Thee. He said : O David, beware seek friends for you and do not take those friends who do not help you for My pleasure, they are your enemies. They will make your heart hard and keep you farthest from Me. David once said to God : O Lord, how is it possible that all the people will love me and obey the message of religion ? It was said : Treat with the people according to their nature and make good what is between you and Me. In another narration . Treat with the people of the world with the nature of the world and treat with the inmates of the next world with the nature of the next world. The Prophet said : Those people those people among you are dearest to God who love and are loved, and those people among you are dearest to God who love and are loved, and those people among you are objects of greatest hatred of God who roam with slanders and create disputes among brethren.

**The Prophet said :** There is an angel of God whose half—body was created of fire and half of ice. He says : O God, as Thou hast created tie between fire and ice, crete love in the hearts of Thy pious servants. He said : If a man makes friendship for God, He creates for him a rank in Paradise. The Prophet said : The mutual lovers of God will live on the long pillars of red emeralds. There will be seventy thousand rooms on that pillar. From them, they will peep at the inmates of Paradise. The brilliance of their look will illuminate the inmates of Paradise. The brilliance of their look will illuminate the inmates of Paradise as the rays of the sun illuminates this world. The inmates of Paradise will say to one another . Take us to see those who loved one another for God. On their foreheads, it will be written—Lovers of God.

### WISE SAYINGS

Hazrat Ali said You should take to friends . They will be counted in this world and in the next. Have you not heard about the inmates of Hell—1-1. We have got no intercessors or bosom friends? Hazrat Abdullah-b-Omar said : By God, if I fast all days and pray all nights, spend all my wealth in the way of God without account and if I die on the day with no love for those who obey God and with no hatred for those who do not obey God, it will be no use to me. Hazrat Hasan Basari said : O children of Adam, let not the following word deceive you—He who loves one will be with him, because you cannot earn the rank of the pious people without doing their actions. The Jews and the

Christians love their Prophets , but they do not act according to their injunctions. This shows that only love without actions will be of no use. The sage Fuzail said in one of his sermons: It is strange that you wish to live in the Paradise of Firdous and in the neighbourhood of the Merciful with Prophets, truthfult, martyrs and pious men. but what actions you have done for it, what passions you have given up for it, what tie of relationship you have united after it was severed, what faults of your brother you have forgiven, and what distant persons you have brought near for God.

**God revealed to Moses:** What actions have you done for My pleasure ? He said : O Lord, I have prayed to Thee, kept fast, paid charity and Zakat. He said : Prayer is a clear proof for you, fast is a shield for you, charity is your shade, zakat is your light. but what actions have you done for Me ? Hazrat Moses said : O Lord, show me such an action which will be only for Thee. God said : O Moses, have you taken any friend for Me and have you made any enemy for Me ? Then Moses came to know that the best action is love for God and hatred for God. Hazrat Hasan Basari said : To hate the sinners is a means of nearing God. A man once said to the sage Ibn Wase : I love you for God. He said : He loves you for whom you love me. Then he said : O God, I seek refuge to Thee from a persons who loves me for Thee, as I do not know Thy love. Hazrat Omar said : When one of you gets love from his brother, let him stick to it. Such a man is rarely found. The sage Muzahed said : When two lovers meet with each other and express gratefulness, their sins drop down from them as the leaves of trees drop down in winter season The sage Fuzail said : If a man looks to his brother with affection and kindness, it becomes his divine service.

### **DISTINCTION BETWEEN LOVE FOR GOD AND LOVE FOR WORLD**

Know, O dear readers, that love for God and hate for God are secret. What we will discuss will lift the curtain therefrom . This friendship is of two kind—(1) love for God and (2) love for the world. It is not love for God if there is love for a neighbour, love for reading together, for trading in the same market or travelling together in a journey. But if there is there the intention of love for the sake of God, it will be love for God. There is no doubt that there is not merit unless a work is done willingly, and love he gets from willingness.

**Loves has got two conditions.** Firstly, a thing is loved for its merits and not to reach the beloved by its help or for no other object behind it. Secondly, it is loved to reach the goal by its help. This object also is not confined to this world only but is connected with the next world or with God. In this way, love is of four kinds.

(1) **First kind:** A man is loved for his own merits. It is possible that a man can become an object of love of another in a natural way, when he sees him, knows him and thinks him good after seeing his character and conduct. Everything beautiful is an object of pleasure to a man who loves beauty. There is another thing for love. That is the internal qualities. The Prophet said : Souls are the arrayed soldiers. Out of them, those who know one another love one another and those who do not know one another have got differences of opinion. The cause of difference is absence of knowledge of one another and the cause of love is knowledge of one another. Love grows out of acquaintance. In another narration the Prophet said : Souls are arrayed soldiers, one soul meeting with the other soul in the horizon becomes near. Some learned men explain it by saying that God, after creating souls, let them off in the air and they are roaming round the Throne. The souls which know one another in the air meet one another in the world and love one another. The Prophet said : The souls of two believers meet with each other from a distance of one day's path though one soul has not seen another soul. The Prophet said : When a believer enters an assembly of one hundred hypocrites and only one believer, he will sit near the believer. If a hypocrite enters an assembly of one hundred believers and of one hypocrite he will sit near the hypocrite. It is seen from this that the same nature attracts one another though they have got no acquaintance. The sage Malek-b-Dinar said : Out of ten persons, two cannot agree, but if the nature of the two is the same, they agree. This proves that a man loves another man of the same nature not for gaining any benefit, not for acquiring wealth, but for their nature being the same and for their internal qualities being the same.

(2) **Second class:** A man loves another for gaining the love of a third person. The thing which becomes the means of a dear thing becomes also dear. For this reason, gold and silver are dear to men although they have got no attribute of their own, as they cannot be eaten, nor used as clothes but they are the means of getting these

things. These are men among the people who are loved like gold and silver, as they become the means of reaching the destination or gaining the goal and by their help, wealth, name and fame are earned.

(3) **Third class:** A thing is not loved for its sake, but for another thing which is not for good of this world but for good of the next world. It is open and not secret, as for instance, to love a spiritual guide who becomes the means of gaining spiritual knowledge. His object is to get success in the next world. Jesus Christ said : He who acquires knowledge, acts according to it and teaches it to others is termed noble in the spiritual world. Knowledge is not complete without students. So student are the means of the teacher for perfection. The teacher loves the students as a father. It is a step towards progress. He who spends his wealth for his friend, dresses him with cloth, maintains him with food, keeps him in a house to live in and helps him in all affairs and whose object in doing these things is to give him leisure for divine service is an object of love for God. In days of yore a party of rich men used to supply food to the religious men and loved them. He who marries with the object of getting such a son who will pray for him and for that loves his wife, is also an object of love for God. For this reason, there are ample rewards for spending money for the members of the family, even for a morsel of food which a husband lifts up to the mouth of his wife. Jesus Christ said in his invocation : O God, don't allow my enemies to become pleased with me, don't create trouble in the way of my religion, don't make the world a great object of my anxiety and remove the pleasure of my enemies from the wealth of the world. He did not pray : Don't make the world the root of my anxiety. Rather he said : Don't make the world a great object of my anxiety. The Prophet said in his invocation : O God, I pray for Thy mercy, so that I may gain the glory of Thy honour in this world and in the next. He also prayed: O God, save me from the calamities of this world and the next.

This world and the next world mean two conditions of which one is nearer than the other. So if a man does not love the happiness of to-day, how can he love the happiness of to-morrow? Surely he should love the happiness of tomorrow as to-morrow will turn into a lasting condition. So it is necessary to enquire into the lasting condition. The pleasures of this

world is of two kind : -(1) One kind of pleasure is opposed to the pleasure of the next world and is a stumbling block. The Prophets and friends of God were careful of this kind of pleasure. (2) Another kind of pleasure is not opposed to that of the next world and this was not prohibited for them, such as marriage, lawful eating, etc.

#### (4) Fourth class—Love for God and hate for God.

It is self-less and disinterested love. This is the highest kind of love, most secret and subtle. Love of this kind is possible, as if this love surpasses beyond limit, it spreads towards the things which have got connection with the beloved. A lover even loves the things of the beloved and he even loves those whom the beloved loves. ~~A lover loves also those who serve the beloved. He~~ loves those who praise and glorify the beloved and try to please him. Baqiah-b-Walid said : When a believer loves a believer, he even loves his dog. The lover Majnu, therefore, sang:

When I went to the house of Laila,  
I kissed its wall.  
Love is not for the wall,  
But for its owner.

If love is strong , it spreads more. Love for God is similar. When love of God envelopes the heart, it rules the heart and it even spread over everything .The lover then sees His power in everything. He who loves a man loves his handicrafts, his letters and all his actions. For this reason, when a fresh fruit was brought to the Prophet , he placed it upon his eyes, honored it and said : It has become with the help of my Lord. Lover reduces the pangs of lover. The love of a party of men reaches such height that they say : We don't distinguish between sorrow and happiness as all come from God. We feel happiness at His pleasure. The sage Samnun said :

I am happy at Thy pleasure,  
I have got none near or distant,  
So do to me what Thou art pleased with.

He who loves a king, loves also those persons whom the king loves and even his servants. A sage said : When pain gives pleasure, can there remain the pangs of wound ? The proportion of love for a man is known in proportion to the giving up of dear

things for him. The reason is that when love for a person envelopes his entire heart, love of other things does not remain in his heart. Therefore, a friend of God gives in charity to please God everything he has got. For this reason, Hazrat Abu Bakr left nothing for his family when the Prophet called for charity. Even he sacrificed his little daughter for the Prophet.

Hazrat Ibn Omar said : Once the Prophet was seated with Hazrat Abu Bakr who put on long shirt tied on the chest with a bell. Gabriel got down and said to the Prophet : O Prophet of God, why shall I see Abu Bakr covered with a long shirt ? He said : Because all his wealth he gave in charity before the Conquest. Gabriel said : Tender salam to him from God and tell him that his Lord is saying to him : Are you satisfied or dissatisfied on account of your want ? The Prophet looked to Abu Bakr and said O Abu Bakr, he is Gabriel. He tendered you salam from God on account of your want. He said : Then Abu Bakr wept and said : I am satisfied with my Lord.

### HATRED FOR GOD

He who loves God has got no alternative but to hate for God, because one who loves a man for any of his good works hates him for any act contrary to it. These two things, love and hatred, are connected with each other and cannot be separated. When these two things are expressed in words, they are named friendship and enmity. God said to Moses : Have you made friends and enemies for My sake ? You love one whose nothing is disclosed to you except allegiance and you hate one whose nothing is disclosed to you except sin and bad conduct. Different conducts are united in a person for some of which he is loved and for others he is hated . He is loved for one reason and hated for a different reason. A beautiful wife who is a sinner is loved for her one attribute by her husband and hated for another. A Muslim can be loved for his religion Islam and can be hated for his sins.

Hate is to be expressed by words and actions. If hate is expressed by words, you stop talking with a sinner and sometimes use harsh words. If hate is expressed by action, you sometimes harm a sinner and destroy his evil design. That occurs in proportion to his sins. When he is repentant, you keep his sin secret. When you love a person, you hate him also for his fault in these ways-you protest against his evil actions, you go away

from him, you do not look at him, etc. These are modes so far action is concerned. One stops his help and sympathy and another tries to destroy his necessary works, so that he may not commit any sin. Mostah-b-Asasah once spread a slander against the character of Hazrat Ayesha. Hazrat Abu Bakr used to help him by giving him charity. When it reached his ear, he stopped his help with a promise that he won't help him further. Then this verse was revealed : Those who possess wealth and sufficient means among you should not swear that they would not give in charity to their near relations, the poor and the refugees in the way of God but let them forgive and pardon. Don't you like that God should forgive you ? 24:22. Though the sin of Mostah was great, yet Hazrat Abu Bakr felt restless in his mind for that event. It is the habit of Siddiq to forgive one who oppresses.

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**Classes of sinners and treatment with them:** There are two classes of sinners, either (1) they have got no faith or (2) they commit sins in their actions and deeds. Those who have got no faith are either unbelievers or innovators. Innovators are of two classes-one class call towards the views opposed to Shariat and another class remain silent. Those who remain silent are compelled to do so or do it willingly. So there are three classes of sinners in the matter of faith.

(1) **Unbeliever.** If he is at war with the Muslims, he can be killed or made a slave. There is no other punishment except these two for him. A Zimmi (one who has been give protection) cannot be given trouble, but if he protests against Islam, he can be given trouble. To make him humiliated is to make his livelihood narrow, not to salute him first, not to mix or to carry on trade with him, not to make enjoyment with him like friends. God says: You will not find a people who believe in God and the next world to make friends with those who oppose God and His Prophet even though they may be their parents, children, brothers or relatives-58.22. The Prophet said : O those who believe, don't take my enemy and your enemy as friends.

(2) **Innovators** Innovators call towards innovation. If innovation leads towards infidelity, its law is more severe than that of a Zimmi as he cannot be given the advantage of a Zimmi. If it does not lead to infidelity, its law is lighter. The innovator calls the people towards misguidance as he believes his views to be correct. So his evil is also unlimited. The best way to express



hate for him is to give up his company and rebuke him for his innovation. The Prophet said : God fills up the mind of a man with peace and faith who rebuke an innovator. God will keep one safe on the most grievous day who disgraces an innovator.

(3) **Ordinary innovator:** If the people do not follow him or he is unable to bring them to his views, his affairs are easy. It is better to treat him harshly at the very beginning. It is better to advise him first with humility. If it is not effective, it is better to turn away from him.

(4) **Sinners:** The sinners who disobey the injunctions of God by their actions and not by their faith are of two kinds—a sinner who gives trouble to another by his actions, such as oppression, misappropriation, false evidence, slander, back-biting, etc. and a sinner who does not give trouble to another by such actions. Such a sinner also has got two conditions—(a) either he invites others towards sinful acts or (b) he does not invite others towards sinful acts, for example, a man drinks wine but does not call others to drink it. Thus there are three kinds of sinners. (1) The actions of the first kind of sinners are, injurious to a great extent, such as back-biting, false evidence, oppression, etc. It is better not to mix with them and not to transact with them. They are of three classes—(1) those who murder men, (2) those who take movable properties of men by oppression, and (3) those who take immovable properties of men by oppression. It is better not to mix with them. The greater the guilt, the greater the punishment.

(2) **The second class sinners** create the causes of disturbance and make easy its different paths to the people. They do not give any trouble in the mundane affairs of the people but injure their religion by their actions. Such a sinner is to be humiliated and his connection should be cut off.

(3) **Third class sinner.** He who commits a great sin by drinking wine, by giving up compulsory duties or doing unlawful things has got light measure. If a man sees him to commit these sins, it is compulsory on him to prohibit him, be it by beating him or by taking other measure, because it is compulsory to prohibit an evil action. If he is habituated to do it, he should be given advice if there is possibility for him to give up those actions. If there is benefit in treating with him harshly it should be done. If it is useless to give him advice, one should be

led by his consience to take a suitable measure against him. It has been narrated that a drunkard was beaten several times before the Prophet but still he did not give up drinking wine. One of the companions said : God's curse on this drunkard. The Prophet said : Don't be a helper of the devil regarding your brother. This means that the devil is sufficient for the man. You should not rebuke him.

### CONDITIONS OF FRIENDSHIP

Know, O dear readers, that every man is not fit for friend, ship, The Prophet said : 'A man is upon the religion of his friend. So let him look with whom he befriends/' Make friendship having a look to ~~one's character, conduct and qualities~~. Make condition to get benefit, of their qualities of your friend and search to get temporal and spiritual benefits. Wealth, name and bargain are the temporal benefits. This is not our object. The benefits of religion are the following (1) to get education and learn action, (2) to get benefit of saying oneself from name and fame which cause anxiety of mind, (3) to gain wealth to maintain oneself, (4) to seek help in necessary actions, in dangers and difficulties and in many other actions of life, (5) to get blessings of the invocations of a friend, (6) to hope for getting intercession of a friend in the next world. A certain sage of yore said: Increase the number of friends, as every believer has got the right of intercession, and you may hope to fall in the intercession of your friend. God say : Those who have faith and do good works will seek intercession and He will increase His favours on them. To explain this verse, there is a Hadis that believers will make intercession for their friends and God will admit them in Paradise along with them. It has also been said in explaining it that when a man is forgiven, he will get right of intercession for his friends.

There are some conditions of these benefits which we shall describe now. The man with whom companionship is to be kept should have five qualities in him-intellect, good conduct, not to be a sinner, not to be an innovator, not to be a worldly addicted man.

(1) **Intellect:** It is the root of wealth and there is no good in the company of the fools and the illiterate. Hazrat Ali said in poem:

Keep no company with the fools.  
 Break friendship with the fools.  
 When a wise friend keeps up patience,  
 Illiterate friend becomes then impatient  
 A wise friend known in danger,  
 Illiterate friend leaves him in disaster

An illiterate leaves him in disaster. Though he wants to do benefit, he will do you harm, as he is ignorant. For this reason, a certain wise man said :

You will remain safe.  
 If a wise man becomes your enemy  
 If a fool loves your friend  
 the better may fall in danger.  
 How many insane there are,  
 who knownly to commit murder.

**Imam Sufyan Saori said:** It is sin to look at the face of a fool. A wise man is he who understands all his actions and a fool is he who has got no sense of right and wrong and who does not understand it even it is dictated by others.

(2) **Good conduct:** A friend should have good conduct as many wise men take things as they are in their normal mood, but when they get angry, sexual passion, miserliness and cowardice gain supremacy, and he conduct, himself according to his whims and acts contrary to his wisdom. There is no good in having friends like him.

(3) **Religions nature:** A friend should have religious nature to give benefit. There is no good in keeping company with a sinner. He who fears God cannot be engaged in great sins., but if a man does not fear God, you can't be safe from his harms and can't trust in his words. He changes according to the change of necessity. God says : Don't follow one whose heart I have made forgetful from My remembrance and who follows his passions. God say : Let him not turn to one who does not believe it and follows his passion God says : Turn away from one who turns away from My remembrance and intends nothing but this world's life God says : Follow the path of one who turns to Me, You will understand from this that it is lawful to turn away from the great sins.

(4) **Innovation** : It is the duty of one to have no connection with an innvoator . What benefit will accrue from his help ? Hazrat Omar gave encouragement for religious nature of a friend. He said : You should make friendship with the truthful, because in that case you will live under their care, as they increase happiness in time of joy and remove difficulties at the time of sorrow. Bear well the affairs of your friends, keep your enemy distant and warn your friend, but don't keep a trusted man of a people distant. He who does not fear God is not a trustworthy man. Don't keep company with a great sinner. Don't give clue to your secrets to him. Consult with those in all your affairs who fear God.

The sage Alqamah Attar advised his son at the time of his death—O dear son, if you feel necessity of making friendship, make friendship with such a man who will save you if you save him, who will increase your beauty if you keep company with him, who will help you when you fall in a trouble. If you extent your hand of good towards him, he will also extend his hand of good towards you. He will help you in any good work you undertake . He will remove any evil if he sees in you. He will give you if you want something from him. He will begin with you when he remain silent. He will be sorry when any disaster falls on you and gives you pain. He will confirm your word as true when you speak. He will advise you when you intend to do an action. He will place your opinion above when there arise difference of opinion among you.

The sage Jafar Sadeq said: Don't keep company with four persons- (1) a liar, you will get deception from him and he will make the the distant near and the near distant ; (2) a fool, you will not get any benefit from him, he will do you harm if he goes to do your benefit; (3) a miser, he will forsake you at the time of your dire necessity ; (4) a coward, he will flee away after surrendering you in the hands of the enemies ; (5) a great sinner, he will sell you in lieu of a morsel of food for a thing of lesser value. Hazrat Junaid said ; The friendship of a transgressor with good conduct is dearer to me than that of a learned man with bad conduct. The sage Bashar Hafi said : Friend are three—(1) a friend for your next world, (2) a friend for your present world, (3) a friend to console your mind. The Caliph Mansur said : Friends are of three kinds-(1) One kind of friends are like food and there is no

alternative but to get their help, (2) Another kind of friends are like a medicine and their help is necessary at times. (3) The third kind of friends are like an epidemic disease and there is no necessity of them at any time.

It is said that a party of men are like some trees which have got shade but no fruits. Those trees are like those persons who come of no use for the next world except for this world and the benefits of this world disappear soon like the disappearance of shade. Out of them, there are some trees which have got fruits but no shade. They are like the persons who came of no use for good of this world except good of the next world. Some trees have got both fruits and shade and some trees have got neither fruits nor shade like Bakul trees whose thorns pierce clothes and which ~~have got no eatable things. They are like snakes and rats.~~ Hazrat Abu Zarr said : Loneliness is better than a bad companion and a good companion is better than loneliness. God say : When the illiterate call them they say salam, It means : We are safe from your sins and you are safe from our evils. Hazrat Ali said : If a man gives life to your action, keep your religion alive by keeping company with him. Loqman advised his son : O dear son, keep company with the learned, as heart is then enlivened with wisdom as a land is enlivened with rain-water.

## SECTION 2

### THE RIGHTS OF FRIENDSHIP AND BROTHERHOOD

The tie of friendship and brotherhood is like that of husband and wife. As some rights and obligations arise out of wed-lock, so also some rights and obligations arise out of the tie of friendship and brotherhood . These rights are eight.

(1) **Right in wealth and properties.** The Prophet said : Two friends are like two hands, one of which washes the other. Similarly friendship is completed when one of them keeps the other, as if they are one and the same and they share the enjoyments of each other. There are three stages of self- sacrifice for each other. (a) The lowest stage is to bring down his friend to the level of a servant and to give him charity at the time of his need from his excess wealth. When a friend falls in want, he should give charity to him without asking from the excess of his wealth. If he drives him to the level of asking, he will then transgress the limit of the demand of friendship. (b) The second

stage is to bring his friend down to his stage and remain satisfied by making him sharer in his properties. He will also come down to his stage till he becomes equal partner with him. Hazrat Hasan Basari said : Once a friend divided his shirt into two portions and gave one portion to his friend. (c) The third stages is to place the needs of a friend above his own needs. This is the rank of the truthful and is the last limit of the three stages of friendship . The result is I'sar or the sacrifice of one's need for the other. It has been reported that a party of bad people made defamation against a party of religious men. As a result, The Caliph passed order for the execution of the religious people. There was the sage Abul Hasan Nuri was one of them. Before all of them, he advanced towards the gallows and said : Hang me first : On being asked the reason of his desire for death, he said : I wish to save the lives of my friends even for some minutes in lieu of my life. This was the cause of the saving the lives of the religious men. Mamun-b-Mahran said : He who is pleased with his friend by giving up good things, made friendship as it were with the inmates of graves.

**Stage of the world:** It is not pleasing to the religious men. It is said that the sage Otbatul Golam went once to the house of his friend and said : I have got need of four thousand coins from your wealth. He said : Take two thousand coins. He turned his face at this and said : I adopted God in lieu of this world. Don't you feel ashamed that you claim friendship for God but place the love of the world over friendship ? The sage a Abu Hazem said : When you have got a friend for the sake of God don't engage him in your affairs of the world.

**Highest Stage:** God praised the believers in this verse : Their affairs are settled by mutual consultations and they spend out of what I have provided them with . In other words, they mixed their wealth and did not distinguish it. If anybody said among them. "This is my shoe". they did not keep company with him as he uttered this keeping his own connection with his prosperity. It is said that the sage Falhtel Musuali went once to the house of his friend in his absence and said to his maid-servant : Take to me the cash box of your master. When she brought it to him he took therefrom some coins necessary for him . The maid-servant informed her master about it and he said : If you speak the truth. I set you free, because what you informed me is a good news. One

day a man came to Hazrat Abu Hurairah and said : I wish to make friendship with you for the sake of God. He said : Do you know the rights of a friend ? He said : One of the rights of friendship is that your right in your properties and wealth is not more than that of mine. He said : I have not as yet reached this stage. He said : Then go away. Hazrat Joynal Abedin, son of Hazrat Hussain said to a man : Does anybody amongst you take anything what he wished after placing his hand in the pocket of his friend or in his purse ? He said : No He said : Then you are not friends . A party of man came to Hasan Basari and said : O Abu Sayeed, have you prayed ? He said : Yes. They said : The market people have not yet prayed. He said : Who has taken religion from the market people ? I know that nobody among them gives charity.

Once a man came to Ibrahim-b-Adham who was to go to Baitul Maqaddas (holy Mosque of Jerusalem). He said : I wish to go there with you. Hazrat Ibrahim said to him. Yes, I agree with this condition that I shall have grater right in your money. He said : That will not be. Then he said : Your truthfulness pleased me. Whenever Ibrahim wished to have any companion with him, he never acted contrary to his wishes. He never accepted anybody as his companion if he did not agree with him. Once Ibrahim-b-Adham gifted away an ass belonging to this friend without his permission. When his friend returned, he became pleased with him. Hazrat Ibn Omar said: Once a man presented to a companion a fried goat's head. The latter sent it to his friend as he was more in need. The latter again sent it to another man. Thus it turned round seven persons and came to the first friends

It is narrated that Hazrat Masruq fell in a heavy debt and his friend Khaisan also had debts. Hazrat Masruq cleared off the debts of the latter without his knowledge. Khaisan also in return cleared off the debts of Masruq without his knowledge. The Prophet comented brotherhood between Abdur Rahman-b-Auf and Sa'ad-b-Raby. Then Abdur Rahman gave option to his friend about his properties and said : God has given me abundant wealth. So take therefrom what you wish. Hazrat Sa'ad had the quality or equality and Hazrat Abdur Rahman had the quality of I'sar or self sacrifice which is better than equality. Hazrat Ali said : To spend 20 Dirhams for a friend for the sake of God, I consider better than to give charity of one hundred dirhams to the poor and the destitute. Follow the Holy Prophet in the matter

of self- sacrifice. he entered once into a jungle with some of his companions and took two pieces of wood for tooth stick, one straight and another crooked. He gave the straight tooth-stick to a companion who said : O Messenger of God, by God, you are more simple than me. Therefore your are more entitled to the straight tooth-stick than myself. He said : If anybody keeps company of a man for a little while of the day question will be put to him about the rights of his companionship, weather he established he established it or destroyed it.

Once the Prophet went out to a well for bath. His companion Hazrat Huzaifa covered him with a screen of cloth till he finished his bath. After his bath, the Prophet was going to cover Huzaifa with the screen when he said to the Prophet: O Messenger of God, may my parents be sacrificed to you, don't do it . ~~The Prophet held the screen till Huzaifa finished his bath.~~ Then the Prophet said : If two men keep company with each other, he who is more kind to his companion is dearer to God.

It is narrated that Malek-b-Dinar and Muhammad-b-Wasi went to the house of Hazrat Hasan Basari in his absence. Muhammad took out a cup of food which was under his bed and began to eat. Malek said. Hold out your hand till the owner comes. Suddenly Hazrat Basari came there and said : O Malek, we used first to give trouble to one another in this way,. God ordered us to treat well with our friends. God said : Treat well with your friend. At that time, a friend handed over the key of his house to his friend who had option to spend whatever he wished . His friend, however, refrained from enjoying it for fear of God, when God revealed : Give them order to Regard brothers as friends and to give them food to their satisfaction.

(2) Second right. To help a friend before asking in times of needs. There are different stages of this help . The lowest stage is to fulfill with pleasure and Kindness the needs of a friend at the time of his asking for it. A certain wise man said : When a man requests his friend to fulfill his certain need and he does not fulfill it, let him remind him second time. If he does not fulfill it without delay, let him recite this verse : God will resurrect the dead. This means that he and the dead are equal. A sage of yore maintained the family members of his friend after his death for forty years. The Prophet said : Behold, God has got cups in the world. Those are hearts. The dearest of hearts to God is that



which is the most clean firm and soft, 'Clean' means clean of sins, 'firm' means firm in religion and soft means kind to friends and relatives.

In short, consider the needs of your friend as your own or more than this. As you are not indifferent to your needs, so don't be indifferent to the needs of your friend. Relieve him from asking you to fulfill his needs. Try to remove his difficulties and dangers. Hazrat Hasan Basari said : My friends are dear to me than my wife and children, as my family reminds me of this world. He said : If a man spreads the fame of his friend for the sake of God, God will send His angels of the Throne on the Resurrection Day to spread his fame in Paradise. There is one Hadis: If a man meet with his friend for the sake of God, an angel proclaims from behind : Good news, good news of Paradise for you. Hazrat Atta said : Enquire of your friends once in every three days. If they are ill, meet with them. If they remain busy in works, help them. If they forget, remind them. The Prophet once said to Ibn Omar : If you love anybody, ask him his name, his father's name and his address. If he is ill, go to see him. If he remains busy help him. Once Hazrat Abbas was asked : Who is dearest to you ? He said : My friend . He said . If a man comes to my assembly thrice without any necessity and does not get any benefit from me, I can understand that his object of search is not the world. Hazrat Sayeed said : I have got three duties for my friend. When he comes, I shall entertain him. When he speaks, I shall turn my face to him. When he sits, I shall give him good place . God says : They are kind to one another.

**3. Third right about tongue:** Sometimes you will talk with a friend and sometimes not. Don't disclose any secret talk which your friends tell you, even to their close friends. Don't disclose any secrets of your friend even though there is separation from him, as it is sign of bad conduct, Don't speak of any bad thing about his friends, wives and children . Hazrat Anas said : The Prophet did not say anything he felt bad of the talk of anybody in his presence as he who repeats it to anybody is considered as rebuke. You should not keep secret the praise of your friend. To keep it secret is considered as envy. Don't back-bite your friend or any member of his family. Hazrat Ibnul Mobarak said: A believer searches for excuses, and a hypocrite searches for fault. The sage Fuzail said: It is the rule of religion to pardon the faults of a friend.

**The Prophet said:** I seek refuge to God from a bad neighbour. If he sees any good, he keep it secret and if he sees any bad, he disclose it. There is no such a man who cannot be called good for some of his conducts, and cannot be called bad for some of his conducts. There is a Hadis that once a man praised another before the Prophet. On the following day he began to defame him. Then the Prophet said : You have praised him yesterday. and you are defaming him to-day : He said : By God, I told the truth yesterday about him and I have not told a lie about him to-day. He pleased me yesterday and I said what I knew about him as good. To-day he enkindled my anger and then I have said what I know about him as bad. The Prophet said : There is certainly sorcery in oratory. He compared it with sorcery. The Prophet said in another . Haidis : Oratory and harshness are two branches of hypocrisy. There is in another Hadis. God hates full discription of anything. Imam Shafeyi said : There is no such Muslim who obeys God and at the same time does not obey God, and there is no such Muslim who disobeys God and at the same time does not disobey Him. He is a just man whose virtues are more than his sins. Don't hold bad conjecture about your friend, because it is the back-biting of mind which is prohibited . Many conjectures remain upon mistakes. The Prophet said : God made unlawful four things for a believer - to shed the blood of a believer, to destroy his properties, to mar his honour and to harbour evil conjectures against him. The Prophet said : Beware of evil conjecture, because evil nonjecture is the worst false talks. To search the faults of others and to harbour evil conjecture show the evil path.

**The Prophet said:** Don't disclose the serest of one another, don's seek the secrets of one another, and don't cut off the connections of one another and unite the servants of God in brotherhood .The object of pleasure to God is theman who imbues himself with divine attributes, as He is the keeper of secrets, pardonèr of sins and kind to His servants. So how can you remain without forgiving one who is above you or who is lower than you ?

Jesus Christ said to his disciples: What do you do when the wind blows off the wearing cloth of your friends in his sleep and makes him naked ? They said : We his private parts with cloth. He said : Rather I see that you uncover his private parts. They said :

Glory be to God, who does this ? He said . If anybody amongst you hears any secret word about your brother, he adds to it other words and discloses it in a big from, know that the faith of man is not perfect till he loves for others what he loves for himself . The lowers state friendship is that you will respect for your friends that treatment which you expect that he should mete out to you.

**God says:** " Woe to those who take full measure when they take from men and who reduce it when they give it to others ? Hope to do justice to others as you expect that others should do justice to you. The Prophet said : If man conceals the faults of his brother in this world. God will conceal his faults in the next. There is in another narration. He gives life as it were to a buried man. The Prophet said : The discussions of an assembly are trust except those of three assemblies—(1) the assembly where unlawful murders are committed, (2) the assembly where unlawful fornications are made lawful, (3) and the assembly where wealth is made lawful except by lawful means. The Prophet said : The consultations of two friends are like trust. It is not lawful to disclose to another what one does not like. One wise man was asked. How can you keep matters secret ? He said : I am like a grave for these matters. The heart of a fool is in his tongue and the tongue of a wise man is in his heart. In other words. the fool cannot keep secret what is in his mind and discloses it in such a place which he does not know.

**Hazrat Abbas said to his Abdullah:** I see that Hazrat Omar has given you superiority over the elderly companions Remember my five instructions-(1) Don't disclose 's (Omar's) secrets ; (2) don't vilify in his (Omar) presence ; (3) don't talk courage to tell falsehood before him ; (4) don't disobey his orders ; (5) and let him not see you committing any act of treachery. The sage Shubi said : Each sentence of these five instructions is better than one thousand sentences. Hazrat Ibn Abbas said : Don't argue with a fool lest he give you trouble. Don't argue with a wise man, lest he envies you. The Prophet said . If a man gives up dispute over a useless matter. a house will be built for him in a corner of Paradise. If a man gives up dispute of a matter to which he has got right, a house will be built up for him in a high place of Paradise.

**The Prophet said:** Don't envy one another, don't cut off connections from one another and make brotherhood among the

servants of God-One Muslim is brother to another Muslim. He does not oppress him, he does not deprive him and he does not dishonour him. Ibn Omamah Baheli said : The Prophet once came to us. We were then arguing with one another. He got enraged and said : Give up arguing as there is little good in it. Give up dispute as it has got little benefit and it grows enmity between two friends. A certain wise man said : If a man dispute with his friends, his manliness goes away and his honour also goes away. The Prophet said : Don't dispute with your brother, don't ridicule him, don't break promise with him. He said : You give in charity ample wealth to the people but it does not come out in a cheerful mood and in good manners.

**(4) Accord good treatment to your friend in words and deeds:** As is the friendship, so the treatment should be. Tell such words which your friend loves. Use words of love and share his sorrows and happiness. The Prophet said : When one of you loves his brother, he should inform him of his love. It increases love. If he knows that you love him, he will surely love you. When you come to know that he also loves you, your love for him will increase. So love will increase from both sides. The existence of love among the believers is the object of Shariat and religion. So send present to one another. For this the Prophet said : Send present to one another, you will then love one another. The Prophet gave simile of two friends as two hands, one of which works for the other. In other words, one friend helps another in all affairs.

**The Prophet said:** One Muslim is brother to another Muslim. He does not treat him bad, he does not spoil his honour and does not surrender him to the hands of his enemy. Don't back-bite your friend as God likened back-biting to eating the flesh of a dead brother. God says : Does one of you like to eat the flesh of his dead brother ? An angel presents before the soul of a man what he sees in the guarded Tablet in the form of a figure in dream. He shows back-biting in the form of eating the flesh of a dead animal. A back-biter sees in dream that he is eating the flesh of a dead animal. It means, that he roams about back-biting. The sage Muzahed said : Don't remember your friend by back-biting him as you wish that no person should remember you with back-biting.

**The Prophet said:** Accord good treatment to your neighbour, you will be good Muslim. Accord good treatment to one who keeps your company, you will be a believer. The Prophet said :

One believer is a mirror to another believer. The substance of this Hadis is that you should conduct yourself in such a way that your friend may correct himself, by looking at your actions. The sage Maser was asked : Do you love one who tells your faults ? He said : If he advises me with regard to the faults that are in myself and him, it is good, but, when he defames me before a party of men, it is not good. What he said is true, because to advise before the people is dishonourable.

The saint Jun-num Misir said: Don't keep company with God without obeying His commands. Don't keep company with the people without advice to one another. Don't keep company with your passion without differing from it. Don't keep company with the devil without being his enemy. Hazrat Omar said : If a man holds out the faults of his brother before him, God will show kindness to him. For this reason, Hazrat Omar said to Hazrat Salman : What are the actions of mine which appear disliking to you ? Hazrat Salman said : Pardon me for this. When he pressed Salman, he said : I heard that you have got two shirts, one of which you wear during day time and another at nighttime. I heard also that two kinds of curries are served before you at the same time. Hazrat Omar said : Neither of these two matters is true. Have you heard any other thing? Hazrat Salman said: No. Huzafia wrote to Hazrat Eusof-b-Asbat : I heard that you sold your religion in lieu of two pices. You said to the milk-seller . What is its price ? He said : Six pices. You pressed for lesser price. The milk seller said : Let it be so. The man was cognisant of your God fear and hence he sold the milk at reduced price to you Uncover your head from the screen of passion and give up the urge of passion.

(5) To forgive the faults of friends: If your friend commits sin and continues therein, advise him with sweet words. If he turns back, it is better. If he does not turn back, connection should be cut off according to Hazrat Abu Zarr. According to Abn Darda'a connection with him should not be cut off, as he will walk once in a straight path and another time in a crooked way. Hazart Ibrahim Nakyi said : Don't cut off connection with your friend and don't leave him at the time of his commission of sin as he may commit a sin to-day and give it up on the following day. There is in Hadis : Fear the slip of a learned man don't boycott him and hope for his return.

One friend of Hazrat Omar went to Syria and stayed there for long. Hazrat Omar took this news from a certain man of Syria. He said : He has become the brother of the devil and he has begun to drink wine. Hazrat Omar wrote to him a letter saying : In the name of the Most Compassionate, the Merciful (40 : 1Q). He rebuked him in this letter. When he read it, he wept and said : God said the truth Omar advised me. He then repented and turned back.

It has been narrated that one of two friends fell in love with woman and informed it to his friends. He said : If you wish, you may cut off friendship with me. His friend said : shall I lose a friend for his one sin ? Then he promised that he would fast till his friend came out of his love for the woman. He fasted for forty days, as a result of which his friend's love for the woman went away from his heart. Then he took his meal and drink.

One of two friends went astray. One friend asked him : Have you not forsaken him ? He said : I wish to remain with him more now. I shall have to lift him up by catching him by his hand. I shall have to rebuke him with sweet words and I shall have to call him to his former conditions.

It has been narrated that two friends of Banu Israil engaged in divine service in a hill. One of them one day got down and went to a market to buy meat. He saw there an unchaste woman and fell in love with her. He called her in a lonely place and satisfied his lust. This continued for three days. His friends in the hill came down to search for him and found him following a woman. He embraced and kissed his friend and said : I have come to know your condition. Now let us go to the hill for divine service. So his friend went with him to the hill being repentant. One should not cut off the relationship from his relative who is seen engaged in a sin. God said to His Prophet in connection with his relatives. If your relatives disobey you, say : I am displeased with what you do—26:216Q. He did not say : I am pleased with your actions. Rather he said : I am displeased with your action. When Abu Darda'a was asked : Why do you not hate your friend who is doing this sin ? He said : Surely I hate his sinful etc, but how can I hate him as he is my brother in religion ? Brotherhood of religion is greater than that of relationship. A wise man was asked : Who is dearer to you, friend or a brother ? He said : If my brother is my friend, he is dearer to me. Hazrat Hasan Basari said:

How many friends there are who are not born of your mother. It has, therefore, been said : love is necessary for relationship but relationship is not necessary for love. Hazrat Jafar Sadeq said . Connection is made out of love of one day and relationship is made out of love of one year. God severs connection with one who severs connection with this relatives. It is compulsory to keep the tie of friendship. One should not make friendship with great sinner from the very beginning, but when it is done, it should not be cut off.

**The Prophet said:** The worst servants near God are those roam with slander and create separation in friendship . When one man committed a sin, his friend rebuked him. Then the Prophet said to him : Stop , don't rebuke him. Don't be a helper of the devil in the matter of your friend /' So it is better to keep away from the great sinners from the very beginning than to serve friendship with them after it is made, Imam Shafeyi said : If a man's anger is aroused but his anger does not arise, he is an ass. If a man's pleasure is incurred but he does not get pleased, he is a devil. So don't be an ass or a devil, Rather be an agent of your friend and bring pleasure to yourself, and adopt precaution of being a devil by not accepting it. A certain wise man said : I never rebuked anybody. The cause is that if an honourable man rebukes me, I pardon his fault as it is pardonable, but if a man of dishonour rebukes me, I save myself from his attack without replying to his rebuke. Whenever your friend raises excuse, accept it, be it true or false.

**The Prophet said:** He who does not accept the excuse of his friend commits sin like the tax collector in the street. The Prophet said : A believer suddenly gets angry and his anger is soon appeased. He did not mention that he does not get angry. God says : Those who appease anger etc. He did not say about the absence of anger. Now-a-days anger does not appease till harm is not done to a friend, But have patience at the trouble inflicted by him .,To remove anger from the soil of heart is not possible as it is a natural attribute of man. To appease it and to act contrary to its nature is possible. To act in agreement with anger is to take retaliation. The Prophet said: love your friend in a moderate manner, perchance he may become someday your enemy , Get angry at your enemy in a moderate manner, perchance he may turn to be your friend sometime. Hazrat Omar said: Let not your

love exceed the limit and let not your hatred lead you to the path of destruction.

**(6) Pray for your friend in his life time and even after his death:** As you like to pray for yourself and the members of your family, so you should pray for those after death of your friend with whom your friend had connection. The Prophet said : If a man prays for his friend in his absence, the angels says, Similar prayer is for you. In another narration God says : O My servant, I will accept your prayer in your matter. There is in Hadis : If a man prays for his friend, it is better accepted than that for himself. The Prophet said : If man prays for his friend in his absence, it is not rejected . A good friend will follow you after your death with the angels, as there is a Hadis : When a man dies, the people say : What thing he has left behind, but the angels say : What actions he has sent in advance ? They are glad for his good actions, they ask about his condition and intercede for him . The Prophet said : A dead man in grave is like a drowning man in water. As a drowning man catches whatever he gets to save his life, so a dead man remains anxious to get the prayer of father, children, brothers, friend and near relatives. The prayer of a living man enters into the grave of a dead man like a hill of light. A certain sage said : The prayer of a living man for the dead is like a present. The angel takes a handker-chief of one bundle of light and comes to the dead man and says : This is present to you from that friend of yours, this has come from that relative of yours. He then becomes pleased with it as a living man becomes pleased with a present.

**(7) Wafa and Ikhlas.** Wafa means to remain firm on the rights of friendship , to keep it lasting till the death of friend and to keep it even after his death with his wife, children and friends and relatives and to take care of them. Ikhlas means to fulfill the duties of friendship selflessly , for the sake of God. The object of friendship selflessly for the sake of God. The object of friendship for the sake of God is to get benefit in the next world. The Prophet said that seven persons will get shade under the shade of the Throne on the Resurrection Day. There are two persons out of them who love each other for the sake for God. A certain woman once came to the Prophet who showed respect to her. On being asked the reason, the Prophet said : This woman used to come to our house during the life time of Khadija. To honour the



right of friendship appertains to faith Accord good treatment to friends. God says: Tell My servants that they should say those things that are best, for the devil sows dissensions among them:-7:53 Q. God says about Joseph that he said: When God took me out of prison, He was indeed good to me and took you all from the desert even after the devil had sown enmity between me and my brothers—12:100. Friendship becomes lasting when it is done for the sake of God. If one makes friendship for a certain purpose, it ends when the purpose is fulfilled. The result of friendship for God is not hatred for any matter, temporal or spiritual. God says of this love for Him : They don't find any necessity (hatred) in their hearts for what they are given and they take to self sacrifice for friends. Finding any necessity means here hatred.

(8) **Not to give trouble to a friend:** Don't inflict trouble to your friend and give up the giving of trouble and taking of trouble. Don't ask anything from his wealth and properties. Don't hope to get any benefit from his name and fame. Don't tell him : Take my care and fulfill the duties towards me. Hope for the rewards of his prayer, meet with him and help in his duties of religion and seek nearness of God by fulfilling duties towards him. A certain wise man said : The friend who places his honour above the honour of his friend and thinks himself superior to his friend, commits sin and allows another to commit it. The man who considers his friend as his equal suffers mental agony. The man who considers himself inferior to his friend keeps himself and his friend safe Hazrat Ayesha said : A believer is brother to another believer. He does not seek advantage over him and does not inflict trouble on him . Hazrat Juniad said : I kept company with four classes of Sufis There were thirty Sufis in each class. They are Hares Mohasabi and his party men, Hasan Majusi and his party men, Sarri Sakti and his party men, Ibaul Karabi and his party men. Those who made friends out of them for the sake of God, did not inflict trouble on one another and did not keep company with one another without any reason. A certain sage said : Live with the worldly people with good manners. Live with the people of the next world with knowledge and live as you wish with the God-fearing people.

Know, O dear readers that there are three classes of people, You will gain benefit by association with only one class of people

. You can do some benefit to the second class of people and you receive no harm at their hands, nor you will receive any benefit from them. You cannot do any benefit to the third class of people, rather you will receive harm as a result of your association with them. These people are fools and ill tempered. Don't give up the second class of people as they will do you benefit in the next world by their intercession and invocation. God sent revelation to Moses : If you obey Me, you will have many friends. In other words : If you show sympathy to them, bear patience at their harms and do not hate them, you will have many friends, A wise man said : The love of one is lasting who has got no outward show. A certain companion said : God curses those who inflict trouble on others.

**The Prophet said:** I and the God fearing men of my followers are free from inflicting troubles. A wise man said : When a man does four works in the house of his friend his love becomes perfect— 1) when he eats with him, (2) when he does necessary works with him, (3) when he prays with him, (4) and when he sleeps with him. The Prophet said : 'A man is upon the religion of his friend . There is no good in the company of a friend who does not consider good for his friend what he considers good for himself.' Look to your friend with such a look of love that he can know your love. Look to his good deeds and not to his faults. It has been reported that whoever sat before the Prophet , he used to show his face to him. Every man thought that he was honoured more by the Prophet. Even his sitting, his hearing, his dissension and arguing with him in sweet words are held in the same assembly. His assembly was that of shame, humility, modesty and trust. The Prophet wore a smiling look before his companions and remand satisfied with what the companion remained satisfied.

### SUMMARY OF DUTIES TOWARDS FRIENDS

If you wish good company, meet with your friends and enemies with smiling countenance and do not dishonour them. Don't fall into fear from them. Take to gravity without pride. Be modest without meanness. Adopt middle course in all your actions. The two extremes of every action in condemned. Don't look to both sides of your own. Don't look long towards anything. Don't keep standing in the assembly of many men. When you sit, sit comfortably. Don't make sound of your fingers.

Don't move your beard and ring, don't make pick of you teeth, don't enter your finger into your nose, don't spit much, don't cleanse teeth off and on don't drive flies and mosquitoes very much, don't yawn much before the people in prayer and in other deeds, make your assembly as guide, make you disenssien in an orderly manner. Use sweet words with one whom you discuss, don't be too much pleased in any matter. Don't request for repetation of any word. Be silent near those who arouse laughter and tell stories.

Don't Discuss about your satisfaction with your children, servants poetry, composition and books and other things. Don't be engaged in telling stories like servants and slaves. Don't use oil or antimony in great quantity. Don't pass urine and stole off and on. Don't term an oppressor as brave. Don't keep informed your wife and children of the amount of your wealth and other properties, because if they see your little wealth, you will become humiliated to them, and if they see your too much wealth, you won't be able to satisfy them. Don't fear them so much as they can treat with you harshly. Don't be so much soft to them as they should sit on your head. Don't keep laughing with the servants or else your gravity will reduce thereby. Keep honour at the time of disputes and be careful of your ignorance. Give up haste and think of your proof. Don't hint much with your hand, look at those who remains behind you or else don't look much look at those Don't sit on your knees. Speak when anger is appeased.

If the ruler appoints you as one of his near adivsers, keep sharp look like edges of teeth. If he is at laugh with you, don't be safe at his sudden change to you. Treat with him like a a boy. Speak according to his with till he commands to commit a sin. If he shows kindness on you, don't treat unjusty with his wife and children taking its advantage. Be careful of the solvent friend as he is the greatest enemy. Don't honour your wealth more than your honour. When you enter an assembly, salute them first. Don't go in front of one who goes forward. Sit wherever you get space. Salute those who come to you when you sit. Don't sit in the middle of the pathway. If you sit there, shut up your sight, help the oppressed and the weak, show path to the misguided, respond to salutation, give charity to the beggars, enjoin good and avoid evil, spit in its proper place, don't spit towards the Ka'ba nor to <sup>the</sup> right side but to the left side or under your left foot.

Don't sit together with the kings and rulers. When you sit, give up back-biting, falsehood and secret things, speak very little to them about your necessities, treat with them with words of a gentleman and mention their qualities. Don't cut jokes with them. Don't fear them too much. If their love for you is expressed, it is better. Don't yawn before them and don't make pick after meal. Hear every word in front of a ruler but don't break secrets and pursue honour of his inmates. Don't sit with the people in general. If you sit with them, give up useless talks. Be indifferent to their evil words. Meet with them rarely even in times of necessity. Don't cut jokes with the wise and the fools as the wise will hate you and the fools will go against you. Fear goes away at jokes and laughter, honour is disobeyed, hatred increases, taste of love goes away, defects fall in the wisdom of a learned man, it gives encouragement to the fools, honour is endangered before the wise, hatred increases and for that becomes dead. It makes God distant, and carelessness is earned. The Prophet said : If a man sits in an assembly where much useless talks are held and he says before he gets up from the assembly : Glory to God, O God, Thine is all praise, I bear witness that there is no deity but Thou. I seek forgiveness to Thee and I turn to Thee, he is forgiven of the sins he commits in that assembly.

## **CHAPTER VI**

### **DUTIES TO RELATIVES, NEIGHBOURS, SLAVES AND MUSLIMS**

Man is social being and he is to observe certain rules and regulations if he lives in society. I am going to discuss these rules and regulations to be observed by a Muslim while dealing with persons of various types.

#### **DUTIES TOWARDS A MUSLIM**

(1) The following instructions have come in the Quran and Hadis. When you meet a Muslim, give him Salam. when he invites you, accept his invitation. When he sneezes, respond to him. When he falls ill, call on him. When he dies, join his funeral prayer. If he seeks your advice, give him advice. If he is absent, guard his proprieties. Love for him what you love for yourself. Don't love for him what you do not love for yourself . The Prophet said: There are four duties on you to help the pious, to seek forgiveness for the sinners, to invoke good for the unfortunate and to love those who make repentance. God says : They are sympathetic towards one another. Hazrat Ibn Abbas explained it by saying : The pious among them seek forgiveness for the sinners. When a sinner among the Muslim looks to a pious man, the latter should say : O God, give him the blessing of good of which you have decreed for him and keep him firm over it and give him benefit therewith. When a pious man looks to a sinner among them, he should pray for him thus : O God, give him guidance, accept his repentance and forgive his sins.

(2) Love for the believers what you love for yourself and dislike for the believers what you dislike for yourself . The Prophet said: The Muslim society is like a body in respect of mutual love and sympathy. If a limb of the body suffers pain, the whole body responds to it by sleepiness and fever. The Prophet said : One believer is like a building to another believer a portion of which strengthens another portion.

(3) Don't give trouble to a Muslim by your words and actions. The Prophet said : A Muslim is he from whose tongue and hands other Muslim remain safe. The Prophet advised the people to do good deeds in a long sermon. He said in the midst of his sermon.

If you are unable to do it, advise the people to give up evils, because it is a charity. It will be considered for you as an act of charity. The Prophet said : The best Muslim is he from whose tongue and hands other Muslim, remains safe. The Prophet once was asked : Do you know who is a Muslim ? The companions replied. God and His Apostle know best. He said : A Muslim is he from whose tongue and hands other Muslim are safe and a believer is he in whose hand the lives and properties of the believers remain safe. The companions asked : Who is a refugees ? He said : One who gives up sin. A man asked : What is Islam ? he said : Your sacrifice of heart for the sake of God and the Muslim remaining safe from your tongue and hands. The Prophet said : I saw a man loitering freely in Paradise for rewards of cutting tree which was obstructing the path of the Muslims.

Hazrat Abu Hurairah asked the Prophet one day : O Messenger of God, give me such advice as will do benefit to me. He said : Remove the injurious things from the path of the Muslims. The Prophet said : If a man removes an injurious thing from the path of the Muslims, God writes for him a virtue. Paradise is sure for one for whom God writes a virtue. The Prophet said ; It is no lawful for a Muslim to cast such a look on another Muslim which gives him trouble in mind. He said : It is not lawful for a Muslim to threaten another Muslim with fear. He said : God does not like that the believers should be given trouble.

**(4) Be modest to every Muslim** Don't treat harshly with him, don't take pride near him as God does not love the proud and the self-conceited. The Prophet said : God revealed to me : Be modest to one another and don't be proud to one another. If anybody shows pride to you, keep patience. God ordered the Prophet : Take to pardon and enjoin good and keep away from the illiterate. The Prophet was modest to every Muslim, he was not harsh to them and did not dislike to do the, necessary works of the poor and the widwoss.

**(5) Don't hear back-biting and don't take it to others.** The Prophet said : The back-biter will not enter paradise.

**(6) Give up disputes and quarrels.** When you get angry with another, don't give up his association for more than three days. The Prophet said : It is not lawful for a Muslim to remain aloof

from his brother for more than three days, nor should he turn away his face from another if both of them meet. The better of the two is one who greets first with salutation. The Prophet said: If a man pardons the faults of a Muslim, God will forgive his faults on the resurrection day. Hazrat Ayesha said: The Prophet never took revenge for personal wrongs. The Prophet said: Wealth does not reduce by charity. God does not increase but honour in case of pardon. God raises a man who becomes modest for the sake of God.

**(7) Do good to every one either deserving or underserving.** The Prophet said: Do good to everyone, pious, or impious. If you do good to one who is fit to receive, it is good. If he is not fit to receive it, you are fit to do good. The Prophet said: The root of wisdom after religion is to love for men and to do good to everyone, pious or impious. Hazrat Abu Hurairah said that the Prophet did not withdraw his hand from another till the latter withdrew his own hand.

**(8) Treat well with all and speak to everyone according to his intellect.** If you go to meet an illiterate person with words, of wisdom and with theology and dispute with the fools, you will get trouble.

**(9) Honour the dead and show affection to the juniors:** The Prophet said: He who does not show affection to our juniors is not of us. He said: 'To honour an aged Muslim is to honour God.' The honour of an aged man does not become perfect if without his permission one talks with others of the party. Hazrat Jaber reported: A deputation of Juhaina tribe once came to the Prophet. A young man among them stood on their behalf to talk to the Prophet. The Prophet said: Stop, where is your aged man? The Prophet said: 'If a young man shows honour to an aged man, God will create, for him such one in his old age who will show him honour.' This means that he will live up to old age. So if you show honour to the aged, God will prolong your life. The Prophet said that the Hour will not come till a son gets angry at his parents, till there is profuse rain, till the back-biters come out from every place, till the honourable men will be unseen, till the juniors will not show honour to the aged and till the wrong doers will not be doing wrong against the honourable men. So treat affectionately with the boys according to the habit of the Prophet. Whenever the Prophet returned from a journey, the boys used to

meet him and he waited for them standing in their front. He used to make some boys sit in his front and some in his back. He used to take the little children in his lap and some of them even passed urine in his cloth.

**(10) Live with all men with smiling face and kind heart:** The Prophet said : Do you know for whom Hell has been made unlawful? The companions said: God and his Apostle know best. He said : Those who are modest, simple and neighbours of God. He said : God loves the simple and those having smiling countenance. A certain man asked : O Messenger of God, give me clue to such an action which will send me to Paradise. He said : To give salutation and to speak sweet words are means of forgiveness. The Prophet said : Save yourself from the fire of Hell by giving in charity even half a seed of dried grapes. If you cannot do it, save yourself in lieu of a sweet word. The Prophet said : There are rooms in Paradise of which the inner sides can be seen from the outer sides. A desert Arab said : 'O Prophet of God, for whom are these rooms ?' He said : For those who use sweet words, give food and remain busy in prayers when the people remain asleep., The Prophet advised Muaz-b-Jabal saying: Fear God, tell the truth, fulfil promise, break not trust, take care of neighbours, show kindness to the orphans, be modest in talk, greet with salam and spread peace. Hazrat Anas narrated : A poor woman came to the Prophet and said : I have got some necessity to you. Some companions were then present there. He said: Sit down in this lane and I shall also sit with you. She sat down and the Prophet also did so. She said to the Prophet what she had to say.

**(11) Fulfil promise with the Muslims.** The Prophet said : Promises is like charity. He said : There are three faults of hyporcite—(1) when he promises, he breaks it, (2) when he speaks , he speaks lies, (3) and when he is entrusted with a thing, he does not return it. The Prophet said : He in whom there are these three faults is a hypocrite though he prays and fasts.

**(12) Do justice to the people willingly and come to them with what they love.** The Prophet said : The faith of a man does not become perfect in whom three qualities are not found—(1) to spend till he becomes poor, (2) to do justice to oneself, (3) and to greet with salam. The Prophet said : He who hopes to keep Hell distant and to enter Paradise shall testify at the time of death that



there is no deity but God and Muhammad is the Messenger of God and treat with the people in such a manner as he wishes to get from them. The Prophet said : 'O Abu Darda'a , treat well with your neighbour , you will then be a believer. Love for men what you love for yourself, you will then be a Muslim. Hazrat Moses asked God : O Lord, who is the best judge among . Thy servants ? He said : That servant who does best justice to himself.

(13) **Honour those to whom honour is due.** Honour one who is understood to be honourable in rank from his nature, conduct, appearance and dresses and his status and rank. It is reported that when Hazrat Ayesha was in her tent in a journey, a beggar came to her when food was served to her and begged some food. Hazrat Ayesha said : Give him a piece of bread. Thereafter a man came to her riding on a horse. Hazrat Ayesha said : Call him to this feast. She was asked : You have given a bread to the beggar, while you called the horse man to a feast. What is the reason ? Hazrat Ayesha said : God has given different persons different ranks. We should entertain them according to their ranks. This poor man will be pleased with a piece of bread, but to give to this rich man a piece of bread is out of etiquette.

It has been reported that once the Prophet entered a room and the people came there and the room was full. Then Zarir-b-Abdullah, the chief of the tribe, came there but finding no place to sit he sat upon the door. Seeing this, the Prophet gave him his shirt to sit thereon. He began to kiss it and handed it over to the Prophet and said : May God honour you as you have honoured me. The Prophet said : When any honourable man of a people comes to you, honour him. The foster mother of the Prophet, Halima, once came to him and the Prophet gave her his own shirt to her to sit on and said : Mother, you are welcome. Your intercession will be accepted . You will be given what you want. She said : I intercede to you for my own people. The Prophet said : You are the owner of my dues and the dues of the people of Hashemite dynasty. Then he gave the entire booty gained in the battle of Hunain to her. Halima sold it to Hazrat Osman for one lac dirhams.

(14) **Compromise disputes among the Muslims if you have got means.** The Prophet said : Shall I not inform you of a greater rank than that of prayer, fasting and Zakat ? The companions said : Surely. The Prophet said : It is to compromise disputes.

Dispute between two persons is destructive. The Prophet said : To settle dispute between two persons is the best charity. The Prophet said : Fear God and settle disputes among you, God will then compromise disputes among the believer. The Prophet said : He who settles dispute between two persons is not a great lair. He also said : Every lie is recorded except three lies—(1) the lie of a man in a war battle as it is a deception , (2) the lie of a man to settle dispute between two persons, (3) and the lie of husband to please his wife.

**(15) Keep the secrets of Muslims secret:** The Prophet said : If a man keeps the guilts of a Muslims secret, God will keep his guilts secret both in this world and the next. He also said : If a man keeps the sin of a man secret in this world, God will keep all of his sins secret on the Resurrection Day. The Prophet said : If a believer keeps the fault of his brother secret, he will enter Paradise. When Ma'az disclosed the condition of his fornication to the Prophet, he said : Had you kept it concealed under your cloth, it would have been better. Hazrat Abu Bakr said: If I see a drunkard, I entertain such a hope in my mind that God will keep this sin secret. Hazrat Omar one night went out in the city in disguise and saw a man and a woman in obscene action . In the morning he told the people : I f certain Ameer sees a man and a woman committing fornication and if he metes out prescribed punishment in the Quran to them, what is your opinion about it ? They said : You are a ruler. You have got freedom in this action. Hazrat Ali said : Punishment in this case is unlawful, rather you are to suffer punishment for this for slander. This punishment cannot be meted out without the evidence of four persons. After this, Hazrat Omar kept silent for some days. Again he questioned them and they replied as they had said : He became inclined towards the opinion of Hazrat Ali and decided not to mete out the punishment . This is a good proof that the sins of the Muslims should be kept secret and that four eye witness are necessary for the capital punishment for fornication which is practically is possible in a case of sexual of sexual intercourse. The Prophet said : When God keeps the sin of a persons secret, He is more honourable to disclose it in the next world. Hazrat Abdur Rauf-b-Auf narrated : We came out with Hazrat Omar secretly to travel in the city of Medina in the grim midnight. We saw a light in a house and proceeded towards it. When we came near, we found that in a closed door Rabia-b-Omayya was intoxicated

with drinking wine. I said : Don't spy. So Hazrat Omar returned there. The Prophet said to Muwayyah : If you enquire into the secrets of the people, you will ruin them. The Prophet said : O people (who have faith by tongue but in whose heart the light of Islam has not yet entered), don't back-bite and Muslims, don't roam about to enquire into their secrets because he who roams about the secrets of his brother, God will enquire about his secrets. God humiliates one whose secrets He follows , even though he remains within the house. Hazrat Abu Bakr said : If I see anybody to commit prescribed offense, I will not arrest him nor I will tell anybody to arrest him till some person remains with me. A wise man said : I was seated one day with Hazrat Abdullah-b-Masud . At that time a man brought another man to him saying : This man is a drunkard. Abdullah-b-Masud said : Take smell from his mouth. The people took smell from his mouth and it was found that he drank wine. He then arrested him and whipped him. He asked the man who brought him. Is this man your relative ? He said : I am his uncle. He said : You have not given him training and good manners and did not keep his sin secret. When any sin of a person is mentioned to a ruler, he has got no other alternatives but to punish him. God is forgiving and love forgiveness. Then he recited. Take to pardon and forgiveness. I will mention to you with regard to a thief who was brought to the Prophet for the first time. He ordered for cutting of his hands which were cut off. But then the colour of his face became changed at this. The companions asked : Are you dissatisfied with the cutting of his hands ? He said : Why should not I ? Don't be helpers of the devil against your brothers . The companions asked : Then why have you not forgiven him ? When a man is brought to a ruler for being guilty of a prescribed crime, it becomes compulsory on him to inflict the prescribed punishment on him. God is forgiving, He loves forgiveness . Then he recited : Let them pardon and forgive. Don't you like that God may forgive you ? God is forgiving, merciful.

Once Hazrat Omar, while going at night in the city, heard sounds of songs in a house. He got over the wall and found that there was a woman with them and a pot of wine near a man. He said : O enemy of God, have you thought that God will keep your sin concealed ? He said : O Commander of the faithful, you have come yourself ! Don't be hasty in judgement I committed one sin this time, but you have committed three sins. God said: Don't

spy, You have committed spying and therefore committed one sin. God says : 'It is not righteousness that you should come to the houses by their back-doors.' You have come overstepping the wall and so you have committed another sin God says : Don't enter a house other than your own houses till you seek permission and greet their inmates—25:27 Q. You have entered my house without permission and greeting. Hazrat Omar said : If I pardon you, will it do any good to you ? He said : By God, O Commander of the faithful, it will do me good. If you pardon me, I will never do it. Then he pardoned him and went away.

**The Prophet said:** God will take a believer near Him, spread His mercy on him and keep his fault secret on the Resurrection Day. God will say : O My servant, I have kept it secret for you in the world and I wished to pardon you to-day. Then the book of good deeds will be given to him. The Prophet said : Every person of my followers will be forgiven except Muzaher who is a person who commits sins and then discloses them. He also said : If a person hears the news of a people secretly but they dislike it, molten brass will be put into their ears on the Resurrection Day.

(16) Keep away from places of slander and back-biting so that the minds of the people remain free from cherishing evil ideas about you. God says : Don't abuse those whom they worship besides God, lest they abuse God out of enmity. The Prophet said : Do you see a man who rebukes his parents ? The companions said : Is there anybody who rebukes his own parents ? He said : Yes, some one rebukes his parent and he in turn rebukes his parents. In order to avoid evil conjecture of the people, one should not even talk with his wife before the public on the path way. Once Hazrat Omar passed by a man who was talking with a woman on the road. When Omar was about to whip him, he said : She is my wife. Hazrat Omar said : Why have you not talked with her in a place where people will not see you ?

(17) **Intercede for everyone.** Make intercession to one who has got authority to remove the needs of a Muslim and try hard to meet his requirements. The Prophet said : If anybody amongst you seeks something from me, I wish I should give it to him at once, but if anyone among you remains present near me, I like that he should intercede for him, as he gets rewards for that. So make intercession, you will get reward. God does through His Prophet what He loves. The Prophet said : Intercede to me, you

will get rewards. I make delay to do a thing though I wish to do it, so that you may get rewards by interceding for it. The Prophet said: No charity is better than oral charity? He was asked: What is oral charity? He said: A just pleading which saves the life of man, benefits man or saves a man from a calamity.

**(18) Greet every Muslim with salam before talk and before greeting handshake with him.** The Prophet said: Don't respond to one who begins talk before salam till he begins talk with salam. A wise man said: Once I went to the Prophet but did not greet him with salam and did not seek permission. The Prophet said: Go back and say: 'Peace be on you' and then enter. The Prophet said: When you enter your house, greet its inmates with salam, because when one of you greets, the devil does not enter his house. Hazrat Anas said: I have been serving the Prophet for the last eight years. He said to me one day: O Anas, make ablution well, your life will be prolonged. Greet with salam to any of my followers whom you meet, your rewards will increase. Greet with salam the inmates of a house when you enter it, that will be good for you. He also said: When two believers meet and handshake with each other, seventy virtues are divided among them. He who meets out of them with smiling, countenance, will get sixty nine virtue therefrom. God says: When you are greeted with greeting, greet them with a better greeting than it or similar to it. The Prophet said: By One in whose hand there is my life, you will not enter Paradise till you believe, you will not believe till you love one another. Shall I not inform you of such an action for which you will love one another if you do it? The companions said: Yes, O Messenger of God. He said: Spread peace among you. He said: When a Muslim greets another Muslim with salam and the latter responds to it, the angels bless him seventy times, The Prophet said: The rider will salute one sitting. When one of a party salutes, it is sufficient for them.

**Handshaking with salam is Sunnat:** A man came to the Prophet and said: Peace be on you. He said: For him, ten rewards have been written. Another man came and said: Peace be on you and God's mercy. He said: For him twenty rewards have been written. Another came and said: Peace be on you, God's mercy and His blessing. He said: For him thirty rewards have been written. Hazrat Anas saluted the boys while passing by them. The Prophet said: Don't greet the Jews and the Christians first. If

one of you meets any of them on the path or, lead him to the narrow corner of the path. The Prophet said : Don't handshake with the Zimmis and don't greet them first. When you meet any of them, take him to a corner of the pathway.

**Hazrat Ayesha reported:** A party of the Jews came to the Prophet and said : Sa'm (death) on you The Prophet said : On you too. Hazrat Ayesha said : On you also death and curse. The Prophet then said : O Ayesha. God loves kindness in everything . Hazrat Ayesha said : Have you not heard what they said ? He said : I also said : On you too The Prophet said : The rider will salute one who walks, one who walks will salute one seated, a small party to the big party, the juniors to the seniors. The Prophet said : Don't follow the Jews and the Christians, because the greeting of the Jews is hint by fingers and the greeting of the Christians is clapping by hands. The Prophet said : When a man reaches an assembly, he shall salute them. When he thinks good to sit, then he will sit. When he goes away, he will salute them. The first man has got no greater right than the last. Hazrat Omar said : I heard the Prophet say : When two Muslims meet with each other and one of them greets another and handshakes with him, one hundred mercies are showered on them, ninety for one who first greets and ten for one who handshakes. Hazrat Hasan Basari said : Handshake increases love. The Prophet said : Handshakes among you perfects greeting. The Prophet said . Handshake is like kissing the hand of Muslim to his brother. There is no harm in kissing the hand of a religious man and an honourable man out of respect. Ibn Omar said : We used to kiss the hands of the Prophet. A desert Arab came and said : O Messenger of God, give me permission to kiss his head and hands. On permission being given, he kissed his head and hands. Hazrat Bar'a-b-Ajeb reported that when he saluted the Prophet at the time of ablution, he did not respond to it till he finished his ablution. Then he responded to him and handshaked with him. He said : This is the practice of the foreigners. The Prophet said : When two Muslims meet with each other and handshake, their sins fall down.

It is prohibited to bow the head at the time of greeting. Hazrat Anas said : We asked the Prophet : O Messenger of God, shall we bow our head for one another ? He said : No They said : Shall we kiss one another ? He said : No They said Shall we

handshake with one another ? He said : Yes . Hazrat Abu Zarr said : Whenever I met the Prophet, he shook hands with me. Once during my absence he enquired of me. When I heard it, I came to him and found him sitting in a Khatia. He got up from it and embraced me." This shows that embracing is good. It is Makruh to stand up for a man thinking him great but to stand in his honour is not Makruh. Hazrat Anas said that nobody was dearer to the companions than the Prophet. When they saw him, they used not to stand up, because they knew that the Prophet disliked it. The Prophet once said to them : When you see me, don't stand up as the foreigners do. The Prophet said: Let one seek his abode in Hell who is pleased with the standing of other for him. The Prophet said : Let nobody take the seat of another person after asking him to get up, rather he should make it spacious. One day a man saluted the Prophet while he was passing urine. He did not respond to him and disliked it. He said : When one of you meets his brother, let him say 'Peace be on you and God's mercy. If he does not get space after greeting, let him not go but take seat behind the rows. The Prophet said : If two Muslims shake hands with each other after meeting, God forgives them before they part away.

**(19) To help the distressed:** Save your Muslim brother from oppression on his honour, wealth and life, remove it and help him, because it is binding on account of the brotherhood of Islam. Once a man abused another before the Prophet to which another man protested. The Prophet said : If a man saves the honour of his brother Muslim, it stands as a screen of Hell. He said : If a Muslim saves the honour of another Muslim it becomes the duty of God to remove from him the fire of Hell on the Resurrection day. The Prophet said : If a Muslim is mentioned before his brother and the latter does not help him inspite of his ability to help, God will arrest him in the world and the next. If a Muslim is mentioned before his brother and he helps him, God will help him in this world and the next. The Prophet said : if a Muslim keeps alive the honour of his brother Muslim in this world, God will send to him an angel on the Resurrection day to save him from hell-fire. He said : If a Muslim helps his brother Muslim in a place in which his honour is at stake, God will help him in such a place where he will be dependent on him for his help. On the otherhand, if a Muslim is about to disgrace his brother Muslim, and if another Muslim does not help him according to his ability and show no

sympathy, God will disgrace and dishonour him in such a place where he will be waiting for help.

**(20) Respond to sneezing:** The Prophet said : He who sneezes will say : God's praise in all circumstances and one who hears it will say : May God have mercy on you. The sneezer will then say : May God guide you and make your mind pure. Once the Prophet replied to a sneezer and did not reply to another. When asked the reason he said : One has praised God and another remained silent. The Prophet said : When a Muslim sneezes thrice, respond to him. If he increases more than thrice, it is a disease. When the Prophet sneezed, he used to shut up his mouth with his hand or cloth. The Jews sneezed before the Prophet with the hope of getting a reply 'May God show you mercy. He used to say : Say : May God guide you. The Prophet said : Sneezing comes from God and yawning for the devil . When one of you yawn, let him place his hand upon his mouth. Moses said : O Lord, art Thou near me, so that I may hold secret conversation with Thee ? Art thou distant, so that I may speak loudly to Thee ? He said : I am with one who remembers Me. He said : We are sometime in such a condition that to remember Thee is impertinence, such as in the state of impurity or at the times of calls of nature. He said : Remember me at all times.

**(21) Help at the time of distress and calamities:** God says : Remove evil with what is good. God says : They remove evil by good deeds. Hazrat Abu Abbas explained this evil by saying : Those who treat with salam and modesty in lieu of harm and harsh treatment. God says : If God would not have repelled one people by another, cloister, etc. would have been destroyed. Hazrat Ibn Abbas said that the meaning of another is a people with hope, fear, modesty and humble behavior. The Prophet said : O Ayesha, the worst man on the Resurrection Day will be a man whom the people forsake for fear of his harm. He said : If a man keeps patience to save his honour after hearing abusive words, it will be an act of charity for him.

**(22) Give up the company of the rich and take the company of the poor and show kindness on the orphans.** The Prophet said : O God, let me live as a poor man let me die as a poor man and resurrect me with the poor. Whenever Hazrat Solaiman saw a poor man, he sat with him and said : A poor man is sitting by the side of a poor man . It has been reported that nothing could



please Jesus Christ so much as he was when addressed as a poor man. The sage Fuzail said : I heard that a Prophet said : O Lord, how can I know that you are pleased with me ? He said : Look for it when the poor remain satisfied with you. the Prophet said : Be careful of the assemblies of the dead. He was asked : O Messenger of God, who are the dead ? He said : The rich men. Moses asked God: O Lord, where shall I search for Thee ? He said : Near the broken heart. The Prophet said : Don't be envious for the fortunes of the sinners, because you do not know that will be their condition. There is behind them one who enquires of them with haste.

**Orphans** The Prophet said : Paradise is sure for one who maintains an orphan after taking him from Muslim parents till he comes of age. He said : I and the care taker of an orphan will remain in Paradise like these two fingers. He hinted by joining his two fingers. He said : He who passes his hand out of sympathy on the hairs of an orphan will get virtues to the proportion of hairs on which his hand has passed. The Prophet said : The best house of the Muslim is one in which an orphan is well treated and the worst house of the Muslims is one in which an orphan is badly treated.

(23) **Give advice to every Muslim** . The Prophet said : A believer shall love for another believer what he loves for himself . He said : Nobody of you can be a believer till he loves for his brother what he loves for himself. He said : One of you is like a mirror for another. If he sees anything wrong in him, he should remove it from him. He said : He who fulfills the needs of his brother Muslim, has done divine service as it were for his whole life. He said : If a man destroys the honour of a believer, God will destroy his virtues one the Resurrection Day. He said : If a man spends one hour to relieve the sufferings of his brother Muslim day or night, it is better than two months, I tiqaf (seclusion in mosque) , whether his sufferings are removed or not. The Prophet said : If a man removes the anxieties of a believer or helps an oppressed person, God forgives his seventy three sins. He said : Help your brother Muslim, he be oppressed or oppressor. He was asked : How can he help the oppressor ? He said : He thing to God is to incur pleasure to the mind of a believer, or to pay off his debt or to appease his hunger by giving food. The Prophet said : If a man saves a believer from the deceit

of a hypocrite, God will send for him on the Resurrection Day an angel who will protect his flesh from Hell- fire . He said : There is no sin worse than two sin—(1) to set up partners with God and (2) to oppress God's servants. There is no virtue better than two virtue (1) to have faith in God and (2) and to do good to God's servants. The Prophet said : He whose mind is not moved with the sufferings of the Muslims, is not of them. The sage Ma'ruf Karkhi said : If one says everyday : O God, show mercy on the followers of Muhammad, God will include him in the class of Abdals. In another narration : If a man recites thrice everyday: O God, make the followers of Muhammad, good, O God, relieve the suffering of the followers of Muhammad God enrolls him as one of the Abdals.

(24) **Call on the diseased .** If a Muslim falls ill, call on him and nurse him . The following rules must be observed when you go to see a patient. (1) Sit for a short while before the patient, ask him few questions, take information of his health with soft mind and pray for his recovery. The Prophet said : If a man goes to a patient and places his hand on his forehead or asks the condition of his disease his meeting with him becomes perfect. Handshaking perfects your greeting. The Prophet said : He who meets with a patient, sits by the side of Paradise. When he return, he is entrusted with seventy thousand angels who pray for him up to night. He said : When a man goes to see a patient, he remains immerged in mercy. When he sits by his bed, it becomes permanent. He said : When a Muslim goes to see his brother, a diseased Muslim or meets with him, God says Blessings on you, your steps, are good. He said : When a man falls ill , God sends to him two angels saying : Look what he says to the patient. When he comes to him and praises God, they carry it to God and prays to Him, God says . If I cause the death of this servant, I will admit him in Paradise. If I cure him, I will give him better flesh than this flesh, better blood than this blood and forgive his sins. The Prophet said : God gives disease to a man whom He loves. He said : The Prophet once came to see a patient and said : In the name of God, the most Compassionate, the Most Merciful, I give you from the evil which I see to the refuge of God, the Unique, free from want. He begets not, nor is He begotten and there is none like him. The Prophet said : Visit a patient every alternate day and treat modestly with him.

(25) **Join the funeral prayer of a Muslim.** The Prophet said : He who follows the bier will get a Qirat of virtue. If he waits upto burial, he will get two Qirats of virtue. The Prophet said : One Qirat is like coins full of Uhud mountain. He said : Three things follow a dead man, two return and one does not return. His relatives and wealth return, but his actions do not return.

(26) **Visit the graves of the dead.** The object is to pray, to take lessons and to make the mind soft. The Prophet said : I have not seen a more horrible scenery than grave. The Prophet once went to the grave of his mother Amina. He said : I sought permission of God to visit her grave and He gave me permission. I sought His permission for her forgiveness but he refused it. He began to weep. He said: grave is the first station out of the stations of the next world. If its inmate gets relief from it, what will occur after it will be easy. If he does not get relief from it, what occurs after it will be severe. Hazrat Abu Darda'a used to sit by graves., Being asked the reason, he said I sit with such people who remind me of the next world. If I go away from them they do not back-bite me. The Prophet said : There is no night in which a proclaimer does not proclaim : O inmates of the graves, whom do you envy ? They say : We envy the inmates of mosques, as they fast and we do not fast, as they pray and we do not pray, as they remember God and we do not remember Him. Sufiyan Saori said: He who remember grave much, will get a garden in Paradise out of His gardens. He who does not remember grave gets a hole in Hell out of its holes.

### RIGHTS OF NEIGHBOURS

As a Muslim has got rights over you, so a neighbour also has got rights over you. The Prophet said : There are three classes of neighbours. The first class neighbour has got one right, the second class two, and the third class three. He who is a neighbour, a Muslim and a relative has got three rights, one right of being a neighbour, one right of being a relative, and one right of being a Muslim. The second class neighbour has got two rights, one right of being a Muslim and one right of being a neighbour. The third class neighbour has got only one right. The right of being an infidel neighbour. The Prophet said : Treat well with your neighbour, you will be a Muslim. The Prophet said : Gabriel was insisting always to pay the right of the neighbour so much that I thought that he would give him the right of inheritance. The Prophet said : Let him who believes in God and

the next world honour his neighbour . He said : He is not a believer from whose harms his neighbour is not safe. He said : The first two who will come as disputants on the Resurrection day will be neighbours. He said : When you throw a stone at the dog of neighbour, you cause trouble to his mind. The Prophet once was said : A certain man fasts all day and prays all night, but he give trouble to his neighbour. The Prophet said : he is in Hell . At another time, a man complained against his neighbour to the Prophet and he said: Have patience. When he said twice and thrice. The Prophet said : Throw your goods on the pathway. When he threw them, the people asked him : What is the matter with you? They were told that his neighbour was giving him trouble . They began to say : God's curse upon him. His neighbour came to him and said : By God, I will not treat with him further in such a manner. Once the Prophet said : Proclaim forty surrounding houses as houses of neighbours. He said : fortune and misfortune lie in woman, house and conveyance. A woman is a cause of fortune when her dower is little, her marriage is easily performed and her character and conduct are good. The cause of her misfortune occurs when her dower is heavy, her marriage is solemnised with difficulty and her character and conduct are bad . Fortune regarding a house occurs when it is spacious and its neighbour is good and misfortune comes when it is narrow and its neighbour is bad. Fortune regarding a horse comes when it becomes submissive and has got a good figure and misfortune comes when it is disobedient and has got an ugly figure.

In short, the rights of a neighbour on you are the following : Salute him first, don't talk with him for long, don't ask about his condition long. Call on him when he is ill, show sympathy in his distress, be sorry in his sorrows, be happy in his happiness, share enjoyments in his happiness, pardon his faults, don't look at the inner side of his house from the top of your roof, don't trouble him by replacing your rafters on his wall, don't let water flow down his courtyard, don't shut up the outflow of water of his house through your boundary, don't make the path to his house narrow, cover his fault if it is out, try to remove his distress as soon as possible, take care of his house in his absence, don't hear his back-biting, talk with his sons and daughters with affection and read out to him "What he is ignorant" of the worldly and religious matters.

**The Prophet said:** Do you know about your duties towards your neighbour ? Help him if he seeks your help, give him loan if he wants it, remove his wants if he is in wants, follow his bier if he is dead, give him joy if he gets good news, show him sympathy and express sorrow if he is in danger, don't raise up your building so high without his permission so as to obstruct his air, don't give him trouble. If you purchase some fruits, give him something. If you do not do it, take them secretly to your house. Don't allow your children to come out with them as it may cause displeasure of his children. Don't give him trouble by the smoke of your cook-shed. There is no harm in sending food cooked in your cook-shed to your neighbour's house, Then he said: Do you know the rights of a neighbour ? By one in whose hand there is my life, one on whom God shows mercy can fulfil these duties towards neighbours. Hasan Basari used to present the meat of Qurbani to his neighbours-jews and Christians. Hazrat Abu Zarr said : My friend the Prophet gave me these instructions: When you cook curry, increase its Soup and send something to your neighbour . Hazrat Ayesha said : O Messenger of God, I have got two neighbours, the house of one is near my house and the house of another is some distant. Whose right is greater ? He said : The right of one whose house is nearer.

**Hazrat Ayesha said:** There are ten habits of an honourable man. They may be found in a man, but may not be found in his father. They may be found in his servant but may not be found in his master. God gives these to one whom He loves—(1) to speak the truth, (2) to treat good with the people, (3) to give charity to the beggars, (4) to help in domestic works, (5) to treat well with relatives, (6) to protect trust, (7) to perform the duties towards a neighbour, (8) to maintain friendship, (9) to entertain guests and (10) to keep shame. These are the foundations for all qualities. The Prophet said : O Muslim women, don't think insignificant to give your neighbours even a goat's cooked hoof. The Prophet said : The fortune of a Muslim is in spacious abode, good neighbour and satisfactory conveyance. One man asked : O Messenger of God, how shall I know whether a man is good or bad ? He said : When you hear your neighbour say 'He is good' he is really good. If you hear say 'he is bad', he is really bad. The Prophet said : If a man has got a share in a wall, he shall not sell it without asking his cosharer. The Prophet said : A neighbour, can place his rafter in the wall of his neighbour whether he is willing

or not. He said : Let none amongst you refuges his neighbour from placing rafter on his wall. The Prophet said : God gives sweetness to one whose good He wishes. He was asked : What is the meaning of sweetness ? His said: He makes him dear to his neighbour.

### RIGHTS OF RELATIVES

The Prophet said: God says : I am Rahim (Merciful and Raham (relationship) is derived from my name. I keep attached to one who joins it and I keep aloof from one who severs it. The Prophet said : If any man is pleased to prolong his life and to make his livelihood solvent, let him fear God and join the tie of relation ship. The Prophet was once asked : Who is the best persons ? He said : One who fears God most, keeps best connection with his relatives, gives much advice for good deeds and prohibits bad deeds. Hazrat Abu Zarr said : My friend (Prophet) advised me to keep good relation with relatives even though they treat badly. He ordered me to speak the truth though bitter. The Prophet said : Raham (relationship) is hanging with the Throne. The man who fulfills his duties towards his relatives is not the real protector of relationship but he is one who joins it after it is severed. He said : The rewards of keeping good relation with relatives are found more hastily than other rewards. His wealth and properties increase inspite of the inmates of his house being sinners and their numbers increase when they keep the relationship intact.

When the Prophet started for the conquest of Mecca, a man came to him and said : If you wish to marry a beautiful woman and to get a camel of red hue, start a campaign against the tribe of Mudlej. He said : God prohibited me to wage a campaign against them owing to my relationship with them the Prophet said: Charity to a poor man has go. one merit and charity to a poor relative has good two merits. God says : You will never attain righteousness till you spend what you love. Hazrat Abu Talha was greatly satisfied on hearing the verse and wished to give in charity his garden of dates and said : O Prophet of God, I have gifted in charity this garden for the poor and destitue. The Prophet of God said : Your reward from God has become sure. Distribute it among your near relatives. The Prophet said : The greatest rewards is of that charity which you give to your relative who has got dispute with you. This can be understood from the

following Hadis. The Prophet said : If a man joins the tie of relationship after it is severed and gives in charity to a man who deprives him , he will get the greatest rewards. Hazrat Omar sent this order to his governors : Order relatives to meet one another.

### RIGHTS OF PARENTS AND CHILDREN

The nearer is the relation, the greater are the duties towards him. Parents are nearest to a man and so the duty towards them is greatest. The Prophet said : A son cannot fulfil his duties towards his father He can, however, fulfil a part of it if he sees his father as a slave and liberates him. The Prophet said : To treat good with parents is better than prayer, fasting, pilgrimage, zakat, Umrah and jihad in the way of God. He said : If a man gets up at morning pleasing his parents, two doors of Paradise are opened up for him. If he gets up at dusk, he gets similar rewards. If he pleases one of them, one door is opened up for him even though they both oppress him (thrice) If a man gets up at dawn displeasing his parents, two doors are opened up for him towards Hell. If a man does it at dusk, he will get similar punishment. If he displeases one of them, one door is opened up for him, even though they both oppress him (thrice). The Prophet said : The fragrance of Paradise will be smelt from five hundred years' distance. He who is disobedient to parents and he who severs the tie of relationship will not get it. The Prophet said: Obey your mother, then your father, then your sister, your brother and then your nearest relatives and then the near relatives. God said to Moses : O Moses, if a man obeys his parents but commits sins, I enroll him as obedient to parents. If a man disobeys Me but is obedient to his parents. I enroll him as obedient to parents. It has been reported that when Hazrat Yakub (Israil) went to Joseph, the latter did not stand in his honour. God then revealed to him : Have you not stood up in honour of your father ? By oath of My glory, I will not make any Prophet out of your descendants.

**The Prophet said:** When a man wishes to give charity for his Muslim parents, his parents get is rewards without any reduction . Once a man asked the Prophet : O Messenger of God, is there any duty remaining towards parents after their death ? He said : Yes, to invoke for them, to seek forgiveness for them, to fulfill their promise, to honour their friends and to preserve the tie of their relatives. The Prophet said : The best duty is to keep

connection with those who were dear to them after their death. The Prophet said : The right of a mother is double than that of a father. He said : The Invocation by a mother for her child is soon accepted. He was asked : What is its reason ? He said : She is more affectionate than father. The invocation of relatives does not go baffled. The Prophet was once asked : With whom shall I keep the tie of relationship ? He said : With you parents. He said : I have got no parents. He said : Then with your children. As you have got duties towards you parents, so also you have got duties towards your children. The Prophet said : May God show mercy on the father who helps his children to obey him. In other words., he does not help them by his evil actions to go to misguidance. The Prophet said : Treat equally with your children in the matter of charity. It has been said that a child is your flower and till he reaches the age of seven years, you will enjoy his fragrance. When he is seven years old, he becomes your servant and thereafter he becomes either your enemy or sharer in your works.

**The Prophet said:** Observe Aqiqah (birth ceremony) on the seventh day of child's birth, give him a name and remove from him uncleanness. When the child is six years old, teach him good manners, when nine years old , separate his bed, beat him when thirteen years old for saying prayer and get him married when sixteen years old. Then tell him catching his hands : I have taught you good manners, I have given you education and I have got you married. Now I pray to God that He may save you from dangers and difficulties and punishment of the next world. The Prophet said : The right of a son upon his father is that his father will teach him good manners and give him a good name. A man complained against his son to the Prophet. He asked : Have you invoked against him ? He said : Yes. He said : You have ruined him. It is commendable to show kindness to the son. Hazrat Aqra'a-b-Habes saw the Prophet kissing his grandson Hasan and said : I have got ten children but I never kissed any of them. The Prophet said : He who is not kind will not get kindness.

Once the Prophet was in prostration leading a prayer, when Hussain got upon his shoulder. The Prophet made such delay in prostration that the companions thought that revelation was coming to him. When he finished the prayer, the Prophet said : Hussain has made me his conveyance. I did not like to put him aside till he finished his work. The Prophet said : The fragrance



of a child is the fragrance of Paradise. Once a man came from Yemen to join jihad to the Prophet who asked him . Have you got parents? He said : Yes . He asked : Have they given you permission for jihad ? He said : No . The Prophet said : Go to your parents and take their permission . If they do not give permission, serve them to your utmost, because of all the merits with which you will meet with God after Tauhid, the best is in the service of parents. At another time, a man sought advice from the Prophet about his joining jihad. He asked him : Have you <sup>met</sup> your mother? He said : Yes . He said : Stay with her, as paradise lives under her feet. At another time, a man came to give allegiance to the Prophet and said: My parents were weeping at the time when I was leaving them. The Prophet said : Go back and give them joy as you have made them weep . The Prophet said : The right of an elder brother is like the right of a father over his son.

### RIGHTS OF SLAVES AND SERVANTS

The last advice that the Prophet gave was regarding slaves—Fear God. give them food you eat, give them cloth you put on and don't inflict on them work beyond their strength. If you don't wish to keep them, ask them to go and don't inflict punishment on the servants of God. God has placed them under your control. If He wishes, He may place you under their control. The Prophet said : Give the slaves food and cloth with justice and don't engage them in works beyond their capacity. He said : The cheat, the proud, those who break trust and those who ill-treat the slaves will not enter Paradise . A man asked the Prophet : How many times shall I forgive the faults of a servant? He remained silent for a while and then said : Forgive him seventy times every day. Once a companion of the Prophet beat a slave who began to raise loud cry. The Prophet : came there and he stopped beating. The Prophet said : Why did you not pardon him before ? You have restrained your hand when you have seen me. He said : O Messenger of God, I give manumission for the pleasure of God . The Prophet said : Had you not done it, Hell would have blackened your face. The Prophet said : When any slave serves his master and serves divine service well, double reward are written for him.

The Prophet said: the first three persons who will enter paradise and the first three persons who will enter Hell were

presented to me. The first three persons who will enter paradise are a martyr, then such a slave who does well his divine service and service to his master, then a needy man who refrains from begging although he has got a large family. The first three persons who will enter Hell are a tyrant ruler, then such a person of wealth who does not pay the dues of God and then the proud poor man. Hazrat Abu Masud Ansari said : When I was beating my slave, I heard a sound from my back : O Abu Mas'ud. On turning back I found the Messenger of God. Immediately I threw the stick in my hand and he said : By God, God has got more power over you than your power over this slave. The Prophet said : When any servant comes to any of you with food, let him ask him to sit and take food with him. If he does not do it, let him give him a morsel of food. In another narration, when a slave prepares food for you and gives you relief from it, the vapour of that food and his labour are sufficient for you. Make him sit near you and take meal with him. If he does not do it, allow him to take some food therefrom and allow him to take something therefrom by hand or place some food in his hand and tell him : Eat. The Prophet said : He who takes care of his female slave and gets her married after setting her free, will get double rewards. The Prophet said : Everyone of you is a king and every one will be asked about his subjects under his control.

The sum total of your duties towards, servants and slaves are : Allow him to take share in your food and dress, don't give him work beyond his strength don't look to him with an eye of hate and contempt pardon his faults and think at the time of anger upon him that God has got power to punish you for your sins and guilts and that He has got more power than you. The Prophet said : Three persons will not be asked any question—one who has brought separation in the united party, one who has become disobedient to his Imam (leader) and died as a sinner and the woman whom her husband left behind after relieving her from worldly needs and who after that shows her external beauty. No account will be taken of three persons - one who becomes partner in the screen, glory and honour of God, one who is not free from doubt about the existence of God and one who becomes despaired of the mercy of God.

## CHAPTER VII

### RULES OF LIVING IN SECLUSION

There are differences of opinion regarding living in seclusion and living in society among the people. Those who supported the former opinion are the following sages—Sufiyan Saori, Ibrahim-b-Adham, Daud Tai, Fuzail-b-Iyaz. Solaiman Khawas, Eusof-b-Asbat, Huzaifa, Marashi, Bashar Hafi and others. Majority of Tabeyines (successors of companions) are supporters of living in society for the reason of doing good to others, establishing brotherhood, love and friendship among the believer and helping mutually for the sake of religion better than seclusion. The following are its supporter—Sayeed-b-Mosayyeb, Shubi, Ibn Abu Laila, Hesham-b-Urwah, Ibn Shabramah, Shark-b-Abdullah, Ibn Ayniah, Ibn Mobarak, Imam Shafeyi, Imam Ahmed-b-Hambal and other. Hazrat Omar said : Loneliness is like worship. Fuzail said : I am satisfied with God as an object of love, with the Quran as a companion and with death as an admonisher. Hazrat Abu Daud and Tai said to Abu Rabi : Fast from the temptations of the world and break it in the next world. Flee from society as you flee from tiger. Hazrat Hasan Basari said : I have rememdered from the Torah : You will be free from depending on men if you are satisfied with little, you will be on men if you are satisfied with little, you will be safe if you keep distant : from society, you will get the pleasure of freedom if you give up sexual passion, manliness will come out if you give up hatred and you will get ever lasting happiness if you can refrain from temporary greed. Wahab-b-ward said : I have heard that wisdom has got ten parts, nine of which are in loneliness. Eusof-b-Moslem said : I used to mix in society but did not hold any talk with the people. Sufiyan Saori said : The present time is the time of loneliness and staying in a corner of the house. Hazrat Ibrahim Nakhyi said : Acquire learning and adopt loneliness. Rabi-b-Khasain said that Imam Malek used to be present at funeral prayers, nurse the patients and pay the rights of friends. He at last gradually gave up everything. Sayeed-b-Abi Waqqas and Sayeed-b-Zaid used to live at Aqiq near Medina. They did not come to Medina for Jumma or for any other thing and died at Aqiq . Sufiyan Saori said : Loneliness has become lawful now. Bashar-b-Abdullah said : Be acquainted little with the people as you don't know what will happen on the Resurrection day. If you

are disgraced, few people will know you. A certain ruler asked Hatem Asem : Have you got any requirement ? He said : Yes The ruler asked : What is it ? He said : Don't meet me and I shall not meet you and don't be acquainted with me.

A certain man asked Sahal Tastari : I love to keep you company. He said : When one of us dies, with whom will he keep company ? He said : With God. He said : Then it is better at present to keep company with God. Fuzail said : The more a man is acquainted with the people. The less is his wisdom . Hazrat Abu Abbas said : Your assembly within your house is the best assembly. You will not find anybody there and nobody will find you. These are the sayings of those who love loneliness.

Those who support living in society have got the following proofs. God says : Don't be like those who differed and became separate. God said : Then he united their hearts. These versesspeak of unity on the ground of love and speak of differences regarding the Book of God. The second proof is said to be the saying of the Prophet : A believer loves an object of love and there is no good in one who does not love or got love. In this Hadis, condemnation of bad conduct is seen as it is a hindrance to love. There is another Hadis : He who separates from the united body even half a span shifts off the tie of Islam from his neck. He said : He who keeps separate from the united body dies the death of the days of Ignorance. These are weak proofs of mixing in society. These speak of allegiance to one Imam or ruler and there is no mention of loneliness therein. The fourth proof cited is that the Prophet prohibited absence of meeting with the brother Muslim for more than three days. This proof is also weak as contemplates previous quarrel . The fifth proof cited is that the Prophet said : Patience of one of you in a dangerous place of Islam is better than his worship of 40 years in a lonely place. This speaks of the time when Islam was in danger. At another time when a certain companion liked a lonely place where there was current of water the Prophet said : Don't do it, because the rank of one of you in the way of God is better than his divine service for sixty years. Don't you love that God should forgive you and you should enter paradise ? Make Jihad in the way of God, as one who fights in the way of God even for a short time, God will admit him in paradise. Another proof is this Hadis. The Prophet said : The devil in men in like a tiger among a flock of sheep. The tiger

attacks near and distant ones. Take care of hillocks and keep attached to united body, mosques and ordinary people. This means that loneliness is prohibited before the perfection of learning.

### **MERITS AND DEMERITS OF SECLUDED LIVING**

That seclusion is good or bad depends upon the circumstances of each man. It is good for some people and bad for some people. The benefit of loneliness are as follows. The benefits are either worldly or religious. Benefits that are derived from loneliness are engagement in divine service, getting leisure for meditation or religious thoughts and relief from prohibited sins, such as show, back-biting, bad company with sinners and transgressors. The benefits of this world are that one can do his worldly matters with peaceful mind. So there are six benefits of loneliness.

(1) One can get sufficient leisure for divine service and deep contemplation of God's glory. The greatest ponder over divine matters is over the wonderful creations of God and of His sovereignty and power. In a society, that benefit cannot be availed of. A certain wise man said : It is not possible for anybody to take to loneliness unless he hold firmly the Quran of God. Those who hold it firmly can enjoy the comforts of material and spiritual worlds. Those who remember God live in God's remembrance and die in God's remembrance and meet with God in God's remembrance. For this reason the Prophet was immersed in deep meditation in the cave of Hira in early stages. For this reason, though he lived in society, his mind was always concentrated in the thoughts of God. Hazrat Junaid Bagdadi said : For the last 30 years, I am holding secret talks with God but the people think that I am speaking with them. A certain sage was asked : How can you keep patience in loneliness ? He said : I am not alone, God is my companion. When I wish that I should speak with Him secretly, I observe prayer. A certain sage was asked : What benefit have you derived from renunciation of the world ? He replied : God's love. Once Hasan Basari asked a sage : What things prevent you from mixing in society ? The man said : No time passes in which I am not in gifts or commit no sin. I remain busy for the gifts to express gratefulness to God and seek forgiveness to Him for the commission of sins. Junnun Misri said

: The joy and taste of a believer lies in his invocation to his Lord. A certain wise man said : Love for the people is a sign of bankruptcy in religion.

(2) **Second benefit:** A man can get relief from the sins to be committed by living in a society by adopting loneliness. These sins are of four kinds—(1) to make back-biting and to hear back-biting, (2) to refrain from enjoining good deeds and from prohibiting bad deeds, (3) to work for show of people, 4 (1) and to entertain bad conduct and evil deeds. Except the truthful, nobody can be safe from back-biting. (2) Enjoining good deeds and prohibiting evil deeds is the basic principle of religion and compulsory. Once Hazrat Abu Bakr said at the time of Khutba : O people, you need this verse of God : O those who believe, take care of yourselves. When you find guidance, the misguided people cannot misguide you." but you do not use it in appropriate place. I have heard from the Prophet: If a man does not remove an evil deed of a man after seeing it, God sends punishment for it on all. The Prophet said: God will take account of a servant, even He will ask this also : When you saw an evil deed being done, why did you not prevent it ? When God will show proof to His servant, he will say : O Lord, I feared men and hoped for your pardon.

(3) **Show:** Show is an incurable disease and to remove it is very difficult on the part of the religious and pious men. Good feelings are required to be maintained in a society for which one feels inclined to make a show of his character and conduct. The Prophet said : The worst man is one who has got two faces. He comes with one face to one people and with another face to another people. A certain wise man said : If God loves a man. He wishes that his fame does not spread. Hazrat Taus went once to Caliph Hesham and said : O Hesham, how are you ? He became displeased with him and said : Why have you not addressed me as 'Commander of the Faithful.' ? Hazrat Taus said : The Muslims are unanimous against you. I fear that if I address you as Commander of the Faithful, I may a liar. There is no fear for such a man to mix in society. The people once asked Jesus Christ : How are you ? He said : I don't get in my possession what I hope and I have got no power to remove what I fear. I am busy with my affairs. All deeds are in the hand of another. There is nobody more in want than myself. A man asked Abu Darda'a: How are

you ? He said: I am well, provided I am released from Hell. Wais Qarni was once asked : How are you ? He replied. How is the man who does not know weather he will live upto the next morning when evening comes to him, and when the dawn comes to him he does not know weather he will live upto evening.

(4) **Stealing of conduct:** You steal in your conduct what you see in the conduct of others. In other words, you follow their conducts. This is a secret disease from which even the wise men are not free, not to speak of the heedless ones. If one sees major sins being committed constantly around him, he takes them as of little consequence. For this reason, if you always look to the gifts of the rich, you will consider your own gifts as little. For this reason, you should take to the assemblies of the poor and the destitutes . You should look to the conduct and character of the religious people and not of those who are irreligious and commit sins and transgressions. The Prophet said : Mercy descends at the time of the discussion of the pious people. To be able to reach paradise and to have sight of God mean mercy. It means that the beginning of mercy is good deeds and the beginning of good deeds is desire and the beginning of desire is discussion of the character of the pious men. Curse means to remain distant from God. The sins are the roots of being distant from God. The cause of curse is to go away from the remembrance of God and to be busy with the worldly comforts. When such is the effect of discussion of the lives of pious and the sinners how is the condition when the pious and the sinners are met with ? The Prophet said : A bad friend is for you like the hammer of a blacksmith. If the spark of the fire of heated iron does not even touch you, its vapour touches you just as its vapour touches you even when you do not know. The Prophet said: A good companion is like a seller of perfume. If he does not give you perfume, you get its fragrance. For this reason, it is unlawful for a man to disclose the faults of a learned man for two reasons. The first reason is that it will be back-biting him and the second reason is that the people will dare to commit the sins of the learned man when they see him committing them always. This is the machinations of the devil. God says with regard to those who oppose the devil. They hear words and follows what is good. The Prophet gave example of bad people. He said : The man who hears the words of wisdom and does not act but what is evil is like the person who says to a shepherd : Give me a stout and

strong sheep from your flock. He then says : Choose the best one from the flock. Then he takes a dog by its ear from the flock. He who searches the faults of a leader is likewise. Seeing his bad deeds constantly, his abhorrence of evils drops from his hear.

**(3) Third benefit:** The third benefit of loneliness is to get relief from quarrels and disputes and to save oneself from useless talks. The Prophet said : When you will see the people breaking their promises and trusts and when they become such (he thrusts the fingers of one hand into the fingers of another), they will remain busy with quarrels and disputes. A man asked : what will we do then ? He said : Keep attached to your own houses, keep the tongue under control and accept what you know and give up what you know not. Be busy then with your own affairs and give up the affairs of the people. The Prophet said : The wealth of a Muslim in near future will be goats and sheep. He will roam in caves of hillocks and places of water. He will shift from one place to another with his religion from calamities. The Prophet said : In near future, such a time will come upon man when it will be difficult to save his religion . To save religion, he will flee away like a jacket from one cave to another and from one hillock to another. He was asked : O Prophet of God, when will it occur? He said: When you will not be able to earn livelihood without sin. When that time will come, one will be ruined at the hands of his parents, if he will have no parents, at the hands of his wife and children and in their absence, he will be ruined at the hands of his relatives. They asked : O Prophet of God, how will that come to pass ? He said : They will abuse him for his insolvent condition . His parents will ask what is beyond the capacity of their son; as a result he will come to the position of ruin. The sage Sufiyan Saori said : Now seclusion has become lawful. Hazrat Sa'ad did not join the party of Muwayyah or the party of Hazrat Ali at the time when they were fighting for Caliphate . It has been narrated that when Hazrat Hossain was proceeding towards Iraq. Ibn Omar prevented him to proceed there but he refused on the ground that he had with him a letter of allegiance of the Iraqi people. Ibn Omar then recited a Hadis of the Prophet : Gebriel once came to the Holy Prophet and asked him to choose either of these-two this world or the next world and the Prophet chose the latter. You are a piece of flesh of the Holy Prophet. By God, none of you will be the ruler of this material world which has been keep separate from you Inspite of this advice. Hazrat Hussain refused



to turn back. He started with ten thousand men but there were no more than 40 persons with him at the time of battle.

Hazrat Tau kept attached to his ownhouse. Being asked the reason, he said : The dangers and calamities of this age and the oppression of the leaders compelled me to remain within the house: Hazrat Urawah erected a house at Aqiq for living and gave up coming to the Prophet mosque . Being asked the reason, he said On seeing your mosques as the place of sports and jokes, your bazars as the places of useless talks and your lanes as the places of obscene deeds, I have chosen to stay within the house wherein there is peace.

**(4) Fourth benefit.** One can save himself from the harms of the people in case of secluded living. Hazrat Omar said : Loneliness is better then a bad companion. Hazrat Samad said : One of our friends said : Men were like medicines with which they treated diseases. Men have turned now into disease of which thereis no cure. Flee away from them as you flee away from a tiger. Hazrat Hasan Basari said : Sabet Bonani was the friend of God, When I intended to go on pilgrimage, he wished to accompany me. I said : If we live together, there may be such conduct between us which may lead us to hatred.

Another benefit of loneliness is mentioned here. It is to keep secrecy in religion, manliness, character and conduct, poverty and the remaining internal conditions. God praised such a man. Theilliterate man thinks that they are rich owing to their abstinence from begging. Hazrat Abu Darda'a said : Man was before a leaf as it were with thorn, but at present he is a thorn without leaf. This was at the end of the first century. Is the condition now ? Hazrat Sufiyan-b-Aynish said : Hazrat Sufiyan Saori in his life time and after his death in dream said to me : Make little acquaintance with the people as it is difficult to save oneself from them. This thought occurs in my mind that the sins I have earned are due to my mixing in society. A man was asked : What have you abandoned society ? He said : I feared that my religion would be robbed in my absence. Hazrat Abu Darda'a said : Fear God and fear society, because when they ride on a camel, they cause wound to it and they whip a horse when they ride on it and they cause harm to the mind of an unbeliever. A certain wise man said : Make little acquaintance, your religion

and mind will remain safe and your duties will be less. The more the acquaintance, the more the duties.

(5) **Fifth benefit** is the hopes of the people from you and your hopes from the people will vanish in case of secluded living as it is impossible to please all the people. So it is better to remain busy in purifying one's own character and conduct. Imam Shafeyi said: To do benefit to the sinners is the root of every opposition. If one does not see the fineries of the world from the beginning, greed does not grow in him. For this reason, God said : Don't prolong our eyes towards what I have provided them of various kinds. The Prophet said : Look to those who are below you in respect of wealth and don't look to those who are superior to you in wealth, Otherwise you will consider the gifts of God on you as insignificant. Hazrat Aaon-b-Abdullah said : I was at first in the company of the rich. I saw their dresses better than my dress, their conveyances better than mine. Then I kept company with the poor and I got then peace of mind.

(6) **Sixth benefit:** If the idle and the fools take to loneliness, they get security from foolishness and heinous character. To meet with an idle man is like loss of sight. Hazrat A'mash was asked : How have you lost power of sight ? He said : Owing to my seeing the idle, Once Hazrat Abu Hanifa came to A' mash and said : The Prophet said : If God robs the sight of two eyes of a man, He gives him better than them in exchange. What thing has He given you in exchange of the loss of your eye sight ? Hazrat A'mash sold jokingly : God has given me in its exchange the sight of the idle and you belong to that class. The wise Jalianus said : Everything has got fever. Fever of soul comes at the sight of the idle. Imam Shafeyi said : If I sit by the side of an idle man, the portion of my body which keeps near the idle man casts heaviness on me.

### BENEFITS OF SOCIETY

Know, O dear readers, that there are some religious matters which cannot be performed without mixing in society. The benefits which are gained by mixing in society are destroyed by loneliness. The benefits of society are the following—

(1) **First benefit:** By mixing in society, one can teach and learn religious learning which is the best divine service in this world. Education has got greater scope. Some education is

compulsory and some optional. If loneliness is adopted without learning the compulsory education, it will be committing sin. If you have got ability to be expert in any branch of education, it will be a cause of harm if you adopt lonely living. For this reason, Ibrahim Nakhyi and other sages said : Acquire religious learning at first and then take to lonely habitation. If one remains busy in divine service for the whole day without acquiring sufficient knowledge, his mind and body do not remain free from self-conceit and deceit. So education is the root of religion.

(2) **Second benefit.** Doing and taking benefit from the people mean to earn money by trading with them . Without mixing in society, it is not possible. If one is bound to earn his livelihood, it is compulsory for him to mix in society. To do benefit means to help the people at the cost of life and property and to remove the wants of the Muslims.

(3) **Third benefit.** It is to make strenuous efforts and to gain the attribute of patience in the way of salvation . By mixing in society, man can earn the quality of patience at the harms and injuries inflicted by men. This leads to hard labour extreme forbearance.

(4) **Fourth benefit.** It is to love and get love. Another benefit of mixing in society is that one can love another and one can get the love of another. The Prophet said : God is not vexed with you till you become vexed. Loneliness is not without undisturbed peace; The Prophet said : This religion is firm and take it with kindness. Hazrat Ibn Abbas said : Had I not feared random thoughts, I would not have mixed in society. He said : Who injures man except man ? The Prophet said : Man is upon the religion of his friend. So let him look with whom he befriends.

(5) **Fifth benefit.** It is to get virtues give virtue. In a society, a man is required to be present at funeral prayers, call on patients, join I'd congregations, etc.

(6) **Six benefit.** One can earn the quality of modesty and humility in a society while it cannot be gained in loneliness which sometimes creates pride. It is reported that a man of Israil dynasty wrote nearly 360 books on wisdom and thought that he got some rank to God for this. God then revealed to the Prophet

of that age : Tell the man : You have filled up the world with hypocrisy. I will not accept any portion of your hyocrisy. Then he gave up writing books and took refuge in a grave and thought. I have now gained the pleasure of God. God then revealed to His Prophet Tell him : You cannot gain My pleasure till you mix in society and bear their harms and troubles. After wards, he mixed in society . Then God revealed to His Prophet : Tell him : Now you have gained My pleasure. Hazrat Ali used to carry daily necessities of the family from bazar and say : The perfection of a perfect man is not reduced if he carries anything for his benefit. Hazrat Abu Hurairah, Huzaifah, Obai and Ibn Masud and others used to carry fuels and food stuffs on their backs. Hazrat Abu Hurairah was the governor of Medina at one time. He used to say while carrying loads of fuel Give way to your ruler. The Prophet used also to carry his : necessary things from the bazar. Some companions asked him: Give me the load to bear. He then said : The owner of the load has got right to carry it.

Hazrat Hasan, son of Hazrat Ali, while passing by the poor, used to sit with them and they used to say to him: O descendant of the Messenger of God, take share in our food. Then he used to get down from his conveyance and share with them their meal and said: God does not love the proud. Another reason is that one who remains busy in rendering pleasure of the people falls in error, because if he knows God perfectly, he will appreciate that there is no good in the pleasure of the people without the pleasure of God and all harms and benefits are in the hand of God. There is no benefactor and destroyer except He. He who incurs the pleasure of men by incurring the displeasure of God, God becomes displeased with him and keeps the people dissatisfied with him. If the object is only to incurs the pleasure of the people, it is not fulfilled. God is the object of love and search. Imam Shafeyi said : There is no such man as has got no friend and foe. When it is such, keep company with the pious . Hazrat Moses invoked God : O Lord, save me from the tongue of the people. He said : O Moses, I am also not free in this matter. So how can I make you free from their tongue ? God revealed to Wazair: I will not enrol you as one of the humble ones near Me if you do not remain satisfied with the chewed matter in the mouth of the chewers.

(7) **Seventh benefit** is the gaining of experience which is gained by mixing in society. One whose natural intellect is not sufficient to understand the good of this material and spiritual world, loneliness is not good for him. If a boy without experience adopts loneliness, he will be misguided. He should therefore, remain busy in educating himself. Every experience of loneliness is secret. Those who walk in the path of the next world search for purification of heart and allow themselves in the fiery tests. If they feel pride in their hearts, they try to remove it. Even some of them carry the skin of water or bundle of fuel and necessary articles from the markets. Thereby they gain experience and pride goes away. So the great benefit of mixing in society is that the faults of one come out. For this reason, it has been said that journey discloses the character and conduct of a man as it is a result of mixing in society.

So what has been described above about the benefits and harms of seclusion, it is clear that loneliness is sometimes good and sometimes bad according to the special circumstances of each man and the surroundings he lives in. This depends on his friends and companions. A certain wise man said: To keep separate from society is a cause of enmity and to mix in society means sometimes company with the bad people. So be not separate and do not also mix, rather adopt the path of loneliness in mixing in society.

### **RULES AND REGULATION OF SECLUDED LIVING**

(1) One should intend by loneliness to save himself from the harms of men. (2) He will seek safety from the harms of other people. (3) He will intend to be free from the faults in fulfilling the duties to the Muslims. (4) He will intend to prefer loneliness for divine services (5) He shall engage himself in learning, zikr, fikr and other divine services. (6) He will not allow the people to mix with him. (7) He will not allow others to put questions to him. (8) He will not ask the news of any place or any man. (9) He will remain satisfied with little. (10) He will remain patient at the harms of his neighbours, if any. (11) He will be deaf in hearing of the praise of others. (12) He shall know the merits of the path of the next world. In other words, he shall follow the rules and regulations of zikr with humility of mind, think of the wonderful creations of God, the heavens and the earth, sun moon, stars and

of the sovereignty of God, think of life and death and of the conditions in grave after death.

It you do not give up the passions and temptations of the world, your patience in secluded living will not become perfect. The heart cannot be cleansed of impurities making short of your hopes and passions as you have got no power to prolong life. Think after getting up from bed in the morning that you will not be able to reach evening. In this way, you will be able to curtail your hopes and check passions. Know it for certain that he who cannot earn the love of God in his mind and His remembrance will not be able to bear loneliness after death. He who earns this attribute will be able to bear it, as death cannot destroy the place of God's love and remembrance. He will live in the midst of mercy of God. For this reason, God said about the martyrs : Don't think that those who have been killed in the way of God are dead, but they are alive near their Lord and get provisions.

## CHAPTER VIII

### RULES AND REGULATIONS OF JOURNEY

Journey is a means to ward off undesirable thing or to get objects of love, it is of two kinds—1) Physical journey from one's native place to a distant country and (2) mental or spiritual journey to God in heaven. The latter is better, but it is fraught with dangers and difficulties and the path is unknown and unacquainted. The sojourners are indifferent to the wealth of this path. Hence the sojourners in this path are few. God says of this path : I shall show them My signs in the vacant regions and in yourselves . God says : There are signs in the world and in yourselves for the believers. Don't you mind ? He who keeps away from this journey is said by God in the following verse as an unbeliever : You pass by these signs morning and evening. Don't you understand ? God says : How many signs there are in the heavens and the earth which appear to them always but they remain heedless from them. He who remains satisfied with this journey, roam in such a paradise cheerfully which extends to the heavens and the earth, though his body remains in his house.

#### RULES OF JOURNEY FROM BEGINNING TO END

Journey means to go from one place to another. There are benefits and harms of journey. One is to shift from his place, of residence on account of religion or for search of livelihood . There are therefore two kinds of objects of search—worldly and next worldly. name and fame, wealth and riches, power and influence etc. are the worldly objects of search. Acquisition of knowledge is a religious matter and the journey for this purpose is of two kinds—journey for acquisition of religious knowledge and for correction of one's own character and conduct or journey for acquisition of knowledge of the wonderful creations of God, such as journey of Alexander. Journey for actions with learning is of two kind—to visit the holy places, such as Mecca, Medina, Baitul Moqaddas or journey for defense of the frontiers of Islamic state. Journeys are also undertaken for visiting the holy shrines of the religious leaders and friends of God and of those religious people who are alive. Thus it is seen that there are different purposes of journey.

(1) **Journey for acquisition knowledge is of two kinds—compulsory and optional.** when acquisition of knowledge is compulsory, journey for that is also compulsory. When it is optional, journey for that is also optional. The Prophet said : He who comes out of his house for acquisition of knowledge remains in the path of God till he returns home. The Prophet said : If a man crosses a path in search of learning, God makes his path to paradise easy. Hazrat Sayeed-b-Musayyeb travelled many days in search of one Hadis, Hazrat Shubi said : If a man travels from Syria to the distant Yemen to hear a sermon, his journey will not fruitless. Hazrat Jaker-b-Abduallh travelled from Medina to Egypt for one month and heard a Hadis from Abdullah-b-Anis Ansari.

(2) **Journey for correction on one's character and conduct.** To walk in the path of the next world is not possible without character and conduct. He who does not enquire into his hidden faults cannot purify his heart. The name journey means to turn away from bad character and conduct of the people for which God reveals the secrets of heaven and earth. In journey, a man's character is disclosed. When a person was brought before Hazrat Omar as a witness, he asked him : Were you with anybody in a journey for which you have known his character ? he said : I was not. Hazrat Omar said : Then I think you do not know him. Hazrat Bashir Hafi said : O learned men, if you would have come out in journey, you would have been purified, because if water is logged in a place, it becomes polluted and if it is flowing , it is made pure. In short, if a man remains confined in house, his character and conduct are kept limited there and his bad character is not disclosed as no opportunity arises in his case to see things opposed to this nature.

(3) **Journey for seeing the wonderful creations of God.** There is food for reflection in the wonderful creations of God. There is nothing in the world mountains, seas heaven and various kinds of creations which do not testify to the unity of God. He who appreciates it can see and hear them and he who does not pay attention to them cannot appreciate it. By hearing, we means the hearing of heart. Ear cannot hear without sound and it appreciates the present condition. It is just like the saying of a man who narrates the story of wall and nail. The wall says to the nail. Don't give me trouble. The nail says : Ask one who beats



me. The rod which is behind me beats me. Why does he not give me up ? There is no sign in the heaven and earth which does not bear testimony to the Uniqueness and unity of God It is its Tauhid. Various kinds of things glorify His name. Nobody understands their glorification or Tasbeeh as they do not undertake mental journey. If it was not possible. Solomon would not have understood the words of birds and Moses the talks of God. Those talks have got no words or sounds. The signs of writing that are on the backs of lifeless things can be appreciated by a man of deep insight. His outward journey is not required. Only his mental journey is necessary. Such a man has got object of joy in hearing and he can command the sun, moon and stars. The sun, moon and stars roam in the cycle of time once, twice or many times in months or years. If a man goes round of mosque other than the Ka'ba for which he is ordered, his action would be considered as wonderful. If one who has been ordered to roam round the sky roams round the earth, his action will be considered wonderful. So a sojourner who cannot roam in the material world remains within the station of his own house without crossing the various stations to reach God. For this reason, a pious man said : Man says, open your eyes, you will see the wonderful creations of God. But I say : Close your eyes and you will see them. Both the views are true. The first man gives the news of the first station near the house and the second man gives the news of the distant stations. Without the satisfied soul of the sojourner, the distant stations cannot be crossed. Sometimes he roams for many years in one station. Sometimes God's grace shows him the straight path and there are few who can catch this favour. Those who cross these stations by the light of God's grace, can earn lasting fortune. The sovereignty of the spiritual world is like that of this world. Firstly, those who search it are few and out of them many remain with face of destruction and they decrease considerably while the goal is reached. Those who are coward cannot get this sovereignty. In order to get the high rank, one is to labour hard and pass many sleepless nights,. God does not give it to those who are idle and coward.

(2) **Second kind of journey.** It is the journey for divine service, such as pilgrimage, Jihad, etc, visit of the shrines of Prophets, companions of Prophets and other sages. The merits which are gained by calling on the living sages can be obtained by visiting their graves. Journey for such purpose is allowed and

the following Hadis is not an obstate to that. The Prophet said : Don't the your camel in any place except in three mosques, this mosque of mine, the mosque of Ka'ba and the distant mosque (Baitual Moqaddas). Except these three mosques, all other mosque are equal in rank . The merits in meeting the living sages are greater than meeting of those who are dead. There is written in the Torah : Meet with your brother Muslim for the sake of God after walking even four miles . We have been informed about the merits of visiting the mosque of Medina and Ka'ba . The merits of visiting Baitual Moqaddas are also great. Once Hazrat Ibn Omar travelled from Medina for Baitul Muquddas and prayed five times within the mosque. Hazrat Solrmon prayed to God : O Lord : If a man wishes to visit the mosque and does not wish nothing except praying therein, let him to lose Thy mercy till he remains therein . When he goes out of the mosque, take him out of his sins as on the day his mother gave birth to him. God accepted his invocation.

(3) **Third kind of journey.** It is good to make journey to get free from the causes obstructing religion. It is the way of the Prophet to flee for getting free form work which is beyond one's capacity . It is also compulsory to flee away for freeing the mind from engagement in actions, name and fame and power. Unless the mind is freed from things other than God, the religion does not become perfect. If it is not possible , the more one gets free from troubles, the better it is for the mind to be free from such thoughts.. The mind can be made light or heavy. Those who can increase them are ruined . It is not safe for a worldly man to get relief from anxieties unless he makes journey to a distant place and frees his mind from all sorts of worldly anxieties. Mind has got no space both for the Creator and also for the created. There are some men like Prophet and sages who are mentally strong like those who are physically strong. There are differences even in their physical strength. How many persons there are who can carry two and a half maunds of loads but it cannot be carried by a weak man. The strength can be increased by gradual and constant efforts. Similar is the condition of mental strength. In order to reach the high spiritual stage, continued and sustained efforts are necessary. For this reason, the early sages used to stay far away from their own houses. Sufiyan Saori said : The present time is very perilous. When the unknown persons suffer loss at present, what is the condition of those who have got name and

fame ? So the present people should change their residences in order that they may not be known to the people. Hazrat Abu Nayeem said : I saw once Sufiyan Saori going with one pitcher in one hand and one bag of leather full of articles in another. On being asked, he said : I am going to such a place where commodities are cheap. Live where these things are cheap as it is safe for your religion and light for your anxieties. Hazrat Ibrahim Khaolan used not to reside in any place for more than forty days.

(4) **Fourth kind journey.** There is no fault in taking journey to another place for saving oneself from epidemic diseases like small pox, cholera, plague, etc, or where commodities are cheap. Sometimes such journey becomes compulsory and sometimes commendable. If there is outbreak of epidemics in a certain locality, the people should not shift to another place as the Prophet said : Some people were punished with epidemic disease before you. It remained in the world after that. It comes sometimes and goes away sometimes. When it breaks out in any place, don't go near it. When it breaks out in such a place where you live in, don't go out of it fleeing. The Prophet said: My people will be destroyed by attack and epidemic diseases. Hazrat Ayesha asked : What is attack ? He said : It is an epidemic disease like the plague of camels. It grows in their sinews. He who dies of this disease dies a martyr. He who stays therein is like a prisoner in the way of God. He who flees away from it flees away as it were from jihad. The Prophet said to one of his companions: Don't set up any partner with God even though you are punished and threatened. Obey your parents. If they tell you to go out of your properties, you will go. Don't give up any prayer willingly. He who gives up a prayer willingly gets free from the security of God. Don't drink wine as it is the key to all sins. Give up sin as it displeases God. Don't flee away from Jihad. If an epidemic disease attacks the people among whom you live, stay with them. Spend from your wealth for your family but do not lift your stick from them and generate fear in them. It appears from the above Hadis that to flee away from an epidemic disease and also to come to it are prohibited.

From what has been described, it is found that journey is of different kinds—good, bad and lawful. What is bad becomes sometimes unlawful as the fleeing away of a slave or of a rebel. What is not good is to flee away from epidemic diseases. What is

good is sometimes compulsory and sometimes commendable. Journey for pilgrimage and learning are compulsory and for meeting with sages and visiting their graves is commendable. What is lawful depends on niyat or intention. If journey , is undertaken for earning money by abstaining from begging, to protect the honour of onself and his family or to give charity, it is lawful as they are intended within the actions of the next world . The Prophet said : All actions are judged by intention . This Hadis is applicable to compulsory, commendable and lawful journeys. A wise man said : God appoints angles to sojourners. They look to their intentions and they are given blessing according to their intentions.

### **RULES TO BE OBSERVED IN JOURNEY**

(1) Pay compensation of oppression and the debts and loans, provide the maintenance of those who are dependent on you and return the trusts deposited with you . Take lawful and good things for the journey and take sufficient money so that you may help others also in their needs . Hazrat Ibn Omar said : To help a man in journey with lawful money is to honour him. Treat well with the fellow pilgrims in journey. Give them food from you and disclose your good conduct to them as journey discloses the secret faults of mind. A wise man said : If a man is praised by his fellow trader or fellow sojourner, there is no doubt that he is a good man. A wise man said . Three man cannot be blamed for their anxiety— fasting man, a patient man and a sojourner. The conduct of a fellow travellers, becomes perfect if he treats well with his fellow travellers, helps them in their needs, shows sympathy with them and helps them in their loading and unloading luggages and loads.

(2) To take good companion in journey. Take such a companion in journey who will help you in your actions and religion. When you forget, he will remind you. When you want help, he will help you as every man is upon the religion of his friend. The Prophet prohibited to take journey alone. He said : Three persons form a congregation. He said : When three of you form a company in journey, choose one of you as a leader. The companions used to do it and say : This man is our leader. The Prophet then appointed him as leader . Make such a man as leader who is best among you in character and conduct, most kind to his companisins and places the needs of companions

more than his own needs. The affairs of the world are best done if one is entrusted with the management as one God manages the affairs of the universe : Had there been two Gods, they would have quarrelled and all affairs of the world would have been mismanaged. The duties of a leader should be learnt from the following example.

Two friends Abdullah and Abu Ali Rabati once started on a journey. Abdullah said to Rabati : You are my leader Rabati said to Abdullah : You are my leader. Then Abdullah was made leader of the two. Thereafter he carried his own luggage and the luggage of Rabati upon his back. One night, there fell profuse rain. Abdullah held a blanket over his companion for the whole night. Whenever Rabati said : 'Don't do it' Abdullah said : Have you not selected me as your leader ? So don't order me and don't do other than what I order you to do . Rabati then said : I wished then that I should have been dead and that I should not have said to him : You are my leader. This should be the duty of a leader in journey or in administration. The Prophet said : It is better to have four companions in journey. There is surely some good in what the Prophet said : There are two duties of a traveller to protect the luggages, and to go for taking necessary things. These can well be done if there are four persons in a company in journey.

**(3) Take leave of relatives and friends.** At the time of starting, recite the following : I entrust to God your religion, your trust and the results of your action. The Prophet used to recite it. The Prophet said : When anyone of you wishes to take journey, he should pray for his friends, because God gives good to them on account of his prayer. The Prophet said : When you take leave of any man, say : May God give provision of God-fear, forgive your sins and give you good wherever you go. He who stays at home should say this to the traveler. Hazart Musa-b-Ward said: One day I intended to go on a journey and came to Abu Hurairah to take leave of him. He said : O cousin, shall I not teach you what the Prophet had taught me at the time of fare well ? I said : Yes ? He said : I entrust you to God who does not break His trust. One day a man came to the Prophet and said : I intend to go on a journey. Give me advance. The Prophet said to him : In the protection and upkeep of God. My God give you provision of God-fear . pardon your sins and direct you to good wherever you

are, When you entrust to God, entrust, everything to Him and not a particular thing. The result of entrustment of a particular thing is found in the following story. A certain man with his son came to Hazrat Omar at the time of distribution of money among the people. Hazrat Omar said to him : The appearance of the boy is exactly like yours. I have never found such similarity. The man said : O Commander of the faithful, I am narrating his story to you . When he was in his mother's womb, I was in a journey. When starting, I said to his mother : I am entrusting the child in your womb to God. Then I went abroad . When I returned , I saw that my wife has died. When I went to her grave, I found a fire burning over her grave. I asked the people : Why is the fire ? They said : This is the grave of your wife. Every night, we are seeing this fire . I dug her grave and found a lamp burning there and this child was playing with the lamp, Then, I heard a voice from heaven : You have entrusted this child to Me. Had you entrusted his mother also to Me, you would have found her after your return.

(4) **Pray Istikhara prayer before starting.** A man came to the Prophet and said : I have made vow for a journey but I have written a death instruction . Tell me with whom I shall keep it—with my son, father or brother ? The Prophet said : If a man prays four rakats in his house before starting on a journey he, cannot leave a better thing than it. He shall pray these four rak'ats after putting on his dress of journey reciting therein chapter Ikhlas and then say : O God, I am seeking . Thy nearness by this prayer. So make this prayer as my successor for my family and property. Then the prayer becomes his successor in place of his family and property and guards round his house till he returns.

(5) Recite this invocation at the door of the house at the time of coming out for journey. In the name of God, I depend on God and there is no might and strength except in God. O Lord, I seek refuge to Thee that I may not be misguided and that I may misguide nobody, that I may not slip and that I may not make another slip, that I may not oppress or I may not be oppressed ; that I may not make nobody ignorant or that nobody may make me ignorant. When you walk on, say : God, I have come out with Thy help, on Thee I depend, I consider Thee as my protector and to Thee I turn my face. O God, you are my object of trust and you are my hope. You are sufficient for what troubles me and what

you know of me. It is glory to live in Thy neighbourhood, Thy presence is sufficient. There is no deity but Thee. O God, increase my God-fear, pardon my sins, guide me towards good wherever I go.

**(6) Come out in the morning for journey.** The Prophet came out in the morning for journey to Tabuk and said : O God, give blessing to my people in the morning of Thursday. It is commendable to come out for journey on Thursday morning. The Prophet seldom came out on a journey except on Thursday. The Prophet said: Give blessing to my people in the morning of Saturday. When the Prophet sent any expedition, he sent in the early part of the day. The Prophet said : Give blessing of morning to my people. Journey should not be undertaken in the morning of Friday. The Prophet said : To go with the warriors in the way of God a few steps and to take care of their conveyance morning and evening are dearer to me than the world and its riches.

**(7) Not to alight except in the mid-day is Sunnat.** Most part of the Prophet's journey was at night. The Prophet said : You should take to journey during night because the earth is not so straitened at day as it does at night. When you alight at a station, pray two rak'ats and say : O God, I seek refuge to Thee with the help of Thy perfect words from the evils Thou hast created.

**(8) Don't separate yourself from the company as you may be murdered.** There shall be a guard at the time of sleep at night. When the Prophet slept at the first part of night he spread out his hands and when he slept at the latter part of night, he placed his head upon his hand. He used to do that to stop over-sleeping. If there are two companions, one shall guard the other.

**(9) Show mercy to a riding animal and don't give loads to it beyond its capacity.** Don't beat it on its face as it is prohibited. Don't sleep over its back as it gives trouble to the riding animal. The Prophet said : Don't take up the backs of your riding animals as a seat for comfort. It is commendable to alight from the animal morning and evening thereby the animal is given rest.

**(10) Take six things in journey.** Hazrat Ayesha reported that when the Prophet went out on a journey, he used to take with him five things—mirror, antimony, scissors, toothstick and comb. In another narration six things—mirror, unguent, tooth-stick, scissors, antimony, and comb. Sa'ad said : The Prophet always used to take mirror and antimony with him in journey. The

Prophet said : At the time of going to bed, you should use antimony, as it increase eye-sight and grows eye-lids. It has been reported that the Prophet used to apply antimony thrice in each eye.

**(11) Rules of returning from journey .** Wherever the Prophet returned from expedition, pilgrimage umrah and at the end of other actions, he recited Takbir three times at the time of crossing any elevated place and said : There is no deity but God, He is one, there is no partner for Him, sovereignty is His, praise is His and He is powerful over everything . Thereafter send news of your arrival through a man to your family. Don't come to them all at once, lest you may see any undesirable thing. Nobody should come to his family from journey at night. The Prophet prohibited it. Whenever he returned from journey, he used to enter first in the mosque, pray there two rak'ats and then enter his house and say : I have returned home being repentant to our Lord, I am making such repentance which leaves no remainder of sin. It is sunnat to take some delicious eatables for the members of the family. It has been reported in Hadis : - If one is unable to take anything with him, he should take at least a piece of stone in his bag. He laid a great emphasis to this as it cements love and affection.

**Secret rules of journey.** Nobody should take journey except to increase the progress of religion. If there is chance of loss of any portion of religion, he should return home. Whenever you go out, intend to meet the religious people of that place and try to get benefit from them. Don't stay in one place for more than a week or ten days. If you wish to meet your relatives there, don't stay with him for more than three days which is the limit of entertainment of guests.

### **SOME MATTERS BEFORE JOURNEY**

The matters which should be known before journey are divided into two class—(1) to know the rules of religion made easy for journey. (2) and to know about the Qibla and fixed times of prayer. In ablution, two things have been made easy in journey, to wipe over socks and to make Tayammam. Prayer also has been made easy in some matter—to make prayer short, to unite two compulsory prayers, to pray on conveyance and to



pray while walking one foot. In journey, it is not compulsory to fast. These seven rules have been made easy in a journey.

**(1) To wipe over socks.** Hazrat Safwan-b-Asal said : When we were in a journey, the Prophet ordered us not to open socks of leather of for three day's and three nights . Inresidence, one can wipe over socks for one day and one night. Sockes must be put on after full ablution. The socks must not be turned in any place and they are not to be opened during the limited time. They are to be wiped over the portions of ablution only.

**(2) To make Tayammam** Tayammam is allowed in journey when water is at a distance from where sound are not heard or there are ferocisous beasts near water. The palms of two hands must be thrust upon the earth and with the palms, face is to be wiped and then the palms will again be thrust upon earth and therewith the hands upto joints will be wiped out. One compulsory prayer is to be performed with one Tayammam along with sunnat and optional prayer.

**(3) To make compulsory prayer short.** The noon, afternoon and night prayer may be made short by two rak'ats . It is to be performed in due time with niyyat of Qasr and under no Imam who performs full four rak'ats. According to Hanafilaw, Qasr may be performed after crossing a distance of 48 miles from residence.

**(4) To unite two compulsory prayers.** Noon prayer may be delayed upto afternoon prayer or the latter may be prayed along with noon prayer in journey. Similar is the case with evening and night prayers which can be said together. The evening prayer may be said with the night prayer or the night prayer with the evening prayer. It is lawful to give Jumma prayer in journey .

**(5) Qibla.** The Prophet prayed sunnat prayers towards the direction of his riding animal while riding on it. Thereon prayers were said by hints in bending and prostration. One need not turn towards Qibla at the start of prayer.

**(6)** It is allowed to perform sunnat prayer while walking on foot by hints and jestures without sitting at the time of Tahayyiat.

**(7)** It is allowed for a sojourner not to fast . It may be kept on other on other days.

## CHAPTER IX

### MUSIC AND ECSTASY

Heart is the seat of secret wealth and it is the invaluable mine of jewels. There lies in it the most valuable jewel, just as fire lies secretly in stone and iron. It lies hidden in such a way as water lies in the lowest bottom of earth. There is no means of waking it up from sleep without sweet sounds. There is no path of sound entering into heart without the door of ear. The feelings that lie hidden in heart are brought out by sweet, melodious and rhymed sounds. These do not come out of heart without movement as what is in cauldron does not fall without being heated. Melodious song takes out what is hidden in heart and creates a wonderful feeling. When heart is controlled by songs, they take out from it its qualities and guilts. So it is necessary to discuss about songs in the light of the teaching of Islam.

#### DIFFERENT OPINIONS REGARDING SAMA SONGS

We shall discuss now about religious songs and ecstasy that arise spontaneously. As a result of these songs, the organs of the body tremble. Imam Shafeyi, Malek, Abu Hanifa, Sufyan Saori and other learned men used such words regarding sama or religious songs which show that it is unlawful. Imam Shafeyi in his book 'Adabue Qaza' said that Sama is Makruh as it resembles void things. He who remains busy in sama songs is a fool and his deposition is not acceptable. Qazi Abu Tayyeb said : To hear sama from such a woman who can be married is not lawful according to the disciples of Imam Shafeyi. Imam Shafeyi said that it is Makruh to ring musical instruments by stick and that the Zindings have discovered sama from the Quran in order to divert the attention of the people, Imam Malek prohibited songs. He said: It is your duty to cancel the sale of a female slave who is found after purchase to be a singer. Imam Abu Hanifa said that sama is Makruh and to hear songs is sin. Hazrat Sufiyan Saori, Hammad, Ibrahim Shubi and other learned men of Kufa gave similar opinions. Abu Taleb Makki after quoting the opinion of many learned men said that sama is lawful. He said that Hazrat Abdullah Muwayyah and other companions used to hear sama. He said that on fixed days of blessing, the Meccans used to hear sama. The Medinites also used to hear them. The sage Attar had

two female slaves of melodious sounds. His friends used to hear sama from them. The saints Junaid Bagdadi, Sarri Sakti, Junnun Misri and Hares Mohasabi, Ibne Hasan Askalani used to her sama.

Mumsad Dinawari said : I asked the Prophet in dream : O Messenger of God, do you dislike anything of sama ? He said : I don't dislike it, but tell them that they should begin it with a verse of the Quran and finish it with its verse. Taher-b-Bilal saw the Prophet in dream who was sitting in a corner of a mosque with Hazrat Abu Bakr by his side. The latter was reciting poetries and the Prophet was hearing. The Prophet said : This is the truth in exchange of truth. Hazrat Junaid said : In three places, mercy is bestowed on these people, at the time of meal as they do not eat unless hungry, at the time of Zikr as they make Zikr staying upon the high rank of the Truthful and at the time of hearing sama, as they hear it being engrossed with love and see truth with veritable eye.

### PROOF THAT SAMA IS LAWFUL

Shariat means the saying and doing of the Prophet and the inference therefrom. These things do not prove that sama or religious songs are unlawful.

**Proof of inference from the Prophet's sayings and doings.** Gana means songs which includes sama or religious sons. Ordinarily it means sweet sound. Sweet sound is of two kinds—rhythmical sound and simple sound, Rhythmical sounds are of two kinds— understandable like poetry or not understandable like the sounds of animals. Sama means religious songs with sweet voice. It cannot be unman's religious songs with sweet voice. It cannot be unlawful, rather it is lawful according to the traditions.

**Rythmless sweet sound.** Ear has been created to hear resounding of sweet sounds of sama. Man has a got five organs and intellect and every organ has got a natural attribute of the sensation of the taste of joy. The natural attribute of eye is to see. It enjoys joy at the sight of beautiful things, such as various kinds of leaves and plants, flowing stream, beautiful face. In one word, all beautiful colours and sceneries are dear to eye. Sight of ugly colour is displeasing to eye. Then nose has been created to take smell. It loves to take sweet scent and fragrance and dislikes bad

smell and stench of rotten things. Take the case of tongue. It likes sweet and greasy things and dislikes bitter and distasteful foods. Hands like smooth things more than hard and uneven things. Take the case of intellect. It feels comfort in knowledge and dislikes illiteracy and ignorance. Similar is the case of ear. The sound which the ears hears is of two kinds-sweet sounds like the sounds of nightingale and sweet songs and displeasing sounds like the sound of ass. What is true of other organs is true also of ears. Hadis allows hearing of sweet sounds. God says : He increase in creation what This increase is said to mean sweet sound. The Prophet said : God did not send any Prophet without sweet sound. He also said : If a man recites the Quran hears with sweet sound, God hears his recitation more than one hears the songs of his female singer. One hadis praised the Prophet David by saying : David used to sing with so melodious sound that men, jinn, beasts and birds gathered together spell bound to hear it. Nearly four hundred persons expired thus by hearing his songs. The Prophet once praised his companion Abu Musa Ash'ari saying : He has been given the musical instruments of songs of the family of David. God says : The worst of sounds is surely the sound of ass. This verse also praises sweet sound. If sama is held unlawful, then to hear the sound of nightingale is also unlawful. If to hear the sound of nightingale is lawful then will it not be lawful to hear sweet and melodious sounds which have got wisdom and good meanings ?

**Sweet sounds with rhythm:** There is rhythm in sweet sounds. There are many sweet sounds which have got no rhythm and many sounds with rhythm which have got no sweetness. Rhythmical sweet sounds are of three kinds from the points of the places of utteranees. Firstly, it comes out rom material things, such as musical instruments and drums or the sounds of stick-beatings over instruments. Secondly, it comes out from the throats of animals including men, nightingale and other animals. It is naturally sound with rhythm for which it is sweet. The source of the sound with rhythm for which it is sweet. The source of the sound of animal is its throats. Sweet sound has been discovered by following the sweet sounds of animals. There is nothing in God's creation which is not followed by men so how will the sounds, melodious or not melodious, be unlawful for the ears ? Nobody says that the sweet sound of birds are unlawful.

The sound of an animal with life is not separate from the sound of a lifeless instrument. So to hear the sound of an animal in whatever form it comes out of his throat is not unlawful except to hear the sounds of such instruments which Shariat expressly prohibited—Kuba, Majamir and Autar. These are not made unlawful as they emit sweet sounds. If it would have been made unlawful for this reason, all things which man enjoys would have been unlawful. The reason of being unlawful is that they were connected with wine which was made unlawful. These instruments helped the drinking of wine, as to live with an unknown woman in a room is unlawful as it helps cohabitation. These instruments also reminded them with wine-drinking. The flute of shepherds, pilgrims drummers which emit sweet sounds are not unlawful as they are not connected with the drunkards. God says : Say, who has prohibited God's beautiful things which He created for His servants and good provisions ? So these sounds with rhythm are not unlawful.

**Third kind of sama which are easily understood.** These are poetries which come out from the throat of men. They are lawful. Words which are easily understood and sweet sounds with rhythm are not unlawful when they are separately lawful, they cannot be unlawful when they are united. If there are any objectionable words in them, they are unlawful, whether attended with sweet sounds or not. Imam Shafeyi said : Poetry are words only. The good of them is good and the bad of them is bad. When recitation of poetry without sound and rhythm is lawful, then to recite them with sound and rhythm is lawful. When poetries were recited before the Prophet, he used to say: There is surely wisdom in poetry. When constructing the mosque of Medina, the Prophet used to hear materials with his other companions and recite poetry. He recited at another time these poetries : O God, life is the life of the Hereafter, so bestow mercy on Ansars and Muhajirs. The Prophet erected a pulpit within the mosque for the poet Hassan-b- Sabet. He used to stand upon it and recite poetry deprecating the unbelievers and praising the Prophet. The Prophet then said : God is helping Hassan with the Holy Spirit till he declares glory on behalf of the Prophet and disputes. Once the poet Nabigah recited some of his poetries before the Prophet who prayed for him saying : May God not break your teeth. Hazrat Ayesha said that the companion used to recite poetry before the

Prophet who only smiled. Amr-b-Sharid reported from his father who said : I recited before the Prophet one hundred poetries of Omayya-b-Saltha. Each time he said : Repeat it.

**Fourth stage :** Sama wakes up the mind. What remains strong in mind is awakened by Sama. I say that sweet song with rythm is secret thing of God for sout. It creates a wonderful feeling in mind. Some sound gives pleasure, some pain, someone brings sleep, some excites passion some moves the organs of the body. Mind becomes such if the rings of songs sound in the innermost recess of the heart. A suckling child often is lulled into sleep or his cries stopped by sweet songs. Camels are so influenced by songs that even heavy load seem light to them. Once a slave was conducting a camel to a distant place. It was heavily loaded. The slave had a melodious sound. The camel was so impressed by his song that it crossed in one day three day's journey. When loads were taken from it, it expried. This shows that the effect of songs in mind is wonderful. For this reason, even birds used to sit on the head of Prophet David on hearing his songs.

#### IN SEVEN PLACES. SONGS ARE COMMENDABLE

(1) Songs of pilgrims. They roam from one country to another with songs and flutes. These songs are lawful, and they describe poetry relating to Ka'ba, Black, Stone Hatem. Zamzam and other signs. These arouse feelings for visiting the Ka'ba and other holy places.

(2) The warriors should be given impetus to fight against the enemies by songs. It is lawful to call towards bravery and to lay down life for the cause of God.

(3) If two warriors meet in the battle field, what they recite of songs and poetry of bravery is lawful, because they incite them to fight. It is lawful in lawful fights and not unlawful fights.

(4) **Songs of mournings.** It is of two kinds, commendable and not commendable . It is not commendable to recite songs which increase sorrow for past mishaps, calamities. The Quran says : - lest you do not grieve for what missed you, To express sorrow for the dead falls within this class of songs, as it express dissatisfaction at the order of God.

Mourning-songs are commendable when men express sorrow for past sins For this sin, Adam wept for forgiveness and

Prophet David's songs were for forgiveness. Owing to his melodious songs, many people expired. This action is praiseworthy and to give encouragement for this is also praiseworthy.

(5) **Songs at the time of festivals.** It increases joy and happiness at the time of festivals and other days of expressing happiness, for this happens at the time of two I'd marriage festivals, birth ceremony, when a child is born circumcision. When the Prophet returned to Medina after the expedition of Ridwan, the women from the top of the roof were signing.

'Full moon rises above us from Sanniatul Wadayi compulsory on us to express gratefulness to God, Alimighty.' This joy was expressed at the arrival of the Prophet to Medina from the expedition. This is commendable. Hazrat Ayesha reported : I was seeing the sports of the Abyssinian boys standing within the mosque on the day of I'd, The Prophet covered me with his sheet. She was then of immature age. One day Hazrat Ayesha saw that two girls were beating 'Daf' at Mina and the Prophet covered her face with his sheet . When Hazrat Abu Bakr came there, the Prophet removed the sheet from the face of Ayehsa and said : O Abu Bakr, leave her as it is an I'd, day. One day the Prophet asked Ayesha : What are these dolls ? She said : These are my daughter and in the midst to them there is the horse. He asked : What are these two over the horse ? She said: Two wings. The Prophet said: Two wings of a horse ? Ayesha said : Have you not heard that Solaiman, son of David, had a horse with two wings ? Thereafter the Prophet laughed, so much so that his teeth were visible. Hazrat Ayesha reported : The Prophet one day came to me at the time when two girls were singing near me the songs of Boas battle. He got up and turned her face towards them. Abu Bakr then came and threatened me and said : The instruments of songs before the Prophet ? The Prophet advanced towards Abu Bakr and said : Leave them both . These traditions in Sahih Bukhari and Moslem prove that songs and plays and sports are not unlawful.

(6) **Song of the lovers.** These increase love towards God and give satisfaction and pleasure to mind. It is also lawful. If the union with a strange girl or woman is unlawful, songs for her love is also unlawful.

(7) Songs on the part of one who seeks the love and pleasure of God and to meet with Him, is lawful. Sama brings out from the recess of his heart the power of sight of different matters and a deep feeling and unspeakable taste which can only be felt and not disclosed. This taste cannot be obtained by any other organ of the body. The condition of intoxication is termed by the Sufis as Wuzd or ecstasy. This appears in mind as an effect of religious songs which did not exist before. The fire of ecstasy arising in mind burns the uncleanness of mind as fire removes the accumulated refuges on invaluable jewels and diamonds. The result is the shining of mind in which Mushahadah and Mokashafah appear. In other words, his inner eye is opened by which he sees the secrets of nature. This is the goal of the lovers of God and the last stage of their search. He who can reach that stage gains nearness of God. It is possible only by Sama songs. He who is stupid expresses wonder at the taste of ecstasy as an important man express wonder at the pleasure of cohabitation or as a boy at the taste of power and fame. How he whose mind is not perfect for feeling can have taste and how he who has got no power of taste can taste? How can he who has got no power of intellect get the taste of intellect? He who earned the knowledge of recognition of God loves Him beyond doubt: This love deepens in proportion to his knowledge of God. This deep love or the Prophet for God kept him confined in the cave of Hira in deep meditation.

Know, O dear readers, that every beauty is dear to the organ of that beauty, God is ever beautiful and He loves beauty. If the beauty is of a material thing, it can be seen by the material eye and if that beauty is of glory? attributes and good character, it can be appreciated by the organ of mind. The word beauty has been used practically to appreciate these attributes. It is therefore said: That man has got beautiful character and conduct. It does not speak of his figure but of his qualities. He is loved for these beautiful attributes as one is loved for his beautiful appearance. If this love is deep, it is called Ishq. Even more wonder is this that a dead man is loved not for this figure but for the innate qualities he had. Every beauty in the world is a spark of that permanent Beauty of God and a spark of His light. So how can he not love Him who is ever beautiful and the prime source of beauty? He who realises it loves Him most, Nothing is compared to the beauty of sun and moon. God is the creator of these beautiful things. So how should He be loved?



Love for a created thing has got defects. It is a sign of our ignorance. But one who knows Him with real eye of truth knows of no beauty except the Creator of a beauty. He who knows workmanship as the attribute of a workman does not go to any body except to him. Every thing in the world is the workmanship of God and the sign of His creation. so he realises Him though His creations and realises His attributes and His workmanship, just as one realises the qualities of a writer through his written book. A man of little intellect understands love as physical union or satisfaction of sexual lust.

The Prophet once mentioned of a youngman of Banu Israil. The young man asked his mother from the top of a hillock: Who has created this sky ? The mother replied : The Almighty God. He again asked : Who has created this earth ? The mother replied. The Almighty God. In this way he asked about mountains and clouds and the mother replied as before. He said : Such is the glory of God. Saying this he jumped down from the hillock and soon expired. This is nothing but the ecstasy of love for God who is Alimighty and Great.

#### SAMA IS UNLAWFUL IN FIVE CASES

(1) To hear sama from a woman whose look excites sexual passion . Beardless boys may also be included in this category if sexual passion is aroused at their sight. This illegality is not for songs but for women and beardless boys.

(2) Instruments of songs of drunkards are unlawful as they remind of unlawful thing and incite unlawful action of wine-drinking and intoxicants. These are Majamir, Autar and Kubah but not Daf, flute and other musical instruments.

(3) Obscene talks in sama are unlawful . If there is any obscene talks in poetry, useless talks and accusations against God , His Prophet and companions, they are unlawful. If there are descriptions of a particular woman and not of women in general, and narrations of the beauties of a particular woman before the people, they are unlawful.

(4) If any evil or immoral desire arises in mind or by hearing songs, it will be unlawful.

(5) If habits is formed for hearing sama, it is unlawful. Excess of any thing is bad . If too much food is taken it is bad for health.

If too much oil is besmeared on face, it looks ugly. So also if too much sama songs are heard, it forms into a habit which is bad. After strenuous efforts and hard labour. Sama songs and innocent enjoyments are not bad.

**Question:** From your arguments, it seems that Sama is lawful in some cases and unlawful in some cases. Then why did you say at the beginning that Sama is lawful ?

**Answer:** In answer to that, know that if a person questions whether honey is lawful or unlawful, I must say at the beginning that honey is lawful but it is unlawful for man of hot temper. If you ask me about wine, I must say in the beginning that it is unlawful, but it is lawful for a man in whose throat a morsel of food has stuck. These are the exemptions and not the general rule. So at the beginning the general rule has been mentioned by saying that Sama is lawful and wine is unlawful. Song are not unlawful for musical sounds but for other measures. Imam Shafeyi does not generally make Sama unlawful. He says that he who takes it as a profession, his evidence is not acceptable. The reason is that song is included within plays and sports and it is connected with useless things. God will not punish for useless things and plays and sports and they are not unlawful. God say : God will not punish you for vain talks in your oath. If a oath is taken in the name of God and without being firm on it and without being opposed to Shariat, it is lawful.

**Answers to those who say that Sama is unlawful:** They recite the verse of the Quran: There are men who sell useless talks. Hazrats Ibn Masud, hasan Basari, Nakhayi and others say that useless talks here mean songs. The Prophet said: God made unlawful the trade of singing slave girls, taking their price and teaching them songs. The word 'Qaina' or singing slave girl is used here to mean one who sings before the drunkards. We have mentioned before that if there is fear of sin as a result of singing by women, it is unlawful. This is supported by the songs of slave girls in the house of Ayesha in presence of the Prophet. If useless talks are purchased in lieu of religion, it leads to misguidance and for that it is unlawful. This is the meaning of useless talk in the above verse.

(2) Another proof of illegality of Sama is said to be this verse: Do you wonder and laugh at this talk and don't weep while you

are singing ? If this verse makes song unlawful , then to laugh and weep also as mentioned in this verse are unlawful . God says : As for poets, the misguided ones follow them, By this verse, only the infidel poets have been mentioned . It is not understood from this that good poetry has been banned.

(3) Another proof is a Hadis in which the Prophet said : Iblis was the first who sang mourning songs and the first who sang Songs. This does not ban songs as the Prophet David used to sing mourning songs for sins. The Prophet heard this song when he returned from an expedition "The full moon alighted on us from the valley of Saniyyatul Bidayi".

(4) Another proof is a hadis which the Prophet said : If a man raises high his voice a song, God sends for him two devils. They climb upon his shoulders, place their feet on his chest and move them till he stops. This Hadis applies to the bad and obscene songs which we have narrated above and which raise in mind sexual passion.

(5) Another Hadis cited is as follows : Everything with which a man plays is void except his training of his house his throwing of his arrows and playing with his wife. The word 'void' does not mean that everything except the three things are unlawful . It means want of benefit. To hear sweet songs of birds and to make innocent sports and enjoyments are not unlawful.

### EFFECT OF SAMA AND ITS RULES

There are three stages of sama songs. (1) The first stage is the understanding of the meaning of Sama songs, (2) the second stage is ecstasy, and (3) the third stage is the movement of bodily limbs as a results limbs as a result of ecstasy.

(1) **First stage.** It is the understanding of the meaning of Sama songs. There is difference in understanding according to the condition of hearers of songs. (a) the first conditions is the natural state of mind, to hear songs and not to have any taste except the taste of hearing songs this is the lowest stage as birds and beasts take share in this stage (b) The second condition is to appreciate after understanding the meaning of songs and to apply the object of songs to a particular man. The young men fall to this condition as their sexual passion is aroused by these songs,

(c) The third condition is whatever the hearer hears of songs in relation to God and the change of condition of mind, he applies it to his own condition. At the initial stage the sojourners to the path of God fall to this condition and their only object is to gain knowledge of God. They raise up their inner feelings and the hearer take the meaning of songs according to their own conditions. I am giving some instances here. A certain Sufis heard a man singing—The ambassador says : See me tomorrow,. At once his ecstasy was raised up and he fell down senseless. When he regained his senses, he was asked the reason of his swoon and he said : I remembered then the saying of the Prophet : The inmates of paradise will see their Lord once a week. The sage Raqi-b-Daraj said : Ibn Mufti and I went by a beautiful palace on the bank of Tigris. We found a slave girl upon it singing and a beautiful youngman looking at her and saying : O girl, repeat this song to me. When she repeated the song, the young man exclaimed. It has coincided with my thought. Suddenly he raised a loud shriek and expired. The owner of the palace gave her release from slavery, gifted away the palace, gave up everything and left for an unknown destination and his whereabouts were not afterwards found. His ecstasy was so strong as wine intoxicates a man.

Once Khizr was asked about songs. He said : Surely it is such a slippery stone upon which the feet of the learned can not remain firm. Song arouses the hidden feelings of a man as intoxicants raise the passion of man. But he is saved whom God saves by the light of His guidance.

The poet Sa'labi said with regard to the world in the first meaning of Sama in the following poems.

Leave the world, keep it not in your connection:  
Benefits therefrom are less than its harms.  
Remember always the angel of death , cruel and hard.  
Many statements are there about the word's cruel nature,  
But it is good to me all life long, who will understand?  
It has beautiful face which charms all men.  
But its heart is filled up with destructive poison.

In the second meaning of Sama, these poems can be applied well to oneself, that is, to his condition of mind. God says : They don't fear God and He ought to be feared. In this case, he fears

God for show and not out of fear or love for Him. In other words, he is not placed on a high spiritual plane. For this reason, The Prophet said: O God, I am unable to count Thy glory. Thou art as Thou praised Thyself. He also said : I pray to God for forgiveness seventy times everyday and night, 'This forgiveness is for reaching a higher plane of spirituality from its lower plane. In the third meaning of song, a man considers his present condition as little after seeing the advanced condition of others. This depends upon the proportion of the purity of his mind and his intellect. The more his mind is pure, the more he is advanced to spirituality by hearing songs.

(d) The fourth condition is that of the hearer of songs who reached the highest stage of Ma'arfat after crossing different conditions and different stages. He is lost to everything except the knowledge of God. Even he loses his own personality, his own condition and his own actions and deeds. He is like a man who is tossing in the ocean being submerged therein. His condition is that of the women who cut their hands unknowingly seeing the exquisite beauty of Joseph. Thus the Sufi loses himself and enters the stage of Fana Fillah, immergence in God. He loses himself from all things around him. Those who love God deeply cannot look to things other than God. He is like that intoxicated man who loses sense of all things.

The sage Abul Hasan Nuri said that he heard a man singing this song :-

O darling, I seek from the lasting love.  
When it comes, intellect goes from me.

He a once got up and immerged in ecstasy. He went to an open field and began to run in it when sugarcane were cut leaving the roots erect. His feet got wounded and he began to run upto next morning. As a result his feet began to bleed and after some days he expired. This is the highest stage of a Siddiq which can be gained only by some songs. That is the end of human attributes. The perfect stage is such a condition that one forgets therein his own life and conditions. Such a man hears songs for God and hears knowledge about God and from God. This rank is for one who immerses himself with rays of truth and crosses the boundary of condition and actions. His Fana is not Fana of his body but of his soul. By souls I don't mean his heart of blood and

flesh but Latifa or essence connected with God and which is a spiritual thing. This essence is a clean mirror which has got no colour of its own. It takes whatever colour is presented to it. Similar by transparent glass has got not colour of its own. It takes the colour of whatever is put in it. It has got no form and it takes the form of whatever thing it is made of. Similarly whatever thing is put in Latifa, it takes its form and colour. So a poet sings:-

Cup and wine—both are liquid,  
Both are one, both are soft.  
It seems it is wine, not a cup of wine.  
It seems it is cup, without wine.

This is a stage out of the stages of spiritual learning. From it arises a mistaken idea of those persons who claim Hulul (transfiguration) and Itehad (transmigration). Hulul means change of condition or transfiguration. Its another name is Ittehad or transmigration. This is near the claim of the Christians who claim Lahut with Nasut or godhood with manhood. This is just like the saying of that man who, seeing the red colour in mirror says that the colour of mirrors is red.

## SECOND STAGE OF SAMA—ECSTASY (UZD)

After the understanding of songs, the stage of ecstasy comes. Junnun Misri said that Sama songs bring truth. Abu Hussain Daraj said : In Sama, there is connection of ecastcy which is a deep feeling in mind arising out of the effect of songs. He said : Sama has taken me to the field of beauty and given me drink of sweets in the cup of purity and thereby I gained the station of contentment. Shibli said : The open form of Sama creates disputes and its internal form gives instructions. A wise man said: Song is food to the soul of a spiritual man. Hazrat Amr-b-Osman Makki said : No word can explain ecstasy because it is a secret thing of God to the believers and men of firm faith. Abu Sayeed-b-Arabi said that the meaning of ecstasy is lifting a screen, meeting with Lord, seeing of unseen things, appearance of secret words. He said : Ecstasy comes at the time of violent Zikr, at the time of heart piercing fear, or subtle event, or at the time of getting benefit, or at the time of serious slip at the time of seeing unseen things, grief over lost thing, repentance for past sins. Wuzd means presentation of an open thing, a secret thing

before a secret thing, an unseen thing before an unseen thing. Then there is walk without feet and zikr without open zikr.

**Meaning of Ecstasy.** It arises out of mental condition which is of two kinds. One kind is Mokashafa and Moshahada which lead to unseen and unthinkable knowledge. Another kind leads to unthinkable change, fear, and repentance. Songs only awaken these conditions. If there is change of open loudly limbs as a result of songs, it is called ecstasy or Wuzd. Muslim Abadani said : Once the sages Saleh Mari, Otatual Golam, Abdul Wahed and Muslim Aswari alighted near us on the bank of sea. I invited them to a feast one night. When they came. I placed before them the feast. Soon after, a singer sang :

Those who are kept forgetful of next world  
by delicious food.  
Will be thrown into Hell, it will be  
of no use.

On hearing this , Otbatual Golam at once raised a loud shrieked and fell senseless. They did not take any food and I took away the feast saved before them. When the heart is pure and clean, it hears the message of heaven and sees also Khizr as he appears for men having experience of soul in different forms. In these conditions ,the angels descended upon the Prophet with figures. The Prophet saw Gebriel twice in his natural form which occupied the whole space of heaven. The knowledge which is generated in man in the uncommon condition of heart is called Tatarros (inherent sipirtual knowledge) . The Prophet said : Fear the uncommon and unseen knowledge of a believer as he sees with the rays of God. The Prophet gives hint to this Kashf by saying : Had not the devil roamed over the hearts of the children of Adam, they would have surely seen the sovereignty of heaven. Heart is the ground of the devil and his forces , except those hearts which are pure and clean as God says, 'Except those servants among them who are sincere God says : You will have no control over My servants.

#### **DIFFERENT KINDS OF KASHF** (Spiritual Knowledge)

(1) If ecstasy goes away, kashf may be explained, (2) it cannot be explained as it is an unseen thing from the unseen world. Ecstasy is of two kinds—(1) that which arises spontaneously and

(2) that which is brought with difficulty. The Prophet said : O God, give me grace of loving Thee and the grace of loving those who love Thee and who bring near Thy love. Trembling and softness of heart owing to fear are songs of ecstasy . God says : The believers are those whose hearts become fearful when God is remembered to them God says : If I had revealed this Quran to the mountain, you would have found it fearful and perturbed owing to fear of God. So from the point of circumstances, the God-fear is called ecstasy. The Prophet said : Adorn the recitation of the Quran with your sweet voice. He said to Abu Musa Ash'ari : You have been given an instrument out of those of the family of David. Many a time, the Sufis fell into ecstasy after hearing the melodious recitation of the Quran. The Prophet said : The chapter Hud and similar chapters have made me grey-haired. This is nothing but ecstasy. The Prophet once was reading a verse of the Quran and at once he fell down senseless. The Prophet once was reading : If you punish them, they are merely your servants he began to weep . God praised such persons of ecstasy by saying: When they hear what has been revealed to the Prophet , you will see their eyes shedding tears as they perceived truth. It has been reported that when the Prophet prayed, voice a could be heard from his chest like the sound of heated cauldron.

### ECSTASY OF COMPANIONS AND THEIR SUCCESSORS

Hazrat Jarah-b-Ali Aufa led prayers in the most humble spirit. One day when he was reciting 'Remember when the trumpet will be blown' he at once fell down senseless and expired immediately. Hazrat Omar once heard a man reciting this verse : The punishment of your Lord must come and there is nobody to remove it. He at once raised loud shriek and fell down senseless. He was brought to his house and he suffered for nearly one month. Hazrat Abu Zarr once heard a verse recited by Saleh Mari and raised a shriek and then breathed his last. Imam Shafeyi once heard a Qazi reciting this verse : It is such a day when they will not talk and they will not be given permission to raise an excuse—at once he fell down unconscious. Hazrat Ali-b-Fuzail once heard a man reciting this verse—day when the people will stand up before the Lord of the universe, he fell down senseless. This is the condition of the Sufis also. The sage Shibi was praying behind an Imam in Ramazan and the Imam was reciting : If I will,



I can take back surely what I revealed to you. Immediately Shibli raised a shriek and his face became changed. The sage Junaid said : I said once that a man remained unconscious before the sage Sarri Sakti. He said to me : This man fell senseless on hearing the verses of the Quran. I said : Recite to him the verses again. When they were recited, he regained consciousness. Sibli said to him : Where have you found this ? I said : Israil lost his sight owing to the loss of his son and regained it by reason of his son Sibli thought it good and hinted at the poetry recited by Junaid :

I drank it again and found my salvation.  
I got taste and drank with satisfaction.

A certain sage said : One night, I was reading this verse, 'Every life shall taste of death. I recited it again and again, Suddenly an unknown voice said to me. : How long will you read this verse ? You have killed thereby thirty four jin who did not raise their heads upwards from their birth till now. Whenever Hazrat Ibrahim-b-Adham heard any man reciting this verse-When the sky will be rent asunder' his limbs trembled till he was restored to his former position.

If the recitation of the verses of the Quran does not cause any effect in mind, he is like a man who hears nothing though he is called and said something. He is deaf, dumb and ignorant.

It has been stated that Abul Hasan Nuri was once in a company who were quarreling about a matter. He was then silent. Afterwards he raised up his head and recited the following poem:-

At mid-day, who is singing heart captivating songs,  
Roaming from branch to branch with broken heart.  
It brings to mind the love of the days of joy.  
It brings tears as he sheds tears telling woeful tales,  
My weeping sometimes makes his mind soft  
I complain it to him, but he understand it not.  
His complaint also becomes useless, I understand it not.  
I can know him, if he understands the  
Pangs of my grieved soul.  
He also cannot forget me even in times.  
of great sorrow

The narrator stated that after hearing this song, there was none in the company who did not stand up as a result of ecstasy. the dispute among them could not arouse their ecstasy.

### THIRD STAGE OF SAMA SONG

This is the third stage of outward expression of the effect of religious songs, namely to fall in swoon, trembling of bodily limb, tearing of clothes etc. It has got five rules.

(1) **First rule** . It is connected with the time, place and hearing of the sayings of friends. It means that Sama causes no effect at the time of a serious work such as eating, praying etc. The time when a mind is not engaged is fit for hearing religious songs. Regarding place also, care should be taken not to hold it in public roads, in a dark room in undesirable place where attention cannot remain fixed. Regarding friends, it appears that ecascy seldom arises in their presence though it becomes a matter of amusement to them . In such an assembly, there is mostly a show of ecstasy and not real ecstasy.

(2) **Second rule**. A spiritual guide with his disciples should not hear songs as it may cause them injury for three reason. The first reason is that some disciples are not so thirsty for spiritual drink that they can quench their thirst from such songs. They should engage themselves in zikr. The second reason is that the hearts of some of them are not so much broken as they can find taste in it and escape its injury. The third reason is that sometimes songs brings greater harm than benefit to some disciples and they do not look to lawful and unlawful thing. The sage Sahal Tastari said : The ecstasy which does not support the Book of God and Sunnat of the Prophet is void. The sage Junaid said : I once saw the devil in dream and asked him : Do you exercise any influence on my disciples ? He said : I do at two times—at the time of song and at the time of look . I enter in them at these two times.

(3) **Third rule**. It is to hear attentively the religious songs not to look to the audience, not to express outward signs of ecstasy as far as possible such as raising shriek, trembling of limbs, dancing etc. It is reported that while Moses was narrating the stories of the children of Israil, a man present tore his cloth to pieces. God then revealed to Moses Tell the man : Break your heart and not cloth.

(4) **Fourth rule.** At the time of hearing religious songs, don't stand up, cry hoars but restrain yourself from these acts. It has been reported from many companions that they danced out of joy. After the death of Hazrat Hamza a quarrel ensured among Hazrat Ali , Jafar and Zaid regarding the maintenance of the children of Jafar. The Prophet said to Hazrat Ali : You are from me and I am from you. At this good news, Hazrat Ali began to dance. The Prophet said to Jafar : You resemble me in character and conduct. At this Jafar also began to dance in joy. He said to the slave Zaid : You are our brother and chief. He also danced in joy. Then the Prophet gave charge of the children of Hamza to Jafar as the wife of Jafar was the maternal uncle of the children and a maternal uncle is like mother. In another narration, it has been reported that the Prophet allowed Ayesha to see the dance of some Abyssinian slaves. Ecstasy sometimes becomes so strong that one cannot restrain himself and does act contrary to his habits.

(5) **Fifth rule.** If anyone stands up out of ecstasy among a group, others also should stand up as it is a rule of good manners of association.

(6) **Sixth rule.** There is another sort of ecstasy namely ecstasy for show which is illegal and should not be shown in any respect.

So from what has been stated above, songs sometimes become lawful and sometimes unlawful According to the circumstances of each case . Sometimes it becomes undesirable . It is unlawful for those youths whose sexual passion is strong as it increase their hidden vices in their minds. It is not illegal for those who enjoy good moral songs and it is commendable for those religious persons who are engrossed in divine love. God knows best.

## **CHAPTER X**

### **ENJOINING GOOD AND FORBIDDING EVIL**

Enjoining good and prohibiting evil is the basic subject of religions . It is such a necessity for which all the Prophet were sent to the world. Had it been closed, Prophethood would have been meaningless, religions lost, idleness reigned, ignorance spread, disturbance prevailed, dangers and calamities appeared and mankind destroyed. It will be discussed in four section—(1) merits of enjoying good and prohibiting evil (2) its rules and conditions , (3) narration of prevalent corrupt practices in society, (4) and dissuasion about enjoining good and prohibiting evil to the rulers, administrators and those who are invested with powers.

#### **SECTION 1**

#### **MERITS OF ENJOINING GOOD AND PROHIBITING EVIL**

It appears from the Quranic verses and sayings of the Holy Prophet and of the sages and saints that enjoining good and prohibiting evil is compulsory.

**QURAN:** God says : There shall be a party from you who will call towards good and prohibit evil and they shall be successful— 3:105 Q. This is Farze Kefayah and not Faraz Ain. In other words, if some people do it, other Muslims will be absolved from its sin, but if none does it, all will be sinners. God says: All the people of the Book are not equal. A party of them recite standing in prayer all night, make prostration and have faith in God and the next world and view with one another in good deeds. They are included within the religious people. God says : The believing men and believing women are friends to one another. They enjoin good on one another and prohibit evil and establish prayer. They have been praised by God as they adopt these measures. Those who do not do these are out of the category of believers. God says : Those who are unbelievers among the children of Israil are cursed by the tongues of David and Jesus Christ. son of Mary. This is because they committed sins and transgressed. They did not prohibit them to divert from evil deeds. Evil is what they did " In this verse, God says that They are fit for curse as they gave up prohibiting the evil doings.

**God says :** 'You are the best of nations created for mankind. You enjoin good and prohibit evils.' In this verse God Says that the Muslims are the best nation only for this that they enjoin good and prohibit evils . God says : When they were reminded, they forgot. I gave salvation to those who prohibited evils." God says in this verse clearly that they got salvation, because they used to prohibit evils and this verse also proves the compulsory character of this matter. God says: If I establish them in the world, they establish prayer, pay Zakat, enjoin good and prohibit evils God praised the companions in the above verse. God says : Help one another in righteousness and God-fear and don't help in sin and transgression. This is an open order of God to enjoin good and forbid evil. God says : O believers, keep firm on justice, bearing witness for God even though it is against yourselves, parents and near relatives. This verse speaks of enjoining good to parents and relatives . God says : There is no good in most of their secret talks , except those of the man who enjoins on giving charity doing good deeds or doing good to the people. I will give ample reward to one who does it for pleasure of God . God says : If two parties of the believers fight with each other, make peace between them. This peace means to prohibit them to make rebellion and bring them back to allegiance. If it cannot be done, God ordered to kill those who do not submit. He said : Fight with one who rebels till he returns to the commands of God.

**Sayings of the Holy Prophet.** The Prophet said ; if some people commit sins and if there are other persons fit to prohibit them and still they do not do it, they do not do any religious act. Soon punishment from God will fall on all of them . The companion Sa'labah asked the Prophet about the explanation of this verse—If you have found guidance, the misguided cannot do you any harm. He said, in reply : O Abu Sa'labah, enjoin good and prohibit evil. When you will find the people following greed and passions, love the world and give opinion according to every wise man, be busy then with yourself and give up the affairs of the public, because disasters and calamities will come behind your back like full dark night. He who remains firm like you, will get the rewards of fifty of you. He was asked : O Messenger of God, will he get rewards of fifty of them? He said: No, the rewards of fifty of you because you are getting help for good deeds, while they will not get any helper therefor.

Hazrat Ibn Masud was asked the explanation of the above Hadis and he said : This is not that age. At the present age, enjoining good and forbidding evil are accepted, but soon there will come an age when you will enjoin good but the people, will give you trouble for that. If you say anything, it will not be accepted from you. When you get guidance, the misguided people cannot misguided you . The Prophet said : O mankind, God said : Before you make invocation enjoin good and prohibit evil, or else your invocation will not be accepted. The Prophet said : In comparison with Jihad in the way of God, the good deeds are nothing but like a puff of breath in a deep sea .All good deep and Jihad in the way of God are nothing but a puff of breath in the deep sea in comparison with enjoining good and prohibiting evil.

**The Prophet said:** God will ask a servant : Who prevented you to prohibited a person form doing evil when you saw it being done ? If God would have taught him to reply he would have replied thus: O Lord, I entertained hope of Thee and feared men.

**The Prophet said:** Be careful of sitting on the pathway . The companions asked : We have got on alternative but to sit on the pathway and we hold discussion there. He said : If you are compelled to do it, fulfill the rights of the pathway.' They asked: What are the rights of the pathways ? He said : To shut up eye-sight, to have patience at harms, to respond to salutation, to enjoining good and to forbid evil The Prophet said : Except enjoining good and forbidding evil and making Zikr of God, every word of man does harm to him and not benefit. Then the Prophet said : God wil not surely punish the pious men for the sins of the people so long as they prevent them from wrong doing. The Prophet said : When your women will become disobediently, your young men will commit great sins and you will give up Jihad, what will then be your condition ? The companions asked :O Messenger of God, will it happen? He said : Yes, by One in whose hand there is my life, a more serious thing will happen . They asked : What is that thing ? He said : When you will take the the good does as evil and evil deeds as good, what will be your condition ? The companion asked: Will it happen ? He said : Yes. By One in whose hand there is my life, a more serious thing will happen. The companions asked: What is that thing? He said: When you will be ordered to do evil things and prohibited from doing good deeds, what will be your

condition then ? They said : Will it happen ? He said : Yes, By One in whose hand there is my life, a worse matter than that will happen. God will say : I take oath by Myself that I will create such disasters and calamities for them in which those who are patient will be puzzled or perplexed.

**The Prophet said:** Don't wait near a man at the time when he is unjustly killed, because God's curse falls upon that man also who, being present there, does not prevent it. The Prophet said : If a man be present at a place where there is danger, he shall not speak there but truth, because he will not die before his fixed time and he will neither be deprived of his fixed provision. From this Hadis , it appears that it is not lawful to enter a place of oppression and sin and be present where sins are being committed if he is not able to prevent it. The Prophet said : 'Curse descends upon that person who remains present there'. To be present at a place where a sin is being committed is unlawful in case he is unable to prevent it. For this reason, a party of earlier sages used to take to loneliness, so that evil deeds did not fall to their eyes in markets festivals and assemblies as they understood that they were unable to remove it.

**The Prophet said:** 'When a man is present at the time of commission of a sin and he hates it, he remains as it were absent from it. When a man remains absent at the time of commission of a sin but he loves it, he remains as it were present there. His presence there is accidental and not out of volition as it is prohibited . The Prophet said : The Almighty God did not send any Prophet who had no disciples. He lived among them till God wished that he should live among them to instruct them to follow His injunction and the Book. Afterwards He took his life. After him, his disciples used to act according to God's Book and His command and the ways of the Prophet. When they died, there came after them a party of men who used to deliver sermon upon pulpits but they themselves did bad deeds. When you will see it, then it will become the duty of every believer to fight with his hand . If he is unable to do it, he will fight with his tongue . Without this, his Islam does not remain.

**Hazrat Ibn Abbas said:** The Prophet was once asked : O Messenger of God, will any place be destroyed if there are pious men therein ? He said: Yes. He was asked: What is its reason? He said : They will neglect their duties and they will remain silent

though they will see them committing sins. For that, they will be destroyed. The Prophet said : The Almighty God ordered an angel : Throw this place upside down upon its inhabitants. A man said : O Lord, there is a certain servant of Three in this place. He did not commit a single sin for a moment. He said : Throw this place on that man and those people, as he did not turn his face to them even for a moment.

The Prophet said: God sent punishments on the inhabitants of a place which numbered eighteen thousands. Their worship was like the worship of the Prophets . The companions asked : O Messenger of God, why has it occurred ? He said : They did not express anger for the sake of God did not enjoin them good and prohibit them evil Moses once asked God : 'O Lord, who is dearest to Thee ? He said : That servant who humbly comes towards My will as a vulture rushes towards its object, that servant who remains ready to help My pious servants in such a way just as a suckling child keeps attached to its mother's breast and that servant who gets angry when an unlawful thing corners to him in such a way just as a leopard does not care when angry whether the people are many or few. It appears that the merits of enjoining good or forbidding evil are great in the face of such great dangers.

Hazrat Abu Bakr Siddiq asked: O Messenger of God, is there any Jihad except Jihad with the unbelievers ? The Prophet said : Yes. O Abu Bakr, the Mujahids in the way of God are better than the martyrs. They are given provision and they are alive . They roam about in the world and God praises them before the angels. Paradise has been adorned for them. Hazrat Abu Bakr asked : O Messenger of God, who are they ? He said : They enjoin good and forbid evil, love one another for the sake of God and give up hatred for one another for the sake of God. Then he said : By One in whose hand there is my life, one of them will live in such palace which is placed above all other palaces and above all the palaces of the martyrs. That palace will have three lac doors. Each door is most valuable and made of emeralds and jewels of green colour and every door will have light. In that palace, he will have three lac Hurs who will look with askance eye : Whenever any Hur who will look at a person he will say : Do you remember such and such a day when you enjoined good and forbade evil ?



**Hazrat Abu Obaidah said :** I asked : O Prophet of God, who is the most honourable near God among the martyrs ? He said : The martyr who stands before a tyrant ruler and enjoins him to do good and prohibit evil and for which he is killed. If the tyrant ruler does not kill him, pen will be shut up for him til he lives. The Prophet said : The greatest martyr among my follows will be that person who, standing before a tyrant ruler, enjoins him to do good and prohibits evils as a result of which the ruler kills him. His place will be between Hamaza and Ja'far . Hazrat Omar said : I heard the Prophet say : Those persons of the present age are bad who do not do justice and who do not enjoined good and prohibit evil.

### WISE SAYINGS

**Hazrat Abu Darda said** You shall enjoy good and prohibit evil, or else God will place over you such a tyrant ruler who will not show honour to your elders and show kindness to your juniors. The religious men among you will pray against them but God will not accept their prayer. They will seek help against them but they will not be helped. They will seek forgiveness but they will not be forgiven. God revealed to the Prophet Usha-b-Nun : I will destroy from your followers forty thousand religious men and sixty thousand sinners . He said : O Lord, I have understood the reason of the destruction of the sinners, but what is the fault of the religious men ? He said : They were not dissatisfied with them when I remained satisfied and they used to take their meals with the sinners. Hazrat Ali said : The Jihad which begins before you are the Jihad which beings before you are the Jihads of your hands and then the Jihad of your tongue and then the Jihad of your heart. When your heart does not enjoin good and prohibit evil, it becomes enveloped with darkness and its upper portion goes towards its lower portion.

### SECTION 2

#### DUTIES OF ENJOINING GOOD AND PROHIBITING EVIL

There are four head of this matter—(1) one who prevents sins, (2) one who commit sins, (3) the sin which is prevented, (4) and the mode of prevention of sin, Each head has got rules and condition.

**(1) One who prevents sins.** One who prohibits evils must have some qualifications. He must be wise and must have strength and ability to do the same. An insane man, an unbeliever and disqualified man go out of this rule and are unfit to prohibit evils. The ordinary people also are unfit for it unless they get orders from the rulers. A slave, a woman and a transgressor are unfit to perform their function. (a) So one must be mature of age and wise. (b) He must be a believer. He who disbelieves the basis of religion is not fit for this purpose (c) He must have sense of justice. God says : Do you enjoin men to do good and forget it for yourselves ? God says : It is a most reprehensible thing to God that you say what you do not do. The Prophet said : While passing by a party of men in the night of ascension to heaven. I saw that their lips were cut by the scissors of fire. I asked : Who are you ? They said : We used to enjoin good, but we ourselves used not to do it. We used to prohibit evils, but we ourselves used to do them. God revealed to Jesus Christ. Give advice first to yourself. When you follow that advice, give advice to others said that it is lawful of a great sinner to enjoin good and forbid evil.

### **FIVE STAGES**

There are five stages of enjoining good and forbidding evil, (1) The first stage is giving simple advice, (2) the second stage is to give sermon with sweet words. (3) the third stage is to abuse and mere out harsh treatment, (4) the fourth stage is to apply force and prevent one from doing a sinful act, such as to throw wine from its pot, to snatch away dress of silk and stolen articles and to return them to rightful owner and (5) the fifth stage is to assault, beat and threaten one from doing a sinful act Except in the fifth stage man is not required to obtain permission of the authorities to do such works in the four stages.

### **SOME EXAMPLES OF GIVING ADVICE TO THE RULERS**

(a) Once Caliph Merwan-b-Hakam was delivering sermon before I'd prayer. A man said to him Sermon is generally held after I'd prayer. Merwan said to him : Leave this word. He said : The Prophet said : If anyone of you sees a bad thing, let him prevent it by his hand. If he cannot do it, let him prohibit him by this tongue . If cannot do it also let him cherish hatred for it in his

mind. This is the weakest faith. The rulers are also included in this advice. (b) Once Caliph Mehdhi came to Mecca and stayed there for many days. At the time of Tawaf of the Ka'ba it was cleared of the public. One Abdullah-b-Mazruq jumped up and said to the Caliph : Look at what you are doing. Who has given you more right regarding the Ka'ba than that of one who comes from a distant place. God says : The man who stays therein and the man who comes from a distant place are all equal who has given you power to drive out the people ? The Caliph recognized him as one of his officers and brought him to Bagdad after arrest and confined him in a stable. His men tied him with a horse for killing him . God subdued the horse to him. Baffled at this, they locked him in a room with the key in Caliph's hand. Three days after this, he was found to the amazement of all eating vegetables in a garden. He was taken to the Caliph and asked : Who has taken you out of this room ? The Caliph raised aloud his cry and asked him Don't you fear that I can kill you ? He was laughing and said : I would have feared you if you would have been the owner of life and death. Afterwards he remained in jail upto the death of Mehdi. when he was released afterwards, he went to Mecca and sacrificed one hundred camels to fulfil the vow of his release.

(3) The following story has been narrated by Habban-b-Abdullah. While travelling in a certain place with one Solaiman, Caliph Harun Rashid said : You have got a beautiful singing female slave. Tell her to sing before me. When she came the Caliph told him to bring musical instrument. When he was taking it to the Caliph , he met a hermit on the way. The hermit took the instrument and broke it into pieces. The man complained about it to the Caliph who called the hermit out of anger. When the hermit entered the Caliph's darbar with a bag of small pebbles, the Caliph asked him why he had broken the musical instrument. The hermit said : I heard your father and his predecessors to recite this verse on the pulpit : God orders you to do justice, to show kindness, to give charity to the near relatives and prohibits you from evils and rebellion, I saw evil and broke the musical instrument to pieces. The Caliph remained silent and allowed the hermit to go. When the hermit went away out of the Caliph's darbar, the latter gave a purse of money to a man and said : Follow this hermit. If you hear him say : I have told the Caliph such and such, don't give it to him. If you find him silent,

give it to him. When the hermit went out, he went to the place of date-stones and remained silent. The man gave the purse to him. The hermit said to the man : Tell the Commander of the faithful to return the money wherefrom he took it. Then he began to pick up date-stones and recite the following poems :-

'I see the worldly addicted engrossed in anxieties,  
 Along with the increase of their wealth, sorrows increase  
 The world gives to the honourable troubles and disgrace,  
 It gives him who submits to it an honourable place,  
 Give up what is useless to you and unnecessary,  
 And take to what is to you absolutely necessary.

(4) The sage Sufiyan Saori said : Caliph Mehdi once went on a pilgrimage in 166 Hijri. I found him at Jamrah Aqabah to throw stones and then the people were pushed back on all sides by sticks. I waited there for sometime and said to the Caliph : O man having beautiful face , I heard the narrator say this Hadis : I saw the Messenger of God on the Day of sacrifice to throw stones here in which there was no beating no driving out of the people, no assault by sticks and in which it was not said : Go back all around ". But you are driving the people from left, right and front. The Caliph asked : Who is the man ? He was told that he was Sufiyan Saori : The Caliph said : O Sufiyan, had there been Caliph Mansur, you would not have dared to say this . He said : If you has seen the disasters that fell on Caliph Mansure, the condition wherein you are now would have been less.

(5) Once a man was found enjoining good and forbidding evil without permission of the Caliph Mamun. When the man was brought before the Caliph he said : O Commander of the faithful, we help you in your task : God said : The believing men and women are friends to one another . They enjoin good etc. The Prophet also said : A believer in relation to another is like a building one portion of which strengthens the other. Hearing this, the Caliph became pleased with him and said : You are a fit person to undertaken this task.

(6) One who gives advice should have strength and power. He who is unable to undertake this task should entertain hatred for sinful acts. Inability here means to fear injury and harm from the person to whom advice is given. God says : Don't meet destruction by your own hands. There are three kinds of sin—(1)

major sin for which there are prescribed punishments in the Quran and to prevent them is compulsory ; (2) such sins which are done continuously, such as wine drinking, wearing silk dresses, using cups of gold and silver and to prevent them is compulsory : (3) and such sins which are expected to be committed in future. There are four conditions for prevention of these evils. The first condition is that it must be an evil action in the eye of Shariat and it must be unlawful. The second condition is that it is to be prevented in the course of its commission. If a man has finished drinking wine, it is not applicable in the case except by way of advice. (3) The third condition is that it must be known to the man preventing it as a sinful act without enquiry. If a man commits a sin after closing the door of his house, to enquire about it secretly is not lawful. Once Hazrat Omar secretly entered a house and found a man committing a sinful act. The man said on being asked : If I have committed one sin. You have committed three sins. Being asked about them, he said : God says: Don't spy into the secrets of another but you have done it. Don't enter the houses by their backs—you have come after overriding the wall. God says : Don't enter a house except with permission of the owner and without salutation—you have neither taken permission , nor saluted its inmates. After this, Hazrat Omar let him off after imposing on him the condition of repentance. (4) The fourth condition is that the evil must be known to be evil without efforts. If otherwise, there is no forbidding of evil. These relate to the minor details of different sects. One sect gives opinion that a particular act like eating lizard is an evil, while according to another sect. It is not an evil.

### **THIRD MODE THE MAN WHO SHOULD BE PREVENTED FROM SIN**

The sin which should be prevented must be such as is fit to be prevented according to Shariat. If a man is seen drinking wine, he should be prevented from drinking it and it is compulsory . So is the case of a mad man if seen to commit adultery with a woman. If a man is seen damaging the crops of another, he should be prevented from doing it for two reasons, first to fulfill the duty towards God and secondly towards the man wronged . The law of a lost thing found is that if it is susceptible of damage , one is not bound to take it.

#### FOURTH MATTER MODES OF PREVENTION OF SIN

Know, O dear readers, that there are different modes of prevention of sins in different stages. The first stage is to know the condition of the sinner, the second stage is to inform him of the harm of sin, the third stage is to prevent him from doing the sinful act the fourth stage is to advise him, and give him admonition the fifth stage is to rebuke him and use harsh words, the sixth stages is to apply force, the seventh stage is to give him threat of beating, the eighth stage is to actually beat him the ninth stage is to use weapons against him and the tenth stage is to fight against him with followers and soldiers.

(1) **The First stage.** To spy into the secrets of a sinner is prohibited. So one should not enquire what is occurring in a house. But if anyone informs you that a certain man in drinking or wine doing some unlawful act, it then becomes you duty to prevent it so the first thing is to enquire about the condition of the sinner.

(2) **The second stage** is to inform the sinner that he is committing or going to commit a sin. Many men do sinful acts out of ignorance. If warning is given, they may themselves desist from the sinful acts. For instance an illiterate man observes his prayer but does not bow and prostrate well or prays with unclean cloth. Had he known them, he would not have prayed thus.. Man is not born learned. Learning shall have to be acquired.

(3) **The third stage** is to prohibit a sinner by sermon, admonition and showing fear of God . If a man commits sin after knowing it to be a sin, he should be given sermon and shown fear of God's punishment. He should be informed of the traditions of the Prophet which deal with punishment of the crime. The Muslims are like one soul and so the destructive faults should be removed from the soul. One who gives advice should take precaution whether he himself is free from that vice. He should then remember what God said to Jesus Christ. O son of Mary, first take advice to yourself. If you obey it, then give advice to the people or else you will become ashamed of Me. Once a man asked the sage Daud Tai about the condition of a person who enjoins good and forbids evil to a ruler or a man in power . He said : I fear whipping by him. The man said : If the person can

bear it? He said : I fear death . The man said : If he can bear it? He said : I fear for him self-praise begotten by praise of the people.

(4) **The Fourth stage** is a abuse and using harsh words. If there is good result in the use of soft words with the wrong doer, harsh words should not be resorted to . When it fails, then use harsh words and abuse him . This is like the words of Prophet Abraham : Woe to you and what you worship except God. Use such words to him: O fool, don't you fear God. O sinner, O ignorant man. This wise man is he who has been described by the Prophet in the following words : The wise man is he who humbles himself and acts for what is after death and the fool is he who follows low desires and hopes for forgiveness of God. There are two rules in this stage. (1) Don't abuse except When necessary and use harsh words when necessary. If appreciable result is not seen by the measure, express anger by turning away from him.

(5) **The Fifth stage** is to correct evils by hand, such as pouring down wine, taking off silk dress from the body, ejecting from a land unlawfully occupied. This method should be adopted after the failure of the first four stages. Keep correction within limit and don't exceed what is necessary.

(6) **The Sixth stage** is to threaten and warn. If all the previous modes of correction fail, this method should be adopted. For instance, one should say to the drunkard : Throw away the wine, otherwise I shall break your head and I shall strike your neck or I shall put you to disgrace.

(7) **The Seventh stage** is to assault by hand or stick in case the previous modes of correction fail . Eighth stage is to fight with followers being armed. Many a time people arms are necessary to ward off evil because many a time wrong door with his party man remain ready to fight. When the two parties meet, fight begins and it is necessary for pleasure of God and to remove the injuries of sinful actions. It is allowed for the warriors against the unbelievers . Similarly it is necessary to bring the great transgressors under control.

### QUALIFICATIONS OF ONE PREVENTING WRONGS

One who prevents wrong and evils should have the following qualifications—

(1) knowledge that the act is wrong (2) God-fear and (3) good conduct. Regarding knowledge, the place, limit and order for prevention of wrongful act should be known and should remain confined within the rules of Shariat. Without such knowledge, one can not distinguish between right and wrong. God-fear is necessary for one who prevents evil because one who prevents it should act for self-interest but for the sake of God. Such a man should possess also good conduct, kindness and humanity. When anger arises, good conduct only can control it.

If one who prevents evils possess these three qualities, he can earn merits for preventing sins. If he does not possess these qualities, he exceeds many a time the limits of Shariat. The Prophet said : He who is not patient in enjoining good and for bidding evil and has got no knowledge of enjoining good and for bidding evil shall not enjoin good and prohibit evil, So it appears that knowledge, patience and kindness are necessary in the matter of advice.

**Hasrat Hasan Basari said :** If you are an adviser for good deeds, first fulfill them yourself or else you will be ruined. Anas reported. We asked the Messenger of God : O Messenger God, shall we cease to enjoin good and prohibit evil to others if we do not act fully according to our sermons and refrain from doing evils? The Prophet said : If you are unable to act fully according to your sermons, still you will enjoin good. If you are unable to give up fully what you prohibit, still you will prohibit it. A certain sage advised his sons. If anyone amongst you wishes to enjoin good, he should advice himself first with good qualities of patience and hope for rewards from God. He who hopes for rewards of God will not find any difficulty therein. One rule of Hasbat or advice is to remain satisfied with patience. For this reason, God kept patience attached with advice. The wise Loqman advised his son : O dear son, establish prayer, enjoin good and prohibit evil, Be patient at the danger that will befall on you for this.

(4) **Absence of greed.** One who takes up the mission of advice should not keep much connection with the world and should not have fear. He who depends on men will not be able to prevent sins. Once a speaker advised Caliph Mamun and spoke harshly with him. The Caliph said to him : O gentleman, be



modest as he who was better than you was sent by God to people worse than yourself with the instruction of advising them with soft words. God says; Tell him soft words, so that he may take lesson and fear. Once a slave came to the Prophet and said : Give me permission to commit fornication . At this, the companions raised a loud cry. The Prophet said : Bring him to me When he sat before the Prophet, he said : Do you like that somebody should commit fornication with your mother ? He said : Never. The Prophet said: So nobody like that another should commit fornication with his mother. He thus asked him whether he liked fornication with his daughter, sister, niece and aunt and each time he replied in the negative. The Prophet then touched his chest with his hand and prayed : O God, purify his mind, pardon his sins and his private parts. From that time, there was no action more heinous in his sight than fornication.

**Fateh-b-Sakhraf said :** Once a man with dagger in hand was dragging a woman by force. Nobody dared to go near him for fear of being murdered. The woman raising loud cries being confined in his hand. Suddenly the sage Bashr Hafi was passing by that way. He went to him and touched his shoulder. As a result, the man fell down senseless and the sage then left the place. The woman also went away. When the man regained his senses, the people asked him : What has happened to you ? He said : I don't know anything, but I remember this much that a man came to me and said after touching me : Certainly God sees you and your action. On hearing his words, fear came in my mind and my feet got paralysed. I don't know the man. They said : He is Bashr Hafi . On that very day , he was attacked with fever which ultimately led him to the grave.

### EVIL ACTIONS PREVALENT IN SOCIETY

All evil actions are of two kinds-Haram (unlawful) and Markruh (not commendable). To prevent what is unlawful is compulsory and to remain silent at the time of its commission is unlawful . To prevent what is Makruh is Mustahab or commendable and to remain silent at the time of its commissions is not good but not unlawful.

The following are some of the evil actions in mosques—to make bow and prostration not in a good manner, to recite the Quran in a melodious voice, to prolong the prayer call, putting

on by the Imam of a black robe or of a robe consisting mostly of silk, to tell stories in Friday sermon, to buy or sell at the time of Jumma prayer.

The following are some of evils in markets—to tell lies to the customers, to conceal the defects of commodities and articles of sale, to increase or reduce the weights and measures, to sell toys of animals and buy them to sell articles of gold and silver, silk dresses etc. Some of the evils in path ways are the following to construct shops in the pathways, to encroach the pathway by extending the verandah of a building, to tie animals obstructing the pathway of the people, to sacrifice animals on the pathway, to throw refuges, to allow water of a building to fall on the pathway or by extending a pipe. The following are some of the evils in feasts—to spread cushions of silk, to serve in cups of gold and silver, to beat drums, or to sing songs, to serve unlawful foods and drinks, to arouse laughter by telling false stories, to spend lavishly in various kinds of food. The following are some of the evils in buildings—to spend unnecessary expenses in the construction of buildings because to spend money without benefit is to destroy it. If a man has got only one hundred dinars without any other property and it is necessary for the maintenance of his family members, his spending it in a marriage will be considered as misuse and to prevent him from it is compulsory. God says : Don't spread your hand to its utmost spreading lest you sit down condemned and despaired. God says: Don't be extravagant, in expense. The extravagant are the brothers of the devils.. God says : When they spend, they are not extravagant, nor miser. To prevent miserliness and extravagance is compulsory.

### ADVICE TO THE RULERS

In case of enjoining good to the rulers and kings and forbidding them evils, only the first two modes should to adopted and not the other modes of harsh treatment, abuses, assault and fight. In other words, they should be advised with sweet words with full possession of knowledge of their evil actions. To apply other modes in their case is unlawful as it creates disturbance and loss of peace and tranquillity. To take risk personally and individually is not unlawful without risking the people in general into dangers and difficulties, because the Prophet said : Hamza, son of Abdul Muttaleb, is best among the

martyrs and then the next best is he who standing before a ruler enjoins him good and forbids him evil for which he is killed by him. His rank is lower than Hamza. The Prophet said : The best Jihad is to speak right words before, a tyrant ruler. The Prophet praised Hazrat Omar by saying : He is an iron man and the defamation of a back-biter cannot divert him from the matters of God. Those who had firm and certain faith approached the rulers with truth and enjoined them good and forbade evils even at the risk of their lives, properties and honour in order to be blessed with martyrdom.

(1) When the Quraish leaders wished to take revenge on the Prophet, Hazrat Abu Bakr raised protest. Hazrat Urwah said : I asked Abdullah-b-Amr : What was the greatest trouble which the Quraish gave to the Prophet ? He said : I went once to Quraish who were then discussing about the Prophet sitting in the Ka'ba and saying : This man has made us fool, abused our forefathers and our religion. He has disorganized our unity, abused our idols and we have shown patience in a great task. Suddenly the Prophet appeared there, kissed the black Stone and made Tawaf round the Ka'ba . The Quraish began to abuse him each time when he was passing by them in the round. Then the Prophet said : O Quraish don't you hear ? Beware, by One in whose hand there is my life, I have not come to you with a sacrificial animal. The Quraish then bent down their heads and one of them said : How sweet is this word. He gave consolation to the Prophet and said : O Abul Qasem, go away, by God, we are not ignorant. Then the Prophet went away, from that place. Next morning , one of the Quraish threw a sheet of cloth round the neck of the Prophet and began to drag him by force. Hazrat Abu Bakr went to him and said crying : Woe to you : Will you kill this man ? He only said : My lord is God. They then let off the Prophet.

In another narration, it was reported that Abdullah-b-Omar said : When the Prophet was in the precincts of the Ka'ba Oqbah-b-Obay caught hold of neck with a sheet of cloth and began to drag him therewith with force. Hazrat Abu Bakr came there and drove him out and said : Will you kill such a man who says : God is my Lord? He has come to you with clear message from your Lord,

(2) It was reported that Caliph Muwayyah kept the allowance of the Muslims in abeyance for sometime . When he was

delivering sermon on a pulpit, Abu Muslim Khaolani stood up and said : O Muwayyah, these allowances are not your paternal properties, nor were they acquired by your father and mother. The Caliph then grew into rage, got down from the pulpit and said to them : Sit down in your own places. Then he went to a bathroom, took bath and came again and said : Abu Muslim uttered such words which enkindled my rage. I heard the Prophet say : Wrath comes from the devil and the devil was created of fire and fire can be extinguished by water. When someone of you gets angry, take bath. Therefore I took bath and Abu Muslim uttered the truth that these properties were not acquired by my wealth or by my parents. Take now your allowances.

(3) **Hazrat Zart-b-Mehasan reported:** Hazrat Abu Musa Ash'ari was our governor at Basra. When he read khutba, he used first to praise God and send blessings on the Prophet and thereafter he used to pray for Hazrat Omar. I did not like that Hazrat Abu Bakr should be omitted from the prayer. I stood up and said to him : Why don't you pray for the first Caliph Hazrat Abu Bakr ? He did not pay any heed to my request but complained against me to Hazrat Omar. The latter summoned me. I was then sent to Hazrat Omar to Medina. The latter asked me : What has occurred between you and my governor Abu Musa Ash'ari ? He said : When he reads Khutba, he prays, for you only, I was dissatisfied at it and said to him : Why don't you pray also for Hazrat Abu Bakr and why do you give superiority of Omar over him ? In spite of this, he complained against me to you. At this, Hazrat Omar began to weep and said : You are more fit for the post of governor than my governor and more guided towards truth. Forgive me and God will forgive you. I said : O Commander of the faithful, God has forgiven you. Hazrat Omar began to weep and said : By God, shall I not inform you of Abu Bakr's one night and one day ? Yes I said tell me'.

**Hazrat Omar said:** When the Prophet with Abu Bakr came out one night to migrate to Medina the Prophet with Abu Bakr ding the Prophet from all sides. When the Prophet was feeling pain in his toes for walking long, Abu Bakr raised him up to his shoulder and carried him till he reached the cave of Saur and said to the Prophet : Don't enter this cave till I first enter it. If there is any injurious animal in it, it will first attack me. When he entered into the cave and found nothing, he carried the Prophet into it.

There was a small hole in the cave and Abu Bakr closed it by one of his feet. A little after a snake stung the foot of Abu Bakr who began to shed tears at the pain caused by the poison of the snake. The Prophet saw it and asked him : O Abu Bakr, don't weep Surely God is with us. This is one night of Hazrat Abu Bakr.

Regarding his one day, I may let you know that when the Prophet expired, some desert Arabs raised the standard of rebellion. Some of them said : We shall observe prayer but we shall not pay Zakat. I came to Abu Bakr and advised him to be kind to the rebels. He said to me : You were powerful during the days of ignorance but you have become fearful in Islam. Why should I show kindness to them ? When the Prophet expired and revelation stopped they stopped payment of Zakat they used to pay it to the Prophet but before this he fought against them for this . So we shall fight against them in this matter. By God, it is he who has shown us the true path. This is Abu Bakr's one day. Then Hazrat Omar sent a letter to his governor rebuking him for not praying for Abu Bakr in his khutba (4) The sage Ata-b-Rebah once went to Caliph Abdul Malek-b-Merwan at Mecca. When the Caliph saw the sage Ata, he stood in his honour and asked him : Have you got any necessity ? The sage said : O Commander of the faithful, fear this sacred place of God and His Prophet, keep its purity, fear God in the matters of the descendants of Muhajirs and Ansars, as by their help you are sitting in this throne. Fear God regarding the soldiers guarding the frontiers as they are the forts of the Muslims and take care of the affairs of the Muslims. You will be asked about these matters. Don't be different to those who are under your control and don't shut up your doors against them. The Caliph said : I will try to follow your advice.

(5) Once the sage was brought before the Caliph Walid-b-Abdul Malek. He said to the Caliph : I heard that there is a well named Habhab in Hell. The well has been reserved by God for every tyrant ruler. On hearing this. Walid raised a cry and fell senseless.

(6) The sage Ibn Ali Shamelah was famous for his wisdom and good treatment. Once he went to Caliph Abdul Malek-b-Merwan who requested him to tell him some words of advice. He said : O Commander of the Faithful , on the Resurrection day, mankind will not be saved from its greivous punishment and serious condition . Only he who please God

displeasing himself will be safe. The Caliph wept at this and said : I will keep the advice as the object of my life till I live.

(7) The tyrant governor Hajjaj once called the learned men of Basra and Kufa including the sage Hasan Basari. Hajjaj began to condemn Hazrat Ali : Ibn Ayesha said : We began to support him. Hazrat Hasan Basari began to cut his thumb and remained silent. Hajjaj said to him : Why do I see you silent ? What is your opinion regarding Ali ? Hasan Basari said : God said regarding Hazrat Ali : I have fixed the Qibla to what you are accustomed only to examine those who follow the Apostle from amongs : those who turn on their heels—2:143 . Hazrat Ali was one of those believers whom God gave guidance. My opinion about him is that he was cousin and son in law of the Prophet and he was dearest to him. God adorned him with many virtues. You or anybody else will not be able to enter into his attributes. My opinion is that God is sufficient for any fault that he might have got. At this the face of Hajjaj became reddish and he stood up in rage. Then he entered his house and we went away.

One day, Hajjaj summoned the sage Hasan Basari and said : Do you say that God will destroy those who kill the servants of God for money ? He replied : Yes . Hajjaj asked : Why do you say this ? He said : The cause is that God took promise from the learned that they would make the people understand the words of religion and not conceal them. Hajjaj said : O Hasan, hold your tongue, I warn you that you should not make me listen to what I don't like. There is a great deal of difference between your body and mind.

(9) The sage Hatil Jayyat once came to Hajjaj who asked him : Are you Hatil ? He said : Yes, ask me what you wish. I have taken promise for three matters to God near Maqame Ibrahim (1) I will speak truth whoever asks me anything , (2) I will have patience if anybody throws me into danger and (3) I will express gratefulness if anybody pardons me . Then Hajjaj said : What do you say about me ? He said : You are the enemy of God. in the earth, you destroy the honour of the people and kill them at your whim. Hajjaj said : What do you say about Caliph Abu Malek-b-Merwan ? He said : He is a greater sinner than you. Among his sins. You are one . On hearing this, Hajjaj ordered : Punish this man. Then inflicting whipping on him, the whip of the executioner broke. Then the executioner tied him with a ropes

and began to cut his flesh with a knife, but he did not utter even 'uf' Hajjaj was informed that the man's end was nearing to which he said : If he expires, throw his body into the market. Jafar said : I and one of his friends came to him and said to him : O Hatil, have you got any necessity ? He said : One handful water. When they brought water to him, he drank it and soon expired. His age was then only 18 years.

(10) Omar-b-Hubairah was governor of Basra , Kufa Madina and Syria. He called to his court Shafi of Kufa and Hasan Basari of Basra. He said to Shahi : I wish to cancel the allowances of some persons about whom I heard that they say many things against me. My wish is that they should return to my allegiance. What do you say ? He said : A ruler is like a father. Sometimes he is right and sometimes he commits mistakes for which he incurs no sin. The ruler was pleased to hear my advice. Then he said to the sage Hasan Basari : What do you say about it ? he replied : I heard the companion Abdur Rahman reporting that the Prophet said : God will make paradise unlawful for one who, being appointed to rule over the people, does not look to their welfare and provision. Regarding the cancellation of allowances of the people I say that to preserve the right of God is more an important duty than to preserve your right. God is more fit to be obeyed. There is no permission to show allegiance to the created being disobedient to God. The letter of the commander of the Faithful can not be placed above the Book of God. Accept it if it is contrary to it. The Book of God and throw it if it is contrary to it. O Ibn Hubairah, fear God, Perchance a messenger may come to you from the Lord, of the universe. He may take you to the grave and remove you from the palace. The governor Ibn Hubairah said : O Shaikh, don't say these words. God selected the the commander of the Faithful as a ruler. Hasan Basari said : He who gives you better advice regarding religion is better than one who hopes to incur your pleasure . Shubi then said : I did never see a man more brave and learned than Hasan Basari.

(11) Ibn Ali Jubair was once present before the Caliph Mansur. Hasan-b-Zaid was then governor of Medina . Some people complained against the governor Hasan to the Caliph . The latter asked Ibn Ali Jubair about the govneror. He said : Hasan conducts his affairs according to his whim and does not do justice. The Caliph then asked him. What do you say about me

? He said : I bear witness that you have sized power unjustly and there is injustice prevalent in your rule. Then the Caliph Mansur caught hold of his neck and said : Had I not been here, Persia, Byzantium, Dailam and Turkey world have snatched this place from you. After this, the Caliph released him as said: By God had I not known that you are a truthful man, I would have killed you.

(12) Hazrat Aozayi reported : Caliph Mansure once called me and said : Advise me. I said : O Commander of the Faithful, the Prophet said : God made Paradise unlawful of the ruler who dies being displeased with his subjects. He who dislike truth hates God as He is the open Truth. It is just that you should upkeep the honour of your subjects, establish justice among them, not shut up your doors against them, be happy in their happiness and sorry in their sorrows. There are the foreigners, the unbelievers and the Muslims under you rule and upon you is the duty of doing justice among them.

O Commander of the Faithful once there was stick of grape in the hand of the Prophet. He used to cleanse his teeth and threaten the hypocrites therewith . The Prophet said : Then Gebriel cam down and said : O Muhammad, why is this stick ? you have broken the hearts of your people and created terror in their minds on its account, Now think of those who shed the blood of their subjects, destroyed their houses and banished them from their countries.

Once the Prophet assaulted as desert Arab very unwillingly with his own hand. Than Gebriel came down and said : O Muhammad , God has not sent you either as an oppressor or as a proud man. Then the Prophet called the desert Arab and said : Take retaliation on me. The Arabs said: My parents be sacrificed to you, I have forgiven you. I will never do it. If you have killed me. I would have still prayed good for you.

O Commander of the faithful, the Prophet said : The place of even an arrow in paradise for one of you is better than the world and its wealth , Your rule will not last for ever as it did not last for your predecessors. I have heard that Hazrat Omar said : If any young one of a goat perishes by the side of the river Tigris, I fear I may be asked about it also. How will it be if a man comes to your court for justice and returns despaired ? Do you know about the verse revealed to Prophet Daud: O Daud, I have appointed you



Caliph (vicegerent) in this world. So establish justice among them and don't follow your low desires, lest it may misguide you from the way of God.

God says in the Zabur: O David, when two parties come to you for justice, don't think in your mind that judgment will be give in favour of one to whom your mind inclines and he will be victorious over his adversary. In that case, your name will be cut off from the register of Prophethood and you will not be fit to represent Me. O David, I have sent my Prophets to take care of My servants as a shepherd takes care of his flock of sheep. They have been given knowledge of that care and burden of administration, so that they may tie the broken thing, and make alive the weak by provision. O Commander of the Faithful, you are tired by such a thing, which if placed upon heaven and earth, they would have refused to bear it and would have been fearful.

O Commander of the Faithful, I heard that Hazrat Omar appointed a man to collect Zakat from the Ansars. After some days Omar heard that he stayed in his house and therefore he asked him: Why have you not gone out to discharge your duty? Don't you know that you will get rewards of one warrior in the way of God? He said: I have heard that the Prophet said: If any man is entrusted with an office of the public, he will be raised up on the Resurrection Day with his hands tied up to his neck. Nothing will unloosen it except justice. Then he will wait upon a bridge of fire. It will break down with him and as a result all his limbs will be broken. Then he will be brought and accounts will be taken. If he be pious, he will get salvation for his good deeds. If he be a sinner, he will be raised along with it and will fall down to the, abyss of Hell, Hazrat Omar asked him: From whom have you heard this Hadis? He said: From Abu Zarr and Salman Faresi when they were brought, they admitted it and then Hazrat Omar Said: Woe to me, who will take the power of administration when there are such evils in it? Abu Zarr said: That man will take it whose nose will be cut by God, whose face will be powdered to dust by Him. Then he began to weep.

Then I said: O Commander of the Faithful, your grand father Abbas wanted governorship of Mecca, but, the Prophet said to him: O Abbass, uncle of the Prophet, keep yourself away from this trouble. It is better than the burden of administration. You cannot conceive it. The Prophet said it out of kindness to his

uncle. He told him that it would not be of any use to God. God then revealed to him: Warn your near relatives. The Prophet then said : O Abbas, O Sufia, O Fatema (daughter of the Prophet). I am not responsible for you to God. My actions will help me and your actions will help you. Hazrat Omar said : The burden of administration devolves upon one who has got deep knowledge, who is firm in promise, whose evils can not openly be spoken of who does not fear his relatives and whom the slanders of the slanderers cannot move. Hazrat Omar said : There are four classes of rulers—(1) a powerful ruler who keeps himself and his officers engaged. They are like warriors in the way of God. The hand of mercy is upon them. (2) A weak ruler who does not make efforts in administrative matters and owing to his weakness his officers pass time in comforts. He will be ruined and will not get salvation (3) A ruler who keeps his officers busy in duties but himself remains in comforts. This is such a calamity about which the Prophet said : A bad shepherd is a danger and ruins himself. (4) A ruler who lives in comforts and his officers also live likewise. They are all ruined.

O Commander of the Faithful, I heard that Gebriel once came to the Prophet and said : When God passed order to enkindle the fire of Hell I have come to you. Fire has been placed in Hell for the Resurrection Day. He asked : O Gebriel, describe the fire of Hell to me. He said : According to the orders of God, it burnt for one thousand years and then it assumed reddish hue. Then it burnt for another one thousand years and then it assumed yellowish colour. It burnt for another one thousand years and then it assumed black colour. The fire of Hell is at present dense black. Its fleak does not rise up, nor can it be extinguished. By One who sent you as a true Prophet, if a piece of cloth of the inmates of Hell would have been exposed to the inmates of the world. All would have expired owing to its stench. If an iron chain would have fallen in the world, all would have expired owing to its stench. When the Prophet heard it from Gebriel, he wept and Gebriel also wept. Gebriel said : O Muhammad why are you weeping ? Your past and future sins have all been forgiven. The Prophet said ; Shall I not be a grateful servant ? O Gebriel, why are you weeping ? You are the trusted spirit and trustworthy in Tauhid. Gebriel said : I fear I may be tried as Harut and Marut were tried. I can't trust my rank near God: They both wept till a proclamation came from heaven : O Gebriel, O Muhammad. God

made both of you safe from punishment . Muhammad's rank over all other Prophet is like that of Gebriel over the rest of the angels.

O Commander of the Faithful. I heard that Hazrat Omar said : Don't give me time even for moment if two persons wait long before me seeking justice in the matter of their property. The greatest difficulty is to establish the duties towards God. The greats honour near God is God fear. God gives honour to one who seeks honour by doing divine service. God disgraces one who seeks honour by committing sins.

These are my advises to you, peace be on you. The Caliph Mansur then gave him the present of a purse. He did not accept it saying: I will not sell this advice in lieu of a temporary thing of the world.

(14) Once Caliph Mansur stayed sometimes at Darum Nadwa at Mecca. He used to pray at the latter part of the night at the Ka'ba and go round it and nobody knew it. He then used to lead the morning prayer. One right while going round the Ka'ba he heard a man saying : O God. I complain to you that distrubance, rebellion, oppressin and injustice are going on in the country. After hearing it, the Caliph sat in a corner and the man was called to him. When he came, the Caliph said : I have heard you saying such and such. I am greatly disturbed to hear it. The man said : If you grant me security of life, I may tell you . The Caliph said : You have got no fear. The man then said : You are responsible for the disurbance and disorder in the country . The greed which finds place in you has not entered into any other person. God placed upon you the burden of administration over the Muslims. You are neglecting to do good to them and you are busy in misapporiating their properties. Between you and the public, there are, the stumbling block of limes, bricks, iron doors and guards with arms. You have appointed such officers who oppress the people. You have given them power to take by oppression the properties of the people. You have issued orders prohibiting the entry of the public to you except some persons. You have made no provision for the oppressed, hungry, naked, weak and poor. When the people see that you have selected some special men for you and do not give permission to anybody except those persons, they say that the Caliph has broken the

trust of God. So they say : Why should we not break our trust with him ?

During the reign of Banu Omayya, whenever the oppressed reached the rulers, they at once meted out justice to them. You amass wealth for one of three reasons (1) If you say: I amass wealth for my children, God advises you that when a child is born, it does not take wealth with it or food. God gives it out of His kindness provision and arranged it beforehand in its mother's breast. (2) If you say : I am getting wealth to make my reign firm, God advises you that those who were before you amassed gold and silver, arms and ammunition which did not benefit to them. When God intended to make you Caliph , you had no wealth. (3) If you say : I amass wealth in order to live more comfortably than what I lived before, I will say that the rank which is gained by good works is more than that in which you are now. What will you do with the reign which God has given you ? When the Almighty will snatch away your reign and call you to account, your pomp and grandeur will come of one use to you.

The Caliph Mansur, on hearing it, began to weep bitterly and then said : Alas, had I not been created. Had I been a thing not fit to be mentioned . Then the sage said : Keep near you some high classed leaders and guides from the learned. Then the sage went away after saying : If you recite morning and evening some invocations, it will give you the following results. Your faults will be forgiven, your joy will become lasting, your sins will be forgiven, your invocation will be accepted, your provision will increase, your hopes will become successful, and you will die as a martyr. The invocation is the following :-

O God, I bow to Thy glory. As thou art gracious to the kind, so Thou art above the great with Thy greatness. As Thou hast got knowledge of the things above Thy Throne, so Thou hast knowledge of the things below the abyss of the earth. To Thee, the machinations of mind is like open things. Thy knowledge of express things is like secret things. Everything before Thy glory is humble. Every powerful man is humble to Thy power . All affairs in this world and in the next are in Thy hands. Give me relief and a way out for the thoughts I am entering my faults and keep my undesirable things secret. Beget love in me to invoke such things for which I am not fit for my sins. I invoke Thee

freedom from fear and for Thy pleasure. Thou art doing so much good to me but I am committing sins. Thou art giving me love through Thy mercy and I am causing you anger by my sins. Put my firm faith in Thee, give me courage to invoke Thy shower of mercy and blessing on me. Thou art Forgiven, the Compassionate. The above talk were held between Mansur and Khizr (peace be on him).

(5) When Harun Rashid became Caliph, the learned men met him and he fixed their annual allowances. Only his friend Sufyan Saori did not meet him. Then the Caliph wrote to him a letter inviting him to come to his palace. When the sage Sufyan received the letter, he wrote in reply on its back : From Sufyan to Harun Rashid : proud of wealth and deprived of the taste of faith, I write to you that I demolished the path of love for you and cut off my love for you. I dislike action for which you cite me as a witness as you have written that you have opened your treasury for the Muslim. You are spending it unjustly and against the provision of Shariat. You are satisfied with what you have done. O Harun, you are spending the wealth of the State extravagantly without the consent of the people. Are the widows, orphans and learned satisfied, with your actions ? Know that you shall have to face the Alimighty very soon. You have taken your seat on the Throne being dressed with silk robes. You have hung down long screen over your doors and kept your tyrant soldiers as guards. They drink wine but beat the drunkards. They commit fornicators but mete out prescribed punishment on the fornicators. They steal but they cut off the hands of thieves. Why don't you inflict punishment on them before they inflict punishment on others?

He handed over the letter to the messenger of the Caliph without closing it in envelope without any seal. The messenger handed over the letter to the Caliph who accepted it cordially. He then used to keep it by his side and read it at the end of each prayer till his death.

(16) The Caliph Rashid stayed for some days at Kufa after pilgrimage. People then began to come to him. One Bahlul of deranged brain was one of them. When Harun came to him, he proclaimed loudly : O Commander of the Faithful. At this, Rashid uncovered his face and said : O Bahlul, Labbaik, Bahlul said : You should take to modesty and humility in your journey.

At this the Caliph began to weep and said : Give me more advice. BahIul said : O Commander of the Faithful, if any man spends something out of his God given wealth and gives charity, he is enrolled as a pious man. Then the Caliph presented him something which he refused to accept saying : I have got to need of it.

These are some of the example of the previous sages and learned men in enjoining good and forbidding evil. They cared very little the powers of the rulers and depended entirely on God. They remained satisfied in the belief that God would grant them the benefit of martyrdom.

## **CHAPTER XI**

### **CHARACTER AND CONDUCT OF PROPHET**

All praise is due to God who created the universe and taught. His greatest Prophet Muhammad (P.H) the best good manners, purified his character and conduct and adopted him as His friend. He gives grace to follow the Prophet to one who wishes to make his character and conduct beautiful. He deprives one to follow whom he wishes to destroy. Open good conduct is the fountain of secret good conduct . The movements of the bodily limbs are the results of thoughts of mind and the external actions are the result of character and conduct. To make efforts in recognizing God and the acquisition of wonderful secret powers are the fountains of actions. The light of this secret power is expressed outwardly and makes the body beautiful and gives rise to good attributes after removing evils. The man who has got, not fear in mind, has got not fear expressed in his bodily limbs. The beauty of the conduct of prophethood is not expressed in a man whose mind is not illumined with the light of God. I intended to gather together in this chapter the ways of the life of his ways in the first and second parts of this book, I do not wish to repeat them here.

#### **(1) PROPHET'S LEARNING THROUGH THE QURAN**

The Prophet used to invoke and pray to the Alimighty God to grant him good manners and good treatment with the people and to adorn him with good character and conduct. He use to say in his invocation : O God, make my constitution and conduct good. He used to pray : O God, save me from bad character and conduct. Acceptance of his prayer is seen in the following verse. Invoke me, I will respond to you-2:186 . God revealed the Quran on him and through it He taught him good manners. His character is the Qurān. Hazrat Sa'ad reported : Once I went to Ayesha and her father and asked them about the character and conduct of the Prophet to which Ayesha replied : Don't you read the Quran ? I said : Yes. She said: The character of the Messenger of God is the Quran. His conduct is expressed in the following verse : Take to pardon enjoin good and turn away from the illiterate. God says: God enjoins justice, kindness, giving charity to the relatives and prohibits indecencies, evils and

rebellion-16:90. God says : Have patience at the disasters that befall on you. It is a difficult task. God says : It is difficult to have patience and to forgive.

God says : Pardon and forgive them. God loves the doers of good. God says : Don't you like that God should forgive you ? God says: Remove evil with what is good, as a result the enmity that exists between you and him will be removed and he will become your friend. God says: Those who appease their wrath, those who pardon people, God loves the doers of good. God says : Give up conjectures in most cases, as some conjecture is sin. Don't spy and don't back-bite one another.

In the battle of Uhud, when the cover of the head of the Prophet fell down and he became separated from his companions, blood was oozing out from his face and he said wiping his blood : How will the people get salvation who dyed the face of the Prophet with blood while he calls them towards their Lord ? Then God revealed this verse : 'You have got no hand in the matter. This was only for teaching him good manners. The verse concerning the teaching of good manners to the Prophet are many in the Quran. It was the first object of God to teach the Prophet good manners and good character and conduct. For this reason, the Prophet said : I have been sent to completed good conduct. God praised the character of the Prophet by saying ! You are surely on subline character. The Prophet explained it to the people : God loves good character hates bad character. Hazrat Ali said : I wonder for a Muslim who does not-do benefit to his brother Muslim who stands in need of it. If he hopes for rewards and fears punishment, he should hasten towards good conduct as it shows the path of salvation. A man asked Hazrat Ali : Have you heard it from the Prophet ? He said : Yes, I have heard better advice from him. When the prisoners of the tribe of Hatem Tai were brought to him, a girl came to him out of them and said : O Muhammad, if you wish, release me, but don't dishonour me before the tribe of the Arabs. I am the daughter of the leader of my people and my father was the care taker of my people. He used to set free the captives, feed the hungry, spread peace and did never return any begger at the time of his need. I am the daughter of Hatem Tai. The Prophet said : O girl, what you have mentioned about his qualities are the attributes of a believer. The Prophet said to his companions. Let her be free as her father



loved good character and conduct. Abu Burdah-b-Niyar stood up and said : O Messenger of God, does God love good conduct ? The Prophet replied : By One in whose hand there is my life : None shall enter paradise except one who has got good conduct.

**The Prophet said:** God adorned Islam with good character and beautiful actions. Good company good manners, modest talk, doing good to others, feeding, spreading peace, visiting the ill pious or sinner, following the bier of a Muslim, treating good with a neighbour believer or non-believer, showing honour to a Muslim having honour to accept invitation, to forgive, to set disputes among the people, to give charity, to greet first, to pardon the faults of the people, to give up songs, instrument of songs and jests which Islam prohibited not to backbite, to speak truth, to give up miseliness, greed, deceit, to give up bad treatment with enemy, not to cut off blood tie, to give up bad conduct, pride, glory, haughtiness, indecencies, hatred rebellion, enmity, oppression etc all these are the attributes of a believer.

Hazrat Anas reported that the Prophet did not give up good advice and enjoined us to stick to it. He used to warn us from backbiting and prohibited it. The following verse is sufficient to prove it : God loves justice and doing good to others. Hazrat Muaz said : The Prophet advised me thus : O Muaz, I advise you : fear God, speak the truth fulfill promise, pay up trust, give up breach of trust, save your neighbour, show kindness to orphans, be modest intalk, spread peace, do good deeds, hope less, stick, to fifth earn knowledge about the Quran, love the next world, fear rendering of accounts and lower your aim. O Muaz, I forbid you : Don't tell a truthful man lair, don't follow any sin, don't disobey any judge, don't be a leader, don't disobey a just judge, and don't create disorder in land. I give you instruction : Fear God while passing by each stone, tree, and heaps of earth. Make repentance anew after committing any sin. Repent secretly for secret sin and openly for open sin.

## (2) PROPHET'S CHARACTER AND CONDUCT

The Holy Prophet was the most patient among men, the bravest, the best judge, and one who pardoned most. His hand did not touch any strange woman. He was the greatest charitable man. He did not pass a single night hoarding any dirham or dinar. Whenever any excess money came to him and if he did not

then get anyone to accept it as charity, he did not return home till he gave it to the poor and the needy. He did not store up for more than a year the provision of his family members which God was pleased to give him. He used to take one fifth of what easily came to him out of dates and wheat. What remained in excess, he used to give in charity. He used to give away in charity to him who begged of him of anything, even out of his stored up provision .

He used to repair his shoes, join his wives in their labours and cut meat with them. He was the most shameful among men and could not stare at anyone for long. He accepted invitation of slaves and free men and presentation of even a cup of milk. He did not use the properties, of Zakat and used to accept the invitation of the widows and the poor. He used to speak the truth even though it was sometimes a cause of trouble to himself and his companions. He used to say : I Don't accept any invitation of any infidel. He used to bind stones in his bell for appeasing his hunger and eat whatever he got. He did not return any present and did not take precaution in any lawful food. If he got dried grapes in lieu of bread, he ate them. If he got baked meat, he ate it. He used to eat whatever he got of bread, wheat, sweets, and honey. He considered milk as sufficient if he did not get any other food. He used not to take food leaning against a pillow or upon a high table. Soles of his two feet served as his towel. He used not to eat bread consequitively for three days till he met, God. It was a voluntary act on his part. He used to accept invitations of marriage, attend the sick and the diseased and attend the funerals. He was the most modest without pride and his tongue was most eloquent without prolongation of his speech.

His constitution was the most beautiful. No worldly duties could keep him busy. He used to put on whatever he got. His ring was made of silver and he used to put it on in the little finger of his right or left hand. He used to take his servant behind his back on any conveyance whether it was horse, camel or ass. Sometimes he walked bare footed, sometimes he had no turban or cap on his head. He used to go even to a distant place to see sick, love scents and hate stench or bad smell sit with the poor and the destitutes, eat with them honour those possessing honour, advise them to do good deeds and show kindness to the relatives. He did not treat harshly with anybody and accepted

excuse offered to him. He used at times to cut jokes without falsehood and not burst into laughter. He held innocent sports and plays. as lawful, played with his wives and held races with them. He used to drink milk of camels and goats along with his family members and give them equal shares in foods and dresses. He passed no time uselessly except for God. He used to walk in the gardens of his companions for recreation. He did not hate the poor for their poverty nor fear the kings for their mighty power. He used to call the people, high or low, towards God. God adorned him with all the qualities, and good administration although he was illiterate. His boyhood was spent along with the shepherds and he used to graze sheep and goats. He was an orphan and his parents died in his infancy.

### (3) PROPHET'S GOOD MANNERS

If the Holy Prophet abused anybody, he used to give him compensation and show him kindness. He did never curse any woman or slave. Once when he was in the battle field, he was asked : O Messenger of God, it would have been better if you had cursed them. He said : God sent me as a mercy and not as a great curser. When he was asked once to curse a particular person or an unbeliever, he did not curse him but on the contrary prayed for his welfare. He never beat anybody with his own hand except in the way of God. he did not take any revenge for personal wrongs but he used take it for preservation of the honour of God.

He used to select the easier of two things and keep away if there was any sin there in or anything to cut off relationship. He used to fulfill the needs of anyone who required his help, weather a slave or a free man. Hazrat Anas said : By One who sent him as a Prophet, he never said to me. Why have you done this or why have you not done this ? His wives also did not rebuke me. If there was any bed of the Prophet, he used to sleep on it or else he used to sleep on the ground. God described the Prophet in the Torah-Muhammad the Prophet of God, His chosen servant, without harshness, not roaming in the streets, not returning evil for evil. He is prone to pardon. He is forgiven. His birth is at Mecca, his migration to Ta'ba and his reign in Syria He and his companions put on Ijar round their waists and call towards the Quran and wisdom. He makes ablution of his bodily limbs. Similar is his description in Injil (New Testament).

Another trait of his characters is that he used to salute first one whom he met with. He used to wait at a place where he was to meet a man. He used not to withdraw his hand from anybody till he first withdrew his hand. When he met with any of his companions, he used to handshake with him, hold his hand, enter his fingers unto his fingers and hold them firmly. He did not stand up or sit without remembering God. When anybody sat by him at the time of his prayer, he used to make it short and say to him : Have you got any need ? When he fulfilled his need , he returned to his prayer.

His assembly was not different from that his companions, as he sat where he went. He was not found sitting among his companions spreading out his legs. He used to sit mostly facing the Ka'ba and honour one who came to him. Even he used to spread his own sheet of cloth for one with whom he had no relationship. He used to give his pillow to one who came to him and everyone thought that the Prophet honoured him more . Whoever came to him could see his face.

He used to call his companions by their surnames with honour and he used to give one surname to one who had no surname. He used to call the women by the names of their issues and call others by their surnames. He used to call the boys by their surnames for which their hearts were inclined to him . He used to get angry last of all and was very affectionate and kind in dealing with the people. Nobody could speak loudly in his assembly. He used to recite : O God, Thou are pure, all praise is for Thee. I bear witness that there is not deity but Thee. I seek forgiveness from Thee and turn to Thee.

#### (4) PROPHET'S WORDS AND LAUGHTER

The Prophet was the greatest of the Arabs in oratory and sweet speech. He said : I am the greatest orator among the Arabs. He used to speak little. When he talked, he did not talk much. His talks fell gradually from his lips like pearls. Hazrat Ayesha said : the Messenger of God used to talk like you. They said: The Messenger of Allah used to talk little and every thing was expressed in this short talk. In his speech, there was no defect of excess or shortness. The words come one after another like pearls. Whoever heard them remembered them. He was sweetest in talk among his companions . He said to keep silent for long

and have no talk without necessity. He used not to talk evil words and what he talked was just. He did not use ornamental words. His companions did never dispute before him. He used to say : Don't beat one verse of the Quran by another as it has been revealed for many purposes. He used to smile much before his companions and teeth then were exposed to view.

It was reported : Once a desert Arab came to the Prophet whose face became changed at seeing him. Seeing anger in his face, the Arab said : By One who sent him as a true Prophet, I will not ask him till he smiles . Then he said : O Messenger of God, we heard that Dajjal (Anti-Christ) will come with Sarid for the people. Then the people will remain hungry. My parents be sacrificed to you. Do you forbid me tot eat it till I am destroyed ? Do you order me to eat it with satisfaction ? Shall I Talk infidelity after faith in God ? The Prophet laughed at this, so much so that his teeth were exposed to view. Then he said : It is not that, rather God will make you free from the food from which he made the believers free.

At the time when the Quran was being revealed to him, he used to smile. most When something happened, he entrusted it to God, kept, himself free from his own strength and ability and said in invocation : O God, show me truth in a true manner or give me grace to give it up save me from doubt, so that I may not follow my passion without Thy guidance. Make my desire to obey Thee. Take pleasure from the peace of my mind. Show me the different shades of truth. Thou guidest to the straight path whomsoever Thou willeth.

#### (5) PROPHET'S MANNERS IN EATING

The Holy Prophet eat whatever he got. To him, the best food was what all partook of . When the dining cloth was spread, he used to say. In the name of God, O God, make it a gift to express gratefulness that there might be gifts in paradise . Whenever the Prophet sat to eat, he used to sit as praying man sits not placing one leg upon another and say : I am a mere servant, I eat as a servant eats. He used not to take any hot food and said: There is no grace in it and God, will not feed us with fire. So make this food cold. He used to eat whatever was presented to him with three fingers with the help of the fourth finger at times. Once a tiffin made of clarified butter, honey and wheat presented to him.

He eat it and said : How good it is. He used to eat bread, cury, dates and salt. Of all the fresh fruits, the dearest to him was grapes, cucumber and water melon.

He used to eat gourd with bread and sugar and sometimes with dates. His ordinary meal consider of dates and water. Sometimes he mixed milk with dates. Meat was his most favourite curry. He said : Meat increase the power of hearing and is the king of foods in this world and the next. Had I prayed to my lord for eating meat everyday. He would have granted it. He used to eat cooked meat with gourd. He liked gourd and said : It is the fruit of a plant of my brother Jonah. The Prophet said to me : O Ayesha, when you cook meat, mix therewith much water as it makes the broken hearted strong. He used to eat the meat of hunted birds but he did not himself hunt or follow game.

He used to eat bread with butter and like goats neck and thigh. He liked gourd among curries vinegar condiment, dried dattess among dates. He prayed for three things and said : These have come from paradise and they are medicines for poison and insomnia. He liked among curries creepers of yellow flower and carrot. He disliked the meat of reservoir of urine. He did not eat several things of goat-genital organ, female organ, blood, urinal meat, goiter, gall bladder etc. He did not eat onion and garlic, nor condemned them. He used to eat what he liked and did not eat what he did not like. He did not like to eat the meat of lizard and cockroach, neither did he prohibit them to be eaten. He used to lick up his dish with his hand and said : Most blessing is in the remnants of food. He used to lick up his fingers after meal so much so that they assumed reddish hue. He used not to cleanse his hands with towel till he licked up his fingers well and said : Nobody knows in which food there is blessing. When he finished his meal, he used to say : O God, for Thee is all praise. You have given me food and drink and given me satisfaction . So praise to Thee without expiation and farewell and being not free therefrom. He was accustomed to wipe his hand well and then wash his hands and mouth with excess water and take the name of God each time. He used to drink water in slow degrees and not hastily in one breath. He used not to blow breath in the cup of water at the time of drinking and supply food to one by his side. Once he was given milk and honey mixed together but he refused to drink it saying : Two drinks at the same time and two curries at

the same time ! He said : I don't make them unlawful but I consider them bad for rendering accounts on the resurrection day as they are additional things in this world. I like modesty and God raises up one who humbles himself for God. He lived in his house more bashful than an unmarried girl. He used not to order for preparation of any food and eat whatever was given to him and remain silent if not given.

#### (6) PROPHET'S MANNERS IN DRESS

The Prophet use to put on sheet, gown, shirt and whatever he got. Green dress used to please him but most of his dresses were white. He said : Give your living men to dress with white garments and dress your dead therewith . He used to put on gown for Jihad. His shirt was long up to his thigh. He had only one shirt dyed with saffron with which he led prayers. Sometimes he put on only one shirt up to his thigh and say : I am only a slave, I put on garment as a slave puts on . He had two special garments for Jumma prayer which he did not put on at other times. Sometimes he had only one garment with which he cohabited with his wives. He had a black garment which he gifted away. Omme Salma said : What fault has this black garment committed ? He replied : I had put it on . She said : You look more beautiful if the black garment mixes with your beautiful constitution. Sometimes , he used to go out putting on a seal tied with thread in his hand . He used to impress his letters with seal and say : It is better to put seal in letter than back-biting . He used to put on cap under his turban. If he had no turban, he used to put on cap. Sometimes, he put off his cap from his head and fixed it in front as a prayer-stake. When he had no turban and cap, he covered his head with a sheet of cloth. He had a turban named Sahhab which he presented to Hazrat Ali.

Whenever he put on a garment, he began from his right side and said : All praise is due to God who has given this garment to cover my private parts and to express adornment. When he wished to put off his garment, he began from his left side. When he put on a new garment, he gave his old cloth in charity to a poor man and said : If a Muslim gives his wearing garment to another Muslim, nobody except God will dress him. He remains in the custody of God till that cloth remains with him, be he alive or dead. His bed was made of grape-covers and refuges. It was two yards long and one yard and one cubit board.

He had the habit of naming animals, arms and properties. The name of his standard was Iqab, he had his swords named Zulfiqer, Makhzam, Rejab, and Kazib. The middle portion of his swords was moulded with silver. He used to wear belt of leather which had three rings of silver. The name of his arrow was Katum, of his shield Kafur, of his camel Qaswah, of his ass Duldul, another ass Ekab and of his goat Aynah whose milk he used to drink. He had an earthen pot, which he used as an ablution pot and drink water therefrom.

### (7) PROPHET'S PARDON

The Holy Prophet was the most patient among men and the most forgiving inspite his having power to take retaliation. If anybody presented to him any necklace of gold or silver, he used to give it to some of his companions. One day, a desert Arab stood up and said : O Muhammad , if God ordered you to do justice, I don't see you doing it. He said : Woe to you ! Who will do better justice to you after me ? When he was about to go, the Prophet said : Take him to me with humility. The Prophet was taking silver coins for the people in the cloth of Bilal in the battle of Khaiber. One man said to him : O Messenger of God, do justice. The Prophet said to him : Woe to you, if I don't do justice, who will do justice after me ? If I do not do justice, I shall be ruined and suffer loss. Hazrat Omar then said : Should I not kill him as he is a hypocrite ? He said : May God save him ! In that case, people will say that I kill my companions.

Once the Prophet was in a certain jihad. At one time, the unbelievers found the Muslim heedless. So one of them raised a sword upon the head of the Prophet and asked him : Who will prevent me to kill you ? He at once replied : God, Immediately they sword fell down from his hand and the Prophet took it up and said : Who will prevent me to kill you ? He said : Hold it firmly. The Prophet said : Say , I bear witness, that there is no deity but God and that I am His Messenger. He said : I have got no envy against you, I shall not kill you. I shall not go with you and I shall not join those who fight against you. Then the Prophet set him free. The man went to his tribe and said : I have come to you to-day from the best man.

Hazrat Anas reported that a Jewess mixed poison in the food of the Prophet at Khaiber. When he began to eat it , he got smell



of the poison and stopped eating. The woman was brought to the Prophet who asked her about the poisoned food. The woman said : I intended to kill you. He said : God will not give you that power. The companions exclaimed : Should we not kill her ? The Prophet said : Don't kill her. One day a Jew enchanted the Prophet, Gabriel gave this information to the Prophet. He took out the enchanted thing and came round, but took no revenge against the Jew. Hazrat Ali said : The Prophet sent Jubair, Meqdad and myself to a certain place and said : Go on till you reach Raojakhak where you will find a woman with a letter which you must take from her. We then reached the place and told the woman to deliver the letter to us. The woman denied knowledge of any letter. She was then compelled to deliver the letter to us. We then came therewith to the Prophet. It was written therein . From Hateb-b-Ali Bala'a to the polytheists of Mecca etc. This letter was written to inform them secretly the affairs of the Prophet. The Prophet said: O Hatib, what is the matter ? He said : O Messenger of God, don't hasten inflict punishment on me. I have mixed with my people . the Refugees who are with you have got at Mecca their relatives who look after their families there . It was my object that though I have got no relationship with the Quraish, I would find such a man among them who will take care of my relatives there if I show kindness to them. I have not done it in a state of infidelity. I have not done it after accepting Islam being satisfied with infidelity. I have not done it being a retrograde. The Prophet said : This man has spoken the truth. Hazrat Omar said : Give us order to kill this hypocrite . The Prophet said : He joined the battle of Badr with us. Who will inform you that the Almighty God addressed the warriors of Badr saying : Do whatever you like. God has forgiven you.

Once the Prophet distributed the booties when an Ansar stood up and said : God is not pleased with this distribution . When it was mentioned to the Prophet , his face turned red and he said : May God show you mercy. My brother Moses was given such troubles, but he remained patient. The Prophet said : Let nobody communicate any thing of my companions, as I wish that at the time when I come to you, I come with a sound mind.

### (8) PROPHET'S OBJECTS OF DISLIKE

The skin of the Prophet was thin and his interior and exterior were clean. His pleasure and wrath were exposed in his face. When he got very angry, he used to touch his head repeatedly. He used not to disclose to anybody what appeared to him bad. One

day a man dyed body with yellow colour came to the Prophet . He dislike it but did not say anything till he went. When he departed, he said to the people : If this man is asked to give up yellow colour, it would be better, Once a desert Arab passed water in presence of the Prophet within the mosque. The companions were about to assault him when the Prophet said to him : These mosque are not for passing urine and for uncleanness.

Once a desert Arab came to the Prophet and begged something from him. He gave it to him and said : I have treated well with you. The desert Arab said : Never, you have not treated well with me. At this, the companions got angry but the Prophet prohibited them to do any harm to him. Then he went to his room and brought something for him to eat and said : I have done you benefit. Then he said : May God bless your family and relatives. The Prophet said to him : What you said first seemed unpleasant to my companions. If you like , say to them what you have said to me just now. What is in their mind will then vanish. He said : I shall say it to them. At another time, when the desert Arab came, the Prophet said : I added what the desert Arab told me. It seemed to me that he was pleased with it. I asked him : Are you satisfied : Yes, may God bless your family and relatives. The Prophet said : The smile of the desert Arab in relation to me is like that of a man who had a camel which went out. It went faster fearing the people who followed it. The driver of the camel hinted : You all go away and leave the camel and myself alone. I know it better and shall show kindness to it. The driver of the camel gave it some food and called it towards him. When it came, he loaded it and rode upon it . When the desert Arab used harsh words, he would have entered Hell had I not prohibited you to take revenge upon him and assault him.

#### (9) PROPHET'S GENEROSITY

The Holy Prophet was the greatest charitable man. His charity during Ramazan was greatest. Nothing could prevent him from it. Hazrat Ali narrated the qualities of the Prophet and said : His hand of charity of spread to its utmost and his tongue was the most truthful. His conduct was the most modest and he was the most honourable in lineage. Fear struck one who saw him first. Whoever mixed with him loved him. One who praised him said : I have never seen like him before and after him. Once a man begged something to the Prophet in the name of Islam and it was given to him. He begged him something further and it was also given to him. and that was one flock of sheep which were

grazing between two hillocks. He went to his people and said : Accept Islam because Muhammad gives so much that he does not fear poverty for that . He did never deprive one who begged something from him.

Once 10,000 dirhams were brought to the Prophet which he distributed among his companions. After that a man came to him and begged him something. He said : I have got now nothing, but still I am giving you something after purchasing it. It was done accordingly. Hazrat Omar said : O Messenger of God, God has not imposed burden on you over which you have got no control. His words did not appear pleasing to the Prophet. That man said : Spend and do not fear poverty from God. The Prophet then smiled and pleasure was visible in his face. Once when he returned from the battlefield of Hunain, the desert, Arabs came to him and begged from him so much that he was compelled to take shelter to a corner of a tree. They caught his sheet and he said : Give back my sheet to me. Had I had sheep to the number of these thorny plants, I would have distributed them all to you and you would not have found me a miser or a coward.

#### **(10) PROPHET'S BRAVERY AND HEROISM**

The Holy Prophet was the greatest hero and brave man. Hazrat Ali said : In the battle of Badr, we all stood surrounding the Prophet . He braved the enemies and we found him bravest on that day. He said : When fight began and friends and foes met with one another. We feared for the Prophet as he was closest to the enemies. Nobody went so near the enemies than him. When he passed order for fighting, he got pleased and prepared himself. He was seen at that time most superior in strength . Hazrat Imran said : The Prophet attacked the enemy who came to him first. The companions said that the Prophet had then a firm hold on the enemy . In the battle of Hunain, when the Prophet was surrounded by the enemies, he alighted from his mule and said : I am surely the Messenger of God. There is no untruth in it. I am the descendant of Abdul Muttaleb . He was on that day the bravest of all.

#### **(11) PROPHET'S MODESTY AND HUMILITY**

In spite of the lofty position of the Prophet, he was the most humble and modest. Hazrat Ibn Amer reported : I saw the Prophet throwing stones at Jamrah riding on a camel. There was no assault in it, no driving out and no saying : Go aside, go aside. He sat on a sheet of cloth on the back of a mule and took some one

behind him. He used to visit the sick , follow the biers, accept invitations of servants and slaves, repair shoes and sew garments. He used to help his family members in their household duties. His companions used not to stand up in his honour as they know his dislike for it. He used to salute the children when passing by them. One day a man was brought to the Prophet and he was afraid to see him. The Prophet said : Be quiet, I am not a king. I am a son of an humble Quraish woman who used to eat gourd . He used to sit with his companions like an ordinary man. Whenever any stranger came to see him, he could not at first recognize him till he was introduced to him. Hazrat Ayesha said : May God sacrifice me to you, eat learning as it easier for you. The Prophet leaned towards the ground so much that it seemed that his head would touch the ground. He used to say : I shall take meal like the eating of a slave and sit like the siting of a slave . He used not to eat in plates till he lived.

### **(12) PROPHET'S FIGURE AND CONSTITUTION**

The Prophet was neither long statured nor short. When he walked alone, he appeared like a middle statured man. If a man of long stature walked with him, his figure looked longer. When two men of long stature walked by his two sides, he appeared longest, but when they became separate from him, the people called them long men. The Prophet was of middle stature. He was pretty, neither too white, nor too brown. He was of pure reddish hue. Some one praised him saying . His limbs which confronted the sun, such as face and neck, appeared more whitish than reddish colour. The sweats of his face were like pearls and more perfumed than musk. His hairs were very pretty, neither straight nor curly . When he combed them, they appeared like lines in sands. It is said that his hairs were kept flowing up to his shoulders sometime he parted his hair into four parts and each two parts were let off through his two ears. Sometimes he kept his hairs above his ears and his neck then appeared shining like pearls. Grey hairs were found in his head and beard. Their number was not more than seventeen . The Prophet had a most pretty constitution. Some gave the smile of his beauty to that of the full moon. His forehead was wide and the place between his eyebrows was bright like pure silver and eye-balls were black tinged with reddish hue. The hairs of his eye lashes were profuse. His nose was thin and his teeth were neither separated, nor united. When they were exposed at the time of his smile or laugh, they shone like lighting. His lip was most beautiful and the ends of his face was the most soft. His faces

were smooth and nose not long. His beard was thick and he did not trim it. He used to clip his moushtache. His neck was the most beautiful, neither long, nor short. If the rays of the sun fell on his neck, it appeared like a cup of silver mixed with gold. His chest was board. It was even like a mirror and white like the moon light. There was a thin line of hairs extending from his chest up to the navel and there was no other hairs over his belly. There were three lines in his belly. His wearing apparel covered one line. His shoulders were wide and there were hairs over them. The place between his shoulders was wide and therein there was impression or seal of prophethood inclined a little towards the right shoulder. There in there was a spot mixed with black and yellow colours. There were hairs around it which appeared like the hairs of a horse. He had hands full of flesh and his fingers were like silver sticks and his palms were softer than wool and were so full of scent that it seemed that otto was applied to them. Sweet scent was attached to the hand of a person who handshaked with the Prophet. If his pure hand touched the head of a boy, he could be reconigned among boys owing to the sweet scent of his hand. His thighs were full of flesh and his constitution was proportionate and beautiful. In his latter days, he became rather fleshy but he was without grease like his first stage of life.

The Prophet walked firmly and steadily. He said : Concerning constitution I am similar to Adam but in character and conductor I am similar to Abraham. He said : I have got ten names near my Lord—(a) Muhammad (praised), Ahmad (most praised), Mahi (remover of infideltiyt), Aqeb (coming last) Hasher (all appearing after me), messenger of mercy, messenger of repentance, messenger of fights, Muqfi (last of all prophets) and Qasem (embodiment of all vitures).

### (13) PROPHET'S MIRACLES

The charachter and conduct of the Holy Prophet, his actions, his habits, management of affairs, his treatment with the different classes of people, his showing straight path to them, his wonderful answers to different difficult and subtle questions, his untiring efforts for the good of people, his good guidance regarding the open laws of Shariat—all these matters lead one to the conclusion that these were beyond the power of a man without help of an unseen hand. It is impossible on the part of a hypocrite or a liar. The people testified by seeing his constitution and qualifications that he was a great truthful man sent by God.

God gave him these qualities though he was illiterate and had no education and lived always with the illeterate Arabs. Being illiterate, orphan and weak, how could he acquire such good character and conduct, such knowledge about God without worldly knowledge ? His true and correct knowledge about the earlier Prophet show that he is a true messenger of God, because he knew these truths by revelations . How could he know what was is beyond of man unless he received revelation ? His miracles prove that he is a true Prophet of God. I am narrating a few of his miracles without prolonging it.

(1) When the Quraish of Mecca told the Prophet to divide the moon into two parts, the Prophet invoked God who split the moon into two portions and it was clearly visible to the people present.

(2) At the time of the siege of Medinah by the allied armies for more than one month, the Prophet supplied provision to all the people.

(3) At another time, he satisfied eighty people with food with only four muds of maize and one little goat.

(4) Once the daughter of Basher had a few dried grapes with which the Prophet fed all his soldiers to their satisfaction and there remained also something in excess.

(5) Once water began to gush forth from the fingers of the Prophet, so much so that his soldiers drank to their hearts content and made also ablution therewith.

(6) Once there was no water in a well at Tabuk and it dried up. The Prophet threw a little water of his ablution to the well and immediately it gushed forth so profuse water that thousands of soldiers drank it to their satisfaction.

(7) At another time, there was no water in a well at Hudaibiyah. The Prophet threw the remaining ablution water into it which immediately gushed forth abundant water. Fifteen hundred men drank it to their satisfaction.

(8) Once the Prophet threw a handful of dust towards the faces of his enemies as a result of which they instantly became blind. Soon after this verse was revealed : When you throw, you did not throw, but God threw it.

(9) The Prophet used to deliver sermon standing on the trunk,

of a palm tree in the mosque. when it was replaced by another, the trunk began to emit mild sound which was heard by all his companions. When he touched it with his hand, it became calm.

(10) Once the Prophet told the Jews to make Mobahala (that is whoever is a liar, he will die), but the jews gave the news next morning that they feared to make it for fear of their lives. This is mentioned in the Quran.

(11) The Prophet warned Hazrat Osman of a great danger as a result of which he would enter paradise. History bears testimony that he was murdered in his very house while he was reading the Quran. The Prophet told Ammer that a rebellious party would kill Osman . It is true that they murdered him.

(12) Once a man joined Jihad in the way of God. The Prophet said about him that he would enter Hell Then it was seen that he committed suicide.

(13) When the Prophet was on his way towards Medina on migration, one Suraqa-b-Malek was following him to capture him in expection of a rewards, but the feet of his horse was sunk in dust in the act. When he sought the Prophet's help to escape from the danger, he prayed for him . This continued for three times and the Prophet prayed for him each time. After being released for the third time, the Prophet gave him this prophecy in his almost helpless condition that he would soon wear the bangles of Persian King Khosroe. After the conquest of Persia by the Muslims, these bangles were procured from the kind and were given to him for wearing.

(14) Aswad Ansari was a liar and claimed Prophethood during the life time of the Prophet . He was a resident of Sana'a in Yemen. One night he was found assassinated in that town. In that very night, the Prophet gave his death news to the people and he named Feroze Daifami as his murderer.

(15) During the night of migration to Medina, one hundred Quraish surrounded the house of the Prophet to kill him, but he went out of their clutches throwing dust on their heads for which they could not see him going out.

(16) Once the Prophet gave the prophecy to some of his companions : The last man among you will die of arson. It afterwards occurred that it came true.

(17) Once the Prophet called two trees to cover him to give him opportunity of urinating. The two trees shifted from their sites, covered him from public view and went away to their old sits after he finished his call of nature.

(18) The Prophet was of middle stature, but when he walked two long men by his two sides, he was seen the longest of them.

(19) The Prophet said : I will kill Abu-b-Hani in the battle of Uhud. In the battle, the Prophet inflicted a minor injury on him and as a result he expired.

(20) Once the Prophet was given food mixed with poison to eat. He who ate it first expired, but the prophet lived for four years even after taking that food. That food told the Prophet : There is poison in me.

(21) In the battle of Badr, the Prophet mentioned the fate of the leaders of the Quraish. This happened exactly as he said.

(22) The Prophet said to his daughter Fatema : You will meet me first after my death . She died six months after the Prophet .

(23) Once the Prophet said to his wives : She who is longer in hand will meet me first after my death. Hazrat Jainab was the most charitable among his wives and she died first after the Prophet.

(24) A certain camel had not milk in its udder. As soon as the Prophet touched its udder, it began to give milk. Abdullah-b-Mausd embraced Islam on seeing this miracle of the Prophet.

(25) Once one eye of a companion went out of its socket. The Prophet restored it to its site and his eye sight increased more.

(26) The greatest living miracle of the Holy Prophet is the Quran which stands even today. He threw challenge to the people to produce a chapter like it. The Quran says : Say, if jinn and mankind gather together to bring a book like this Quran, they won't be able to bring like it even though they help one another. So nobody was successful to bring a book or even a sentence like to up to this time. This alone is a sufficient and living teitmony that the Holy Prophet Muhammad (peace to on him) is a true messenger of God.

\*\*\*\*\* THE END \*\*\*\*\*



***REVIVAL OF RELIGIOUS LEARNINGS***

***IMAM GHAZZALI'S***

***IHYA ULUM-ID-DIN***

**Translated by  
FAZL-UL-KARIM**

**VOL. III**

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## PREFACE

The Book of Destructive Evils is the third book of Imam Gazzali's world renowned master piece Ihya Ulum-id-Din or the Revival of Religious learning. This work is an attempt to translate the third part of the Ihya not too literally but in substance. This book deals with soul and its attributes, conduct, greed and passion, benefits and harms of tongue, anger and envy, attachment for the world, love for wealth and harms of miserliness, power, show, pride and erroneous beliefs.

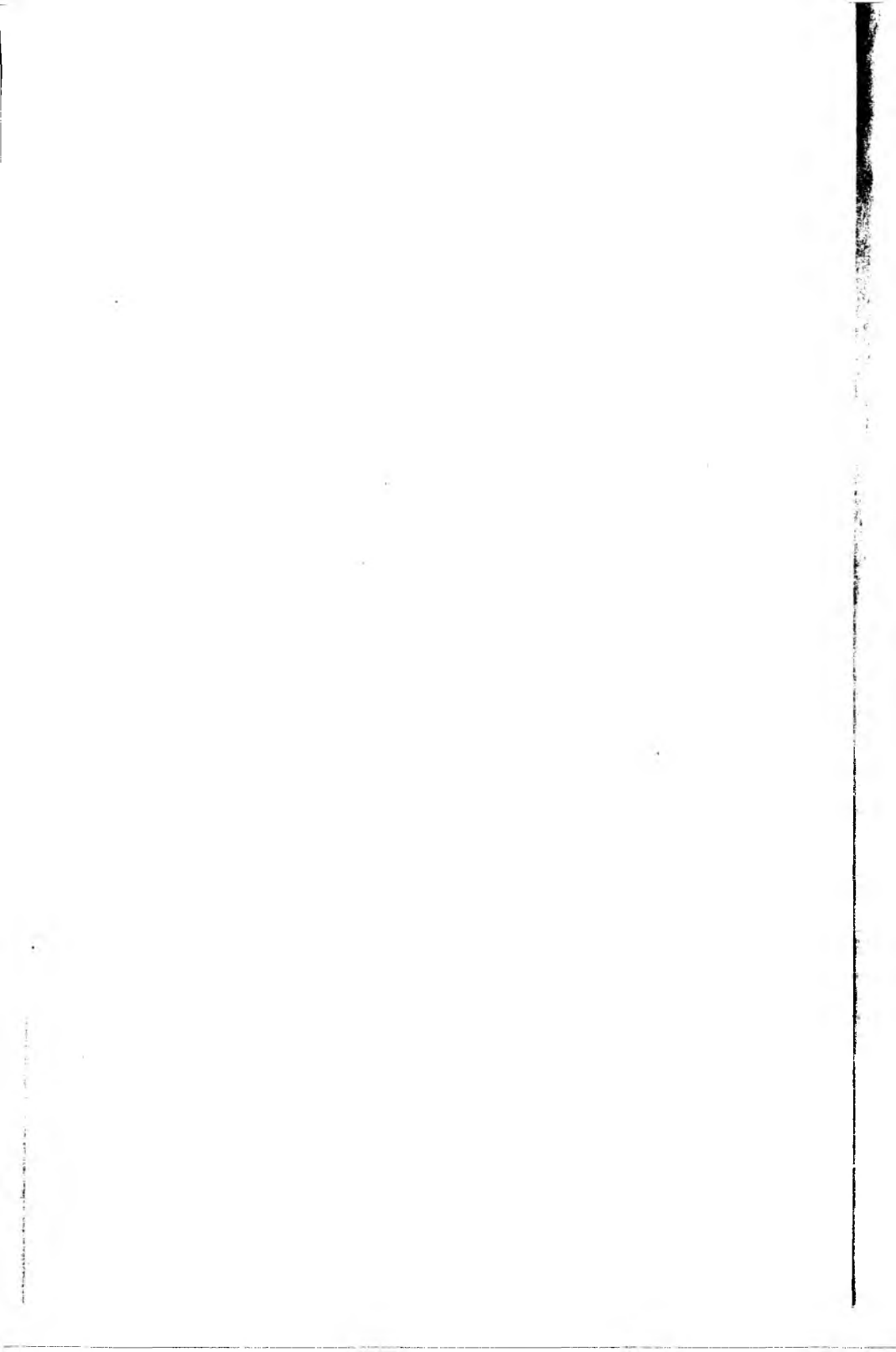
A literal translation is avoided in order to omit some unnecessary things which were prevalent in the then society, such as arguments of sects and sub-sects and also to omit the sayings of personages and sages of less importance but it should be noted that no verse of the Quran and saying of the Prophet has been omitted in this work.

Translations of the other three books of the Ihya have by the grace of God already come out of press, namely the Book of worship, the Book of worldly usages and the Book of constructive virtues.

I pray to the Almighty Allah that He may guide the people of the world in accordance with the teachings of the Holy Quran and Sunnah and the spirit in which the Ihya was written by Hujjatul Islam (proof of Islam), a title received by Imam Gazzali and about which it has been said "If all the books of Islam were destroyed, it would be but a slight loss if only the Ihya of Gazzali were preserved."

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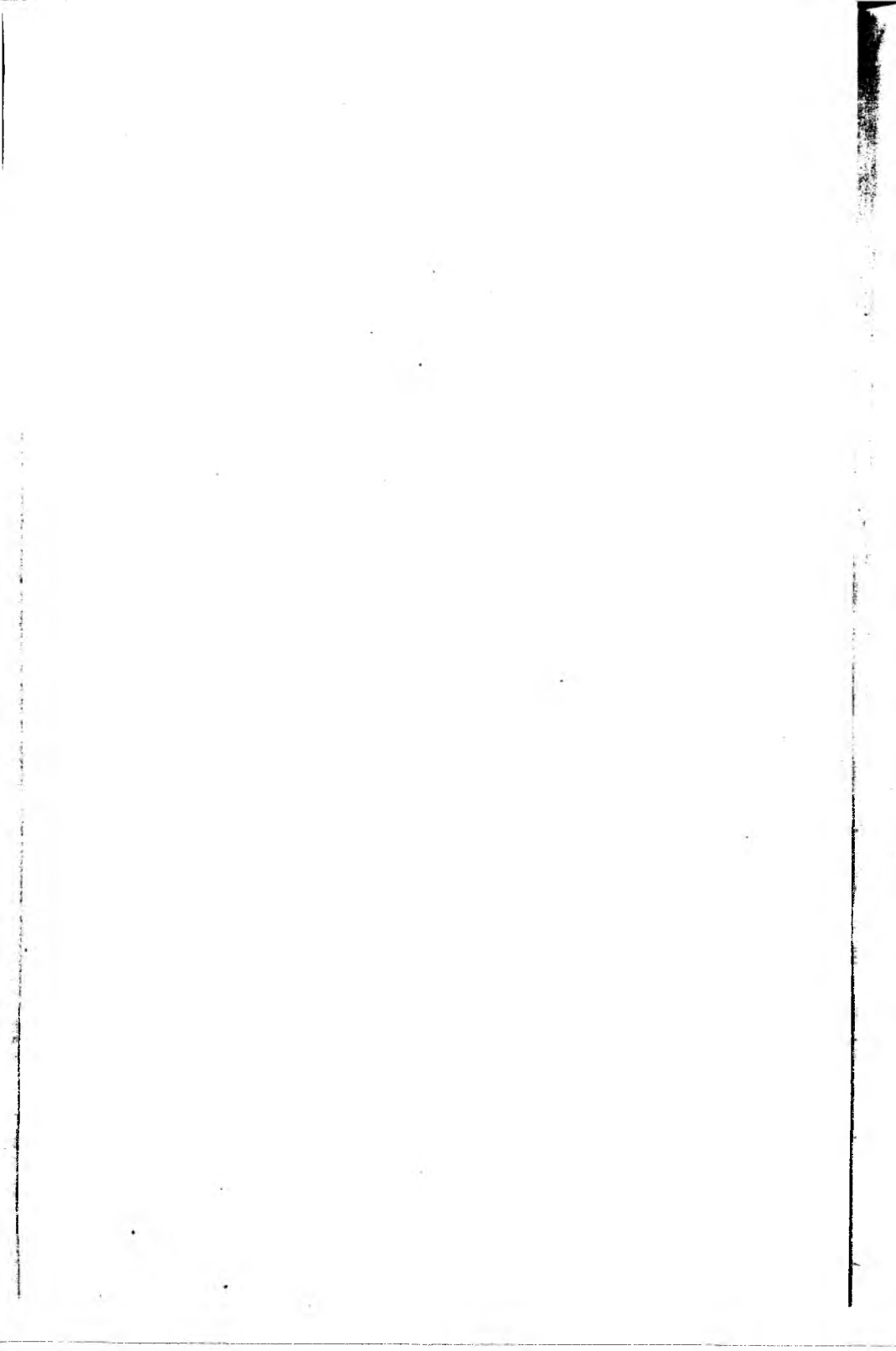
FAZLUL KARIM



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# **THE REVIVAL OF RELIGIOUS LEARNINGS**

## **The Book of Destructive Evils**

### **PART I**

#### **CHAPTER 1**

##### **SOUL AND ITS ATTRIBUTES**

It is by means of soul that man is the Lord of creation as it is by means of soul that man acquires the knowledge of God and His attributes and by no other organs of the body. It is by means of soul that man can go to the nearness of God and make efforts to realise Him. So soul is the king of the body and its different organs are its servants to carry out its orders and commands. It is accepted by God when it remains free from things other than God. When it is attached to things other than God, it drifts away from God. It is the soul which will be asked and rebuked. It becomes fortunate if it is purified and cleaned, and it becomes fortunate if it is kept impure. It is the knowledge of soul which is the root of the knowledge of God. When man does not know himself he does not know God. Majority of men are ignorant of soul and its attributes as screen is cast between soul and baser self. God says: "God moves between a man and his soul and controls it and its attributes. It is between the two fingers of the Merciful. It sometimes reaches the last limit of the devil and sometimes rises so high as to the throne of the Almighty. He who does not enquire about his soul is included among those persons of whom God says in the following verse: They forgot God and so He made their souls forgetful 19:67. They are the transgressors. It is therefore essential to know soul and its attributes which is the root of religion.

What has been said in the earlier pages of this book relates to the outward organs and bodily limbs. Now we shall narrate the attributes and evils of soul which are the subject matter of secret knowledge.

##### **WORDS-NAFS, RUH, QALB, AQL EXPLAINED**

(1) QALB has got two meanings. It means first a piece of flesh in the left breast called heart which is hollow in the interior,

which is filled up with black blood and which is again a source of Ruh or life. Heart is the centre or mine for circulation of blood. The detailed description of heart is to be found in Anatomy. It exists in breasts and lower animals and appertains to the material world. We shall not refer to it in our book. The second meaning of Qalb is soul with which we are concerned here. It is an immaterial thing or formless Latifa or basic subtle element which has got connection with the material heart. It is just like unseen electricity. It is the principal thing in a man. It catches knowledge of God and spiritual world. It is punished and rewarded. The connection of soul with heart is the connection of attributes with the bodily limbs, or a machine with the machine man, or a house with its inmates. This connection is of two kinds. One kind of connection is with Ulume Mokashafa or spiritual knowledge. But in this look, our object is to narrate Ulume Muamalah or knowledge of worldly usages. Its second connection requires the knowledge of the secrets of soul. The Prophet did not throw light on this object and so we should refrain from it. We shall translate the word Qalb in this book as soul or an immaterial thing Latifa with its attributes.

(2) RUH: It has got also two meanings. It means first a material thing within the heart which vibrates the whole body like the current of electricity and which runs through the veins of the body. It is called 'life'. It has got the power of touch, hearing, sight, smell and the power of the other limbs of the body. It is just like radiation of light of a lighted lamp pitched in a corner of the house. It is a subtle gas or steam which creates the heat of the heart. Our object is not that. The second meaning of Ruh is an immaterial subtle thing which is called soul and not life. God says: They ask you about Ruh. Say: It is a command from my Lord. 17: 85.

(3) NAFS: It has got also two meanings for our purpose. The first meanings is passion or baser and lower self. Passion is a comprehensive word consisting of greed, anger and other evil attributes. The Prophet said: Your greatest enemy is your passion lying by your two sides. The second meaning of Nafs is soul as described above. When Nafs assumes calmness and has removed passion, it is then termed Nafs Mutmainna or satisfied soul as God says: O satisfied soul, return to your Lord satisfied and satisfying him-89: 27. In the first meaning, Nafs is with the party of devil. When the calm nature of Nafs does not become perfect, it



is called Nafs Lawwamah or self-accusing soul, as such a soul rebukes one for neglecting divine duties. If soul gives up protests and surrenders itself to the devil, it is called Nafs Ammarah or passion addicted to evils. The Quran refers to this in verse 12 : 53?

(4) **AQL**: It has got many meanings two of which we shall narrate here. The first meaning of Aql is intellect with which true nature of things of this material world is known and its seat is in soul. The second meaning of Aql is power to understand the secrets of different learnings. It is a subtle essence called knowledge which is an attribute. Attribute and the thing which contains it are two different things. Intellect is the name of both. This is supported by the following Hadis. The first thing which God created is intellect. The attribute of intellect is an immaterial thing but the attribute cannot stand without a material thing. So the place of intellect should be created first or along with it. Knowledge is the content of intellect and so it was created first.

**ARMY OF SOUL**: God says in years 71 : 31- None except He knows the army of your Lord'. There are armed soldiers in soul. Their real nature is not known and nobody knows their number except He. Soul has got two armies. One army can be seen by the external eye and another army cannot be seen except by the internal eye. These two armies are necessary for upkeep of the dominion of this king. Courtiers, servants, helpers, etc. are the armies of the king which can be seen by the external eyes. Similarly, hands, feet, eyes, ears, tongue and other outward and inward organs are the armies of soul. They are all servants of soul which rules over them. They have been created to obey them. They cannot go against soul. When the soul orders the eyes to open, they open. When it orders the feet to walk, they walk. Their submission is like that of angels of God. The angels have been created to obey God and they cannot go against Him. These armies are necessary for soul for its journey to God, as conveyance and food are necessary for body. It has to cross many stations to meet Him for which it has been created. God says: I have not created Jinn and man but that they should worship Me-51:56. Body is the conveyance or carrier of soul and its food is knowledge. In order that it can acquire its food, the ingredients which are necessary are good deeds. To reach God is impossible till the body does not remain sound.

This world is the seed ground for the next and a station of guidance. It is called Duniya or near planet as it is the closest

station out of many stations. So to acquire food in the world is necessary.

**TWO ARMIES OF HEALTH:** To take food which keeps the health of body is necessary and to avoid that which is harmful to it is to be avoided. So it is necessary to approach two armies, the hidden army of greed for food and drink and the open army of bodily organs. So greed for food and drink have been created in soul as they are necessary for the upkeep of the body, and the other organs are the arms of greed. Two armies are also necessary to remove the outer enemies who are destructive evils, such as anger etc. with which these evils are removed.

**ARMIES OF SOUL ARE THREE:** (1) One army does benefit to soul, the army of greed. It can be termed Will also. (2) The second army is anger which moves the bodily organs to give the object of greed power and strength. (3) The third army works like secret emissaries-powers of sight, hearing, smell, taste and touch. These defined powers are entrusted to different organs. For those armies, there are open arms-fingers to catch, eyes to see etc. The third army is divided into two. One army lives openly, such as attributes of five organs-hearing, sight, smell, taste and touch. Another army lives secretly in the horizon of brain. They are five-(1) power of idea (2) power of thought (3) power of memory, (4) power of retention (5) and power of consolidating them together. These five powers are in brain and they secretly stay therein.

These are the armies of soul. A man of weak intellect will feel difficult to understand them but the wise get benefit from these discussions. We shall try to make those who are weak, in understanding these things by illustrations.

### **ILLUSTRATIONS OF SECRET ARMIES OF SOUL**

(1) Soul is a king over body as a king over an empire. In the empire of soul, hands, feet and other organs are like different business men and industrialists in town. Greed is a collector of revenue in that town, anger is its police, intellect is its minister and soul is its king. The collector greed is like one who collects food and anger is like a police who keeps guard over it. The collector greed is a downright liar and a deceiver. It ostensibly wishes good but there is destructive poison in it. The reign of soul over the region of body is similar. It goes on well if all organs and

attributes are under the rule of soul. When soul takes the help of its minister intellect, it rules over greed keeping anger in control. In order to bring anger under control, sometimes it seeks the help of greed and then its character and conduct become good. He who goes away from this path, becomes like one about whom God speaks in the following verse: Have you looked towards one who takes his passion as deity-25:43? God says: He who follows his greed is like a dog. If you attack it, it will prolong its tongue. If you give it up, it will also prolong its tongue-7:176. God speaks in another verse about the person who controlled his passion: As for such men as entertained the fear of standing before their Lord and controlled their souls from low desires, their abode will be Paradise-79:41.

(2) **Second illustration of secret army of soul.** Know, O dear readers, that the body is a town and intellect or conscience rules over that town like a king. Its armies are its external and internal senses and its subject are its organs. Sexual passion and anger are the enemies of the region of body and soul is its guard. If it fights against its enemies and defeats them and compels them to do what soul likes, its actions become commendable and it returns to the Almighty. God says that He gives superiority to those who fight with their lives and properties over those who worship sitting-9:20Q. If the soul acts as guard like the frontier guards and neglects the organs of the body, it is punished. On the Resurrection Day, it will be asked: O dishonest guard, you have eaten food and drunk milk, but you have not inquired into lost animal and have not arranged for treatment of diseased animals. To-day I will take retaliation on you for this. In the Hadis below, such a Mujahid or fighter has been praised: You have returned from the little fight to the greatest fight.

(3) **Third illustration of secret army of soul.** Intellect is like a rider, greed is like a horse and anger is like his hunting dog. When the rider is expert and his horse and dog are trained, success can be obtained in hunting. When the rider is inexperienced, horse disobedient and dog biting, then the horse does not obey the rider and the dog does not run obeying him. Similarly, when intellect is mature and greed and anger are submissive to intellect, success is sure, but if intellect is immature and greed and anger are not under control, there is surely ruin.

**KNOWLEDGE AND WILL:** The attributes for which man's soul becomes fit to approach God and honoured are knowledge and will. Knowledge means knowledge of the material and spiritual world and reality of intellect. Then matters lie behind the knowledge gained by the senses. Lower animals have got no share in it. Regarding will, when a man can understand by his intellect the result of any action and know what will bring good, then there grows in his mind will to obtain that good and to do that action. It is not the will of greed or the instinct of the lower animals. It is opposed to greed. Intellect wills what will be its good in future and spends for it. There is greed of taking delicious food in illness but intellect prohibits its eating. A wise man refrains from eating it. So soul of man is endowed with knowledge and will and not the lower animals. Even little children are void of these attributes. There are two stages of acquiring knowledge on the part of a boy. The first stage is his learning of all preliminary necessary things and to know lawful and unlawful things. He cannot gain expert knowledge at this stage but becomes close to it. The second stage is his acquisition of knowledge by learning and thinking. He becomes then like an expert writer.

**THREE MODES OF GAINING SOUL-POWER:** (1) Mode of Ilham or inspiration. God's inspiration comes on some souls unknowingly and for that they gain spiritual knowledge. (2) Some souls acquire spiritual power by learning and efforts. (3) Some souls acquire spiritual power quickly and some late. There are degrees of these acquisitions in the case of Prophets, friends of God, wise and learned men. This advance is unlimited. There is no limit of knowledge about God. The rank of a Prophet in this regard is highest. All secrets are disclosed to him without his efforts. A child in its mother's womb does not know the condition of a boy. A boy does not know the condition of a grown-up-man. A grown-up man does not know the condition of an intelligent man and his acquired learning. Similarly, an intelligent man does not know the blessings, mercy and gifts showered by God on the Prophets. These blessings are also cast upon those souls which remain prepared and become fit to receive them. The Prophet said: "There is your Lord's blowing in the days of your life. Beware and be prepared for it". The meaning of this preparation is to remove the impurities that have fallen on soul as a result of commission of sins and to purify it. It

can be understood from the following Hadis: God comes down every night to the nearest heaven and says: Is there any invoking man whose invocation I shall accept? In another Hadis: The religious man remains eager to meet Me, but I am more eager to meet him. In a Hadis Qudsi, God says: I advance one cubit for one who advances to Me half a cubit.

From this, it is understood that God does not withhold His mercy to shed the luster of knowledge on soul, but the people themselves are to be blamed for they do not cleanse their souls or minds from the impurities they heaped on them. As air does not enter a pot full of water, so knowledge of God does not enter a soul or mind if it remains filled up with things other than God. For this reason, the Holy Prophet said: Had the party of the devil not moved round the minds of the children of Adam, they would have seen the spiritual world. From this, it is understood that knowledge is the special attribute of human soul. The knowledge about God's being, attributes and actions is the most honorable and on that strength a man becomes perfect and within this perfection there lies his fortune of approaching God.

**PECULIARITIES OF HUMAN SOUL:** Body has been framed for accommodation of soul which is again the house of knowledge. Divine knowledge is the human goal and its speciality. An ass and a horse are the same for carrying loads but a horse is superior to an ass, as horse has got additional qualities of beauty and running fast which an ass and other animals lack in. similarly there is difference between a man and an angel. The man who engages all his limbs, thoughts and actions to please God is like an angel and fit to be called an angel. God says about Joseph: Surely he is an honourable angel-12:21. He who makes efforts only for his physical comforts comes down to the class of an animal. He becomes then envious like an ox, greedy like a pig, biting like a dog, eats like a camel, takes revenge like a leopard, cunning like a jackal and clever like a devil-the embodiment of the above evils. There is no such limb or senses which do not help a man to reach God. He is successful who walks in that path and he is unsuccessful who is misguided.

Man's fortune lies in Taing God's vision as the ultimate goal, the next world as his permanent abode, this world as his temporary abode, body as his carrier and the limbs as his servants.

Human soul is the centre to realise them and a king over the region of body. His power of idea works like a post office in front of his head. All news gathered by senses are accumulated there. The power of thinking keeping behind the brain works like a treasurer, the tongue as its interpreter, the five senses like secret police. Eyes have been given power to receive various colour, ears to receive different voices, nose to smell and other limbs to receive other news and they send them to the power of ideas which send them to the power of thinking which send them to the king soul.

**Hazrat Ka'ab Ahbar said:** I went once to Hazrat Ayesha and said: Man's eyes are his guide, his two ears are his guards, his tongue his interpreter, his two hands are his wings, his two feet are his news carriers and his soul is his king. When the king soul is pleased, his armies are also pleased. Hazrat Ayesha said: I heard the Prophet say thus. Hazrat Ali said by way of illustration of human soul: God has got many pots in this world. The dearest to God among them is that which is most soft, pure and strong. Then he explained and said: The soul which is most firm in religion, most pure in faith, most kind in treatment with brethren is dearest to God. This can be seen from the following verse: They are hard upon the unbelievers and kind to one another among them- 48:29. In another verse; God says: His light is like a niche wherein there is lamp-24:35. To explain this verse, Hazrat Ka'ab said: The meaning of light is the light of soul of a believer. God says: Or it is like darkness in a fathomless sea. Hence the soul of hyporite has been spoken of as an illustration.

**NATURES OF MEN:** There are four natures of man (1) beastly nature, (2) animal nature, (3) devilish nature and (4) angelic nature. Anger is a sign of beastly nature along with enmity, hatred, rebuke, attack on people etc. His animal nature is seen when his sexual passion becomes strong. He has got devilish natures like deceit, fraud conspiracy etc. He has got angelic nature such as divine service, worship of God, doing good to all. As he has got the divine thing soul, he has got the nature of lordship and he likes to be free from servitude and meanness.

The roots of these four natures are in a man and centred in human soul. If he has got only the nature of a lower animal, he becomes like a pig or a dog. If he has got only the nature of the

devil, he becomes a devil. If he has got divine qualities, he becomes a truly wise man. If he follows sexual passion and greed, he acquires the evils of impurity, shamelessness, meanness, miserliness, hatred and other bad habits. If he obeys the dictates of anger, he acquires heinous conducts such as haughtiness, pride, love of power, self-praise, jokes, contempt for others, oppression. If he obeys the devil, he acquires evil conducts such as deceit, deception, treachery, fraud etc. When he controls the above evils, he is endowed with divine qualities such as wisdom, knowledge, certain faith, knowledge of the natures of all things. When he becomes free from sexual passion and anger, he acquires the following virtues-pardon, contentment, self satisfaction, asceticism, piety, God fear, contentment and shame. If he keeps anger under control, he gains heroism, kindness, patience, silence etc.

**SOUL IS A MIRROR:** Soul is like a mirror in which the above evils and virtues are reflected. The virtues make the soul shining, resplendent and bright and the evils, sins and guilts make it dark. The Prophet said: When God wants good of a servant, He appoints an admonisher in his soul. He said: He who has got an admonisher in his soul has got a guard from God. Zikr or God's remembrance becomes lasting in his soul. God says: Beware, souls get consolation by the remembrance of God 13 : 25. The sins are like smokes full of darkness which covers the soul. One sin after another comes over the soul like a layer of smokes till his soul gets completely enveloped with darkness. As a result, soul becomes removed from God. It is the seal on soul of which God speaks in verse 83 : 14-Never, it is seal on souls for what they have earned. God says: Had I wished, I would have surely punished them and sealed their souls."

When sins accumulate in soul, it becomes blind to good things of religion. The sage Maimun-b-Mehran said: When a man commits a sin, a black spot falls in his soul. When he makes repentance, it blots out. Again when he commits sin, the spot increases. Thus if sins are committed one after another, the soul becomes dark and that is the seal on soul. The Prophet said: The soul of a believer is bright and there is a bright lamp in it. The soul of an unbeliever is black and blind.' The polish of soul is obedience to God with opposition to passion. Sins are impurities on soul. He who proceeds towards sins makes his soul dark.

**FOUR KINDS OF SOUL:** The Prophet said: Soul is of four kinds. The first kind of soul is bright in which there is a lighted lamp. It is the soul of a believer. (2) The second kind of soul is black and it is the soul of an unbeliever. (3) The third kind of soul is confined within cover and it is the soul of a hypocrite. (4) The fourth kind of soul is mixed with faith and hypocrisy. Faith in such a soul is like a plant which the water grows and if there is other liquids like blood and pus, its growth is retarded. God says: When a party of the devil attack those who are God fearing, they remember God and they keep on looking 7:201. The brightness of soul is gained by Zikr which finds consolation in a person who has got God-fear. So God-fear is the gate of Zikr which is again the gate of Kashf or inner revelation which is again the gate of salvation and the gate of having the fortune of Divine vision.

**ILLUSTRATION OF SOUL:** Soul is a container of knowledge. As a mirror has got connection with figure and form, so also a soul has got connection with objects of knowledge. In other words, picture, or figure can be seen if placed in front of a mirror. So also different objects of knowledge are reflected in soul. A mirror assumes the colour of a figure placed before it. Similarly soul assumes the colour or nature of an unknown object of knowledge. Every object of knowledge has got a nature and every nature has got a figure. That figure is reflected in the mirror of soul and is clearly visible. Mirror is a thing figure is a different thing and its shadow in the mirror is a different thing. Similarly a man has got three different things-(1) soul, (2) real nature of a thing, (3) and the knowledge of its real nature. Soul is the name of a thing with which knowledge is gained. Shadows of everything are reflected in it. So the container of knowledge, object of knowledge and knowledge itself are inter connected. For instance, to catch a shield is an action. Here there are three things (1) hand, (2) shield and (3) catching. These three things connected together produce an action. Similarly knowledge is a thing which is connected with soul with the shadow of the thing therein and the falling of that shadow therein. Knowledge does not arise unless the object of knowledge falls in soul. Fire cannot be said to fall in soul to produce knowledge of fire. Shadow of fire in soul is sufficient to produce it. The real man does not remain in mirror. The shadow of his real self remains in mirror. Similarly real shadows of all things fall in soul and that is called knowledge.



### **FIVE OBSTACLES OF GAINING DIVINE KNOWLEDGE:**

There are five obstacles or hurdles which prevent real pictures in a mirror. A picture cannot be seen in a mirror if the thing with which the mirror is made is spoiled or if impurities fall in the mirror, or if the mirror is not directed towards the picture, or if there is something between the mirror and the picture, or if the picture is not in front of the mirror. Similar is the case with human soul. It has got five obstacles. Human soul has got the fitness to receive true pictures of everything, but if it cannot do its function, it will be understood that knowledge cannot come owing to the five obstacles.

(1) **The first obstacle is a natural defect of soul as the souls of boys.**

(2) **The second obstacle is the impurities of sins owing to greed, passion and low desires.** If the impurities of sins are not removed just like the impurities in a mirror, truth is not reflected in it. The Prophet therefore said: The intellect of a man who is accustomed to commit sins goes away. It never comes back to him. In other words, rust falls in his soul unless it is removed by a good deed and repentance. If dust falls on a mirror, it can be removed by a duster. Soul becomes bright if it does not follow low desires and urge of passion. God says: I shall show My paths to those who strive hard about Me-29:69 The Prophet said: God grants such wisdom to one who acts up to his learning which he did not know before.

(3) **Third obstacle of soul.** As nothing can be seen if a mirror is not directed towards a figure or picture, so real picture of a thing does not fall in soul if it is misguided from the real object of research and enquiry. Brightness of truth is not reflected in soul owing to the object of enquiry not being directed towards soul although it is clean and pure. The picture of an object about which a man thinks falls in his soul. He who confines his thoughts and efforts to the different modes of health gains health. So he who engage his whole attention and energy to the attainment of Divine love can acquire it. But he whose attention is diverted only to worldly pursuits gets them no doubt but is not blessed with divine love and grace. It is an obstacle and a hurdle to acquisition of Kashf or secret divine knowledge.

(4) **Fourth obstacle of soul.** If there is something between a mirror and a picture or figure, the figure cannot be seen in mirror.

So also if there is screen between a human soul and a thing desired, its true picture cannot be reflected in soul. Truth cannot come out from a screened soul. Whose follows his passions and low desires, screen falls in his soul. The beliefs which take root in early years of life from the surrounding environments paint the future of a man and create obstacles in finding out the truth of a thing. This is also true in case of open Taqlid or blind faith in a sect. Such a man does not accept what is opposed to his belief although it is true and correct.

(5) **Fifth obstacle of soul is ignorance.** This ignorance occurs in connection with a special object. As a result, defect is cast upon the object of enquiry. For instance if a student enquires about an unknown subject it will be impossible to know it until he ponders over the thing connected with the object of enquiry and that pondering is not along the prescribed mode of the learned, as the object of enquiry is to be known on the basis of other learnings. Mixture of two learnings produces knowledge of a third kind, as a young one of a camel is obtained owing to the cohabitation of a camel and a she camel. He who wants to get a young one of a horse, he can't get it if he unites an ass and a camel, but he will get it when a horse and a she horse cohabit. Similar is the case with every knowledge. It has got two roots and there is prescribed mode of the union of the roots. Knowledge cannot arise unless the mode of union is not known. If one does not stand in front of a mirror, he cannot see his face therein. If the mirror is kept in front of face, he can't see his back. So there is certain methods of acquiring knowledge.

So there are five hurdles in the reflection of truth in souls for which we hardly see truths. Soul is a celestial thing and it has got natural attribute of knowing truth. God says about this soul. I have placed this trust upon the heavens and the earth and the mountains, but they all refused to carry it and feared it, but only man has borne it. Surely he is oppressive, ignorant-33:72 Q. It appears from this that soul has got such a special attribute which the heavens and the earth and the mountains do not possess. For that they have been made subservient to man. This trust is Ma'arfat or Divine knowledge and Tauhid.

However, soul is naturally fit to bear this trust, but it cannot reach its real nature owing to the obstacles narrated above. For this reason, the Prophet said: Every child is born upon nature,

but his parents make him a Jew, or a Christian or a Maginan. The Prophet said: If the party of the devil did not move in the soul of the son of Adam: he could have seen the divine realm. It appears from this Hadis also that the above five obstacles prevent a man from seeing the divine realm. The Prophet was once asked: Where is God-in earth or in heaven? He said: God is in the soul of a believer. In another Hadis, there is this: The Prophet was asked : Who is the best man? The Prophet replied: The believer whose soul is Makhmus is best. He was asked: What is Makhmus? He said: That soul is Makhmus which is God-fearing, in which there is no deceit, deception, treachery, contrivance and hatred. For this reason, the Prophet said: When God-fear lifted from my soul the screen (of sins), my Lord saw my soul? Whoever lifts up the screen of sins from his soul, the pictures of unseen things are disclosed in his soul. Then he can see paradise which extends in heaven and earth. Unseen world is outside of external eyes. When this world of sight and the unseen world are united at a time, it is termed Hazrat Rabubiyat or the presence of God's being which can encompass everything. There is no existence of anything except that of God, His actions and His sovereignty. His servants are included within His actions. The object of all actions is to make soul pure and bright. The Quran says: He who purifies it will get salvation-91:8Q. The object of purity of soul is to gain light of faith therein or to enkindle the light of divine knowledge. Regarding this, God says: God expends the breast of one for Islam whom He wishes to guide. God says: Whose breast God has expanded for Islam, he is on light from his Lord-39 : 22.

**THREE STAGES OF LIGHT OF FAITH:** This light of faith in soul has got three stages. In the first stage, the light is that of faith of ordinary man. It is the light of blind faith. In the second stage, it is the light of faith of the followers of Fiqh or jurisprudence. It is mixed with some sort of proof. In the third stage, it is the light of faith of the friends of God. It is the dazzling ray of certain faith. Take for instance the stay of Zaid within his house. It can be proved in three ways. The first kind of proof is belief on hearing. If you have belief in a certain man and you know that he does not speak lie, you will believe his word that Zaid is in his house. This is the belief of ordinary man based on hearing only. When the little boys attain maturity, they hear from their parents and relatives that there is God, that He is almighty, Creator of everything, that He sent apostles with books. They believe them

on hearing. This belief will be the cause of salvation in the next world. But they will be in the first stage of the fortunate but not included within the near ones, as there is no opening of their inner eye (Kashf) with the help of certain faith and no expansion of breast, and there may be defects in heresay.

The second kind of proof is as follows. That Zaid is within his house can be guessed from a hearing of his voice and talks coming from his house. So this belief is stronger than that of heresay. There may be also mistake of voices and words. The third kind of proof is to enter into the room and see Zaid with open eyes. This is real knowledge gained by direct sight. This knowledge is like that of the friends of God and near ones. There is no mistake in this belief.

There are however degrees of this knowledge or Kashf among them. If Zaid is seen in front in light or sunlight, it is perfect sight. If he is seen in the house from a great distance or like his figure at night, it is less perfect. Similarly there are different degrees of spiritual vision and knowledge.

**TWO KINDS OF KNOWLEDGE:** Knowledge which thus falls in soul is of two kinds knowledge concerning intellect and concerning religion. The former is also of two kinds-natural knowledge and acquired knowledge. Acquired knowledge is also of two kinds worldly knowledge and next worldly or spiritual knowledge. We understand by knowledge concerning intellect basic natural and necessary knowledge. It is not acquired by blind faith or heresay. It is that which is gained but not known how and from where, for instance the knowledge that the same person cannot stay in two different places at the same time and that the same thing cannot be at the same time old and new. This preliminary knowledge is imprinted in a boy's mind in his earliest years. He does not know wherefrom this knowledge comes. The acquired knowledge concerning intellect is gained by learning. These two kinds of knowledge is called intellect or wisdom.

The Prophet said with regard to the natural intellect from birth: God created nothing more honourable to Him than intellect. With regard to the second kind of intellect on heresay, the Prophet said to Hazrat Ali: 'When the people come close to God by good deeds, you will be able to come close to Him by the

help of your intellect. It is not possible to come close to God by natural intellect. It has to be acquired. So human soul has got power of sight like that of external eyes. As there is power of sight in eyes, so also there is power of as on in human soul. One of its names is intellect or wisdom. The power of vision is a basic ingredient which is not found in a spiritually blind man. It is found only in a person having inner sight though he closes his two eyes or remains in darkness. All things are seen by the eye of knowledge. There is delay in the rise of knowledge till one attains maturity as the tablet of soul does not become prepared then for light of knowledge. Pen is an instrument to depict pictures of knowledge as God says: He taught with pen. He taught men what he knew not-8 : 2Q God's pen is not like the pen of man as His attributes are not like the attributes of man. His pen is not made of material or other things. So there is distinction between inner vision and outer sight.

**SOULS VISION AND BLINDNESS:** The vision of soul is subtle essence or Latifa with which spiritual things are seen. This essence is like a rider and its eye is like a conveyance. For it, the blindness of the rider is more harmful than the blindness of the conveying horse, that is the blindness of soul is more harmful than the blindness of eye. These two things have got no connection with each other. Still there is some similarity between external sight and internal sight. God explained the sight of soul in this verse: Soul has not disbelieved what it saw-53:11. Here it has been said that the soul has got power of sight God says in another verse: I showed thus the sovereignty of heavens and earth to Abraham -6:75. Here external sight has not been spoken of as others also have been given this power, but there is mention here of internal sight. Opposite to it is the internal blindness God says: Who so is blind in this world will be blind in hereafter-17:71. This is the blindness of soul. This is the narration of knowledge concerning intellect.

**KNOWLEDGE CONCERNING RELIGION:** This knowledge is acquired by blind faith in the words of the prophets. It can be earned after studying the Quran and Sunna of the Prophet or hearing them For salvation of soul, even though knowledge concerning intellect is necessary, it is not singly sufficient. As for health of body, some measures are necessary, but they are not alone sufficient without their actual application. Special

methods of medicines for cure should be learnt from the physicians. Only intellect is not sufficient. He who calls towards blind faith only without application of intellect is a fool. On the other hand, he who relies on intellect only after giving up the Quran and Sunna is a proud man. The two must be kept together. Education concerning intellect is like food and religious education is like medicine. A diseased man meets with harm if he takes only food after giving up medicine. Similar is the case with diseased soul. Its cure is not possible without profitable medicine of Shariat. The medicine of Shariat is the duties prescribed by the Prophets for purity of soul. He who does not treat his diseased soul by the medicine of divine service as ordained by Shariat and thinks the leanings of intellect as sufficient faces ruin.

**SCIENCE IS NOT OPPOSED TO RELIGION:** Some think that science is opposed to religion. This is not at all correct. Such a man sets up one learning of Shariat against another. The reason is his failure to co-ordinate the two. As a result, such people go out of religion. Such man is just like a blind man who stumbles down against furnitures of a house and says: Why have these furnitures been kept in the path way? The house owner says: They are in their proper places. It is your blindness which is responsible for your stumbling. This is also the case with one who thinks that science is opposed to religion.

**TWO KINDS OF SCIENCE:** There are two kinds of science, material and spiritual. Medical Science, Mathematics, and other technical sciences belong to the leanings of this world. The religious sciences are the education concerning soul, God, His attributes and actions. He who makes efforts with regard to the worldly sciences and becomes expert has shortcomings in most cases in being expert in religious sciences. For this reason, Hazrat Ali cited three illustrations to explain this. He said: This world and the next world are like two scales or like the east and the west or like two co-wives. You will find that he who is intelligent in worldly matters and expert in Medical science, Mathematics, Philosophy, Geometry etc. is fool in the religious sciences. He who is experienced in the religious sciences is inexperienced in the worldly learnings. For this reason, the Prophet said: Most of the inmates of Paradise are indifferent.' In other words, they are inattentive in worldly matters. Hazrat Hasan Basari said: We have seen such a people whom you would think if you had seen

them as insane and mad. If they had seen you, they would call you devils. So the worldly educated men deny any wonderful event of religion. God says: Those who do not hope to meet Me and remain satisfied with this world's life get consolation therein. God says" Whoso is heedless of remembering Me and does not wish except this world's life, it is the limit of his knowledge. It is only the Prophets who combined in themselves the knowledge of this world and the next. They were helped by the Holy Spirit and given divine powers.

**MEANS OF ACQUIRING SPIRITUAL POWERS:** Know, o dear readers, that there are different conditions of knowledge which are not all necessary. Some of them fall suddenly in mind called Ilham and some of them are acquired by efforts. Knowledge not acquired by efforts is of two kinds. One kind of such knowledge is not known from where it comes or how it comes. Another kind of such knowledge comes through an angel who throws it into one's soul. That is called Wahi or revelation. It is revealed only to the prophets. Ilham of the first kind is thrown on the souls of Prophets as well as other religious personalities. In short, human soul is the place of disclosing truths of all things, but the obstacles mentioned earlier stand as screens. Those are screens between Lauhe Mahfuz (Guarded tablet) and the mirror of soul. Picture of everything that will occur up to the Resurrection Day have been preserved in this Guarded Tablet. Real condition of every affair is reflected in the mirror of soul. That is like the picture in front of a mirror. If there is no screen between the two, it is seen in the mirror of soul from the Guarded Tablet. The wind of Latifa or essence sometimes removes the screen from the mirror of soul, so as to disclose what is in the Guarded Tablet. Sometimes the future events can be seen in dream. By death, all the screens are removed. In wakeful state also, sometimes the screen is removed provided secret mercy is showered on soul. Then gists of knowledge spring forth in soul from unseen things. It lasts for a short time. Ilham and Wahi (inspiration and revelation) cannot be obtained by human will. God says: It is not for a man to talk with God except by means of Wahi or from behind the screen or by means of a messenger who reveals with His permission what He wishes.

**MERITS OF KNOWLEDGE BY ILHAM:** The Sufis love knowledge through Ilham or inspiration. For this reason, they

do not like to have education or read books or hold arguments. They say that the primary source of acquisition of knowledge is the saving of oneself from the condemnable evils, severing all connections and directing all efforts towards God. When it is earned, God Himself becomes the caretaker of human soul. He saves it by enkindling the light of knowledge in soul. When God takes care of his soul, mercy falls in it, light sparkles, breast expands and the secrets of spiritual world are disclosed to him. By God's help, screens of darkness are removed from the upper portion of his soul and real nature of divine affairs comes to him. So it is the duty of God's servant to purify his soul and to make efforts with true and sincere intention. These matters are opened to the prophets and friends of God. Lights flow over their breasts. It is not due to their acquired knowledge by efforts, but it is due to their asceticism, to their full freedom from worldly connections and to full direction of their energies towards God. God becomes for one who becomes for God. To them the first step is to cut off all worldly connections, to make the soul vacant for God, to give up all efforts for family, property, children, houses, name and fame and then to confine themselves in performing compulsory and optional duties and sit in meditation with a mind absolutely free from everything. Their thoughts are centred only in one Being. Even they become free from interpretation of the Quran, Hadis and other books and matters. They sit in lonely places and invoke only Allah, Allah with humility of mind till they reach such a stage, when they give up even the movements of their tongue. Then the influence of their tongue enters their soul which recites Allah, Allah. The pictures of words are then effaced from their souls are only their meanings remain therein.

It is your option to regain this stage. You have got no power to claim mercy of God, rather you may be fit to receive its blowing. At this time, sparkling ray of truth may sparkle in your soul first like attracting electricity but it may not last or it may last. You will then continue to purify your soul and hope to receive God's blessings. This mode is very troublesome and its fruit is time-consuming. If you can gain one stage, it is difficult for you to stay in it as the devil will constantly mislead you. The Prophet said: The heart of a believer is more changing than a pot (of hot water). During this time of efforts and trials, health may deteriorate.



**Ilham and acquired knowledge.** Know, o dear readers, that the wonderful action of soul is outside the knowledge gained by the senses as soul is outside the knowledge of the senses. So to understand the actions of soul, some illustrations of the material world are necessary. Only two of them are cited here.

**FIRST ILLUSTRATION:** Take for instance that a well has been dug underneath the ground. There are two ways of pouring waters in it, one way through pipe or canal and another way is to dig the well very deep, so that water may gush forth from its bottom. The second mode is better as water obtained in this way is more pure and lasting. Similarly soul is like a well, knowledge is like water and the five senses are like pipes or canals. Knowledge like water comes to the soul through the help of five organs like pipes or canals. If you wish to get pure knowledge, you shall have to shut up the five senses as you shut up the pipes or canals to get pure water into the well and dig it very deep so that pure water may gush forth from the bottom. The filth in the bottom of well must be cleared to allow pure water to gush forth from the bottom. So also in order to get pure and unadulterated knowledge, you shall have to shut up knowledge gained by the five senses because such knowledge is full of harasses, superstitions and errors.

**Question.** How can knowledge come out of soul when it remains without knowledge?

**Answer.** These matters are the wonderful actions of soul. It is difficult to get them from the worldly learnings. It may however be mentioned that real condition of everything was recorded in Lauhe Mahfuz or Guarded Tablet. That was recorded also in the souls of angels who are near God. As an architect prepares a plan before building a house and then builds it according to his plan, so also the Creator recorded His plan in the Guarded Tablet of everything of His reaction in the heavens and earth from first to last. Thereafter He takes out everything according to that prepared plan.

There are four stages of this material world-(1) its existence in the Guarded Tablet before creation of the world; (2) this material world comes into being according to this plan, (3) the world of ideas follows this material world, and (4) the world of intellect follows this world of ideas, that is its pictures fall in

human soul. Some worlds are material and some immaterial. In the immaterial worlds also, one is more spiritual than another. These are strategy of God. Look at the eye-ball. Though it is small, the pictures of the heavens and the earth fall in it. Then it comes within ideas and then it falls in soul. Man does not take cognisance of it till it reaches the soul. Praise be to God who created wonderful power in soul and eyes and He also made soul and eyes of some blind.

So pictures of the world fall in soul sometimes by the help of five senses and sometimes by the help of the Guarded Tablet as picture of the sun falls in eyes. Again picture of the sun falls in water as it falls in eyes. When obstacles are removed from between soul and Guarded Tablet, soul can see many things and thus knowledge arises therefrom. Then no help of senses necessary for such knowledge. It is just like the gushing forth of water from the deep bottom of a well.

**TWO DOORS OF SOUL:** One door of soul is open towards the spiritual world which is the world of angels and the Guarded Tablet. Another door of soul is open towards the five senses and it is connected with the material world. The former door open to the spiritual world can be better understood from dreams in which one can see some matters of future and past events. One can tell them without the necessity of knowledge gained from his five senses. That door is open to one who remains engaged in solitude in remembrance of God. The Prophet said: the dwellers of solitude have preceded. He was asked: O Prophet of God, who are the dwellers of solitude? He said: Those who have been made pure by the remembrance of God, those whose burdens have been taken down by the remembrance of God and those who will come on the Resurrection Day free of burdens. Then he described their virtues and read these words of God: I kept My face in their front. Do you know in whose front I have kept My face? Does anybody know what I will give them? Then God says: First I throw light in their souls. As a result, they broadcast the news they get from Me.

There is difference in the knowledge of the prophets and friends of God and the knowledge of the learned and the scientists. Knowledge of the prophets and the friends of God come out of that gate of souls which remains open towards the spiritual world, and the knowledge of the learned and the

come out of that gate of souls which remains open towards the spiritual world, and the knowledge of the learned and the scientists comes which remains open towards the spiritual world, and the knowledge of the learned and the scientists comes out of that gate of souls which remains open to the material world through the help of five senses. So it is impossible for the latter to acquire spiritual knowledge. This illustration will make one to understand the difference between the two work.

**SECOND ILLUSTRATION:** The destination between the actions of the learned and of the friends of God will make one to understand the second illustration, as the learned learn the basic principles of learnings and the bright and pure. The spiritual knowledge of a believer is everlasting as the soul of a believer has got no death. At the time of his death, his knowledge does not go. Hazrat Hasan basari said: Earth cannot eat the place of faith, but it is a means to gain nearness of God. The rank of the fortunate is different according to the degree of Ma'arfat and faith as there is the difference of the rich men is respect of the difference of their riches. So Ma'arfat or knowledge of God is a light without which the believer will not be able to secure divine vision. God says: Their lights will run in their front and their back - 57 : 12.

There is difference in the degrees of light. The Prophet said: If the faith of Abu Bakr is measured with that of the people of the world except the faith of the prophets and apostles, the balance of his faith will be heavier. This like the saying of the man who says: If the lights of all lamps are weighed with the rays of the sun, the rays of the sun will be heavier. The light of the faith of the prophets and apostles is like the rays of the sun, the light of the Siddiqs is like that of the moon, the light of the friends of God is like that of the stars and the light of the general believers is like that of a lamp. The rays of the sun illumine the whole world and the light of the lamp gives light to a room. Similarly there is difference in the case of expansion of breasts of the prophets and ordinary believers. For this reason, there is in Hadis that on the Resurrection Day it will be said that whoever has got faith in his heart to the weight of an atom will be taken out of Hell. God said: You will be victorious if you are believers - 3 : 38.

In this verge, superiority of the believers over the Muslims has been spoken of. Here the believer means the believer with great spiritual knowledge and not Muslims with outward faith. God says: God will raise those in rank who are believers among you and who have been given knowledge-58:12. Here those who

have got blind faith have been spoken of and then those believers who are learned have been mentioned. God says: Those who have been given learning have got ranks. Hazrat Ibn Abbas explained this verse by saying: God will keep the learned believers over the ordinary believers by seven hundred degrees above, the distance between every two degrees is as the distance between heaven and earth. The Prophet said: Majority of the inmates of Paradise are simple, but the wise will live in the highest Paradise. The Prophet said: The superiority of a learned man over a worshiper is like mine over an ordinary man among my followers, in another narration as the superiority of the full moon over the stars. It can be understood from the above that the difference of the ranks of the inmates of Paradise will be according to the difference of their souls in divine knowledge.

**Proof of Shariat** about correctness of the ways of the Sufis in gaining spiritual knowledge.

**ILHAM AND KASHF:** If anything is disclosed to anybody by Ilham or inspiration from unknown source, he is termed Sufi or an ascetic with knowledge of God by the help of correct means. Owing to constant engagement in divine service, spiritual knowledge, is disclosed in soul by way of Ilham or inspiration or Kashf. The Prophet said : God gives one who acts up to his learning such knowledge which was unknown to him before. He gives him Taufiq or grace in his actions, till Paradise becomes sure for him. He who does not act up to his learning roams round his learning. God does not give him grace in what he acts till Hell becomes sure for him. God says: God makes out a way for a man who fears Him and gives him provision from a source he cannot conceive. This means that God takes him out from doubts and various difficulties and gives him knowledge without education and natural understanding without experience. God says : O those who believe, if you fear God, He will give you Furqan—. Furqan means light with which truth and falsehood are distinguished and with the help of which one can come out of doubt. The Prophet used to pray : O God, give me light, increase my light, give me light in my soul, give me light in my grave, give me light in my hearing, give me light in my sight. Even he used to pray : Give me light in my hairs, my flesh, my blood and my bones. When asked about the meaning of the following verse—He is upon the light of God whose heart God has opened for

Islam—29 : 22), the Prophet said : It is diffusion of light, when light falls in soul, heart expands and spreads. The Prophet prayed for Ibn Abbas : O God, give him knowledge of religion and of interpretation. Hazrat Ali said : There is nothing which the Prophet concealed from us.' God gives the knowledge of the Quran to some of His servants. It is not acquired knowledge.

**God says:** He gives wisdom to whom He likes—12 : 229. This knowledge is said to be that of God's Book. God says: I gave Solomon its knowledge—21 : 79. He specialised Solomon with knowledge. Hazrat Abu Darda'a said: A believer is he who by the help of God's light sees everything from behind the screen. By God. it is true that God casts truth in soul and for that it is disclosed in his tongue. An ancient sage said : Fear the sight of a believer as he looks only by the help of divine light. The clue is found in the following verse : In it there are signs for those who enquire. God says : I make clear the signs to a people with certain faith—12 : 118. The Prophet said: 'Learning is of two kinds—one kind of learning lies concealed in soul and it is the benefiting learning.' One learned man was asked about this and he said : That is a secret matter out of the secret matters of God. God casts it in the souls of His dear servants, Angels or ordinary men do not get clue to it. The learned man is he who learns from his God. This is knowledge from the Almighty called *Ilhame Laduni* (secret knowledge). God says: I have taught him learning from Myself—18 : 65. Some knowledge comes from God and some knowledge is acquired through the medium of men. It cannot be called secret knowledge which is such a knowledge which arises from the deep bottom of soul without any reason. The Quran and Hadis support it.' The following are some examples of *Ilme Laduni* or secret knowledge.

(1) Hazrat Abu Bakr at the time of his death said to Hazrat Ayesha : They are both your brother and sister.

At that time, his wife was pregnant and she gave birth thereafter to a daughter. He came to know beforehand that he would have a daughter born to him.

(2) One day Hazrat Omar said at the time of his sermon : O army, towards the hillock, towards the hillock. When he came to know by *Kashf* or secret knowledge that the enemies were about to kill the Muslim soldiers, he cautioned them and called them to

assemble in the hillock. It is wonderful that the call soon reached the Muslim soldiers.

(3) Hazrat Anas said : I started to meet Hazrat Osman. On the way I met a woman and began to think of her uncommon beauty. When I came to Hazrat Osman, he said : Someone of you has come to me with open sign of fornication in his eyes. Don't you know that look at a strange woman is fornication? Repent or otherwise I shall give you punishment. I said : Does revelation come even after the Prophet of God. Hazrat Osman said: Revelation does not come, but by deep insight everything can be seen.

There are many instances that the sages and saints could tell the inner thoughts of men. Two wonderful events are admitted and cannot be denied by anybody. They are—(1) true dream and (2) Hadis of the Prophet regarding future events.

(1) **True dream.** It reveals the unseen events. When it is possible in dream, it does not become impossible in wakeful state for the following reasons. In sleep, actions of the outward senses remain closed and suspended and soul remains free from the engagements of the material world and then the door of the knowledge of soul remains a little open towards the spiritual world. This occurs sometimes in wakeful state. There are many men who don't hear and see even in wakeful state as they are then remain immersed in their thoughts.

(2) **Prophecies of Prophet.** With regard to the prophecies of the Holy Prophet concerning future events, there are proofs in the Quran. A prophet is he who remains busy for the Quran. A prophet and to whom the real nature of everything is disclosed. A friend of God is he who does not remain busy in the affairs of the people but it is possible for him to know the real nature of things. There are two gates of soul. He who believes in the prophets and in true dreams must believe that there are two gates of soul, one gate is opened to the external senses and another to the spiritual world from the deepest recess of soul and that is Ilham or blowing of Ruh or inspiration or revelation. Between these two gates, the roaming of soul discloses its real nature. As spiritual matters are disclosed in dream, they are disclosed similarly to the prophets and friends of God in different forms. It cannot be understood without spiritual knowledge.

Many angels are ignorant of human mind. A man of Kashf said : An angel came to me and asked me : Disclose to me your insight of Tauhid and secret Zikr or remembrance of God, as I don't write anything of these matters. I asked him : Don't you write compulsory duties? He said : Yes, we write them. It appears from this that Keraman Ketebinor the honoured scribes do not know of secret things and they look only to the outward actions. An Aref or agnostic said : I asked a certain Badl (saint) about direct sight of certain faith. He asked the angels on the right side, left side and breast. They all said : We don't know. Then he gave a wonderful reply which pleased me. He said : I asked my soul (conscience) and it gave me the reply. The soul is more intelligent than the angels. The Prophet also said : There are true news-givers among my followers and Omar is one of them. There is in Hadis Qudsi; God says. He whose news of soul I take, holds My remembrance firm in his soul, I take his charge and become his friend, admonisher and companion. Hazrat Abu Solaiman Darani said : Soul is like a closed tent of which all the gates have been shut up. One look at the door which is opened up towards him. One door out of the doors of soul is opened towards the spiritual world and the Almighty God. That is opened by God fear, abstinence from worldly lusts, greed and efforts. For this reason, Hazrat Omar gave orders to his commanders to remember what the religious persons say, as true matters are disclosed to them. A certain wise man said : God's hand is placed on the wise. They don't say except what God discloses to them. Another sage said. If you are wise, I shall tell you that God discloses some of His secrets to the God fearing men.

**DEVIL'S WHISPERINGS IN SOUL:** As already stated, soul is a closed tent which has got several doors and from every door, its condition is infused to it. Or soul is like a building to which arrows are thrown from every direction. Or soul is like a preserved mirror in which different pictures are thrown and pictures after pictures are falling in it. Or soul is like a well which as got connection with pipes through which water falls in it. The five senses are its open pipes, and its secret pipes are a man's character and conduct made up of greed, anger etc. Whatever is gained by its five senses falls in soul. When sexual passion rises high on account of over-eating and over-drinking, its effect falls in soul. The soul changes from one condition to another. This effect in soul is called khawater and out of it there grows will and

then intention. Thoughts are good or bad. Good thoughts are called Ilham or inspiration and bad thoughts are called Waswasa or whisperings of the devil.

**DEVIL AND ANGEL:** They have got generators. The cause or urge which calls towards good is called angel and the cause which calls towards bad is called devil. Latifa or essence gives help to soul in receiving Ilham and this help is called Taufiq or grace. The thing which is accepted from Waswasa or contrivance of the devil is called misguidance. The action of an angel is to give impetus to good actions, to disclose truth and to order is to order for evils and indecencies. Thus God created two opposite agencies. He says: I have created two kinds of everything—13:3. Except God, all things are opposed to one another. God is One and unique who created different things. So soul lives in dispute between angel and devil. The Prophet said : There are two impulses in soul, one impulse of angel which calls towards good and confirms truth. He who feels this impulse should know that it is from God. Another impulse comes from the enemy which leads to doubt and holds out the truth as falsehood and prohibits good works. He who feels this should seek refuge to God from the accursed devil. Then he recited the verse : The devil shows you fears of poverty and enjoins you to do evils—2 : 268.

**Hazrat Hasan Basari said :** Two thoughts roam over soul—one thought from God and another from the devil. God shows mercy on a servant who stops at the time of the latter thought. If soul follows low desires and passions, the devil gets upperhand. If it follows the habits of angels, it becomes the resting place of angels. For this reason, the Prophet said : There is nobody among you in whom there is no devil. The companions asked : O Messenger of God, does it reside in you too? He said : There is also devil in me, but God helped me to overcome it and it has become submissive to me. It does not order me but good.

The devil works havoc through the medium of sexual passion. Who so follows it finds the devil as his guide. When he returns to Zikr, the devil goes behind and the angel gives incentive to good works. In the battle-field of soul, there is constant clash between the soldiers of the devil and angels till it gets upperhand. After victory, soul remains in peace and the devil becomes submissive. The sage Ata-b-Ziyad said : The devil enters a soul as a thief enters a house. If there is anything in the



house, the thief takes it away. If there is nothing in the house, the thief leaves it. In other words, the devil does not enter a soul which is free from sexual passion and evil desires. God says to the devil : You have got no control over My servants' 16 : 32. He who follows the dictates of passion is a slave of passion and not of God. For this reason, He gave control of the devil over him. God says: Have you seen one who has taken up his passion as his deity-25 : 44 ? One day Hazrat Amr-b-A's asked the Prophet : O Messenger of God, the devil enters in o my Quran- reading in prayer. He said : He is a devil called Khanzab. When you feel it, seek refuge to God and spit thrice to your left side. He said that God relieved him from it after he did it. There is in another Hadis that there is a devil in ablution called Walhan. He said : Seek refuge from him to God. God says : Seek refuge from the machinations of the devil—16:98. Hazrat Mujahid said by explanation of this verse that it is a broad sign in soul. When one remembers God, the devil flees away disappointed. When he is heedless, the devil takes seat in his soul. God's Zikr and devil's contrivance are like light and darkness which can not live together. The Prophet said : The devil places his trunk in the soul of man. When he remembers God, he goes away, and when he is heedless, he catches hold of his soul.

**The Prophet said :** When a man does not turn after he reaches his fortieth year, the devil rubs his face with his hands and says. I have wiped the face of one who has got no salvation. The Prophet said : The devil moves in man like the circulation of blood. Make his circulation narrow by hunger. The reason is that hunger cures sexual passion which is the weapon of the devil. So sexual passion surrounds soul. God mentioned the case of the devil saying: The devil said : I will keep sitting in Thy straight path for them. Then I shall run to them by their front, by their back, by their right side and by their left side—7 : 17.

**The Prophet said :** The devil keeps sitting in different paths for man. He sits in the path of Islam and says: Will you accept Islam after giving up your religion and the religion of your ancestors ? When he disobeys him and accepts Islam, he sits for him-in the path of emigration and says : Will you leave your country after leaving your native land and your properties . When he disobeys him and makes arguments, he sits in the path of Jihad and says : Will you fight ruining yourself and your properties ? He disobeys him and

fighths. The Prophet said : If a man dies after performing the above actions, it becomes the duty of God to admit him in Paradise.

Some may ask: What is devil ? Has he got body? If he has got body, how can he enter into the soul of a man? These are useless talks. He who raises such arguments is like the man who, instead of removing a snake from his cloth, argues as to the shape, form, length and breadth of the snake. This is sheer foolishness. When you know that evil thoughts arise in your mind and that they lead you to ruin, it is then clear that they are your enemies of whom you should take care. God says: The devil is your open enemy. 35:6. God says: Have I not told you : Don't follow the devil as he is your great enemy—36 : 61? So everybody should take care of him and not ask about his birth death and other particulars.

**THREE KINDS OF THOUGHT:** (1) Bad thoughts lead to evils, (2) good thoughts lead to good and it is called Ilham and (3) thoughts mixed with good and bad lead to doubt and it is not known whether they come from angels or devils. The devil cannot call majority of the pious men towards evil deeds. He presents doubt to them in the form of good and that is a great deception which destroys many people. For instance, he advises a learned man to make sermons, and to adorn his lectures with ornamental words. His objects is to throw him to a show of deeds and to generate in his mind greed for name and fame. He is then included among those men about whom the Prophet said : God will help this religion with such men who will have no share in religion. There is in another Hadis that God will help the religion by a transgressor.

**DECEPTION OF DEVIL:** It has been narrated that the devil once came to Jesus and told him : Say : there is no deity but God. He said : This is a true word, but I will not utter it in obedience to your dictation. Every man should know the source of thought, whether it comes from the angel or from the devil. He should examine it by deep insight and not by dictates of passion and low desires. It will not be disclosed to him except by the light of God-fear and deep knowledge. God says : When a party of devil attack the God-fearing, they remember God—7 : 201. In other words, they return to the light of knowledge.

The means of saving oneself from the machinations of the devil is to shut up the doors of thoughts which are the five senses,

secret sexual passion and worldly connections. The doors of five senses are shut up if he stays alone in a dark room. The secret door of the devil is shut up if he lives separate from his family members and his properties. In this way, the door of ideas remains open in soul. It will not be closed if the soul is not kept engaged in the remembrance of God. Even the devil tries to make him forgetful of it. This fight continues till his death. So long as he lives, he does not get released from the devil. The door of passion, hatred and greed remains open towards the soul.

One day a man asked Hasan Basari : O Abu Sayeed, does the devil sleep ? He smiled and said : If he slept, we would have taken rest. No believer is safe from him. It is true that there are means to get out of him and to curb his power. The Prophet said : A believer drives out his devil as one of you drives his camel in journey. Hazrat Ibn Masud said : The devil of a believer is lean and thin. It is true that there are many doors open for the devil towards soul, but the door of angels is only one which is mixed up with the other doors. To know the path is very difficult without the rays of soul or deep insight which is covered with God-fear.

**Hazrat Abdullah-b-Masud said:** The Prophet drew up a line in our front and said : This is God's path. He drew up several lines from the right and left sides of that line and said : These are different paths and in each path the devil calls towards it. Then he recited : This is My straight path. Follow it and don't follow different paths. The Prophet said : There was a hermit among the children of Isrial. Once the devil snared a woman and he generated in the minds of her family members that her cure is in the hands of the hermit. They took the woman to the hermit and wanted him to keep her, but he declined to keep her. Being greatly requested, he kept the woman with him for treatment. Then the devil came to the hermit and gave him evil advice. The hermit then cohabited with the woman who become pregnant as a result. Now the devil came to the hermit again and said to him : Kill her, otherwise her family members would come and kill you. If they ask you, you will say that she has died. Then the hermit killed the woman and buried her. The devil then came to the family members of the woman and told them that the hermit killed her as the woman became pregnant owing to his cohabitation with her. When they came to the hermit for the

woman, he said that she had died. Then the devil came to the hermit and said to him : I will save you from them if you obey my command. Prostrate before me twice. When the hermit made prostration before the devil, the devil said : I am now free from you.

**DEVIL'S ENTRY INTO SOUL:** Know, dear readers, that soul is like a fortress and the devil wishes to enter it and commit havoc. In order to save it from the devil, one must guard the doors of this fort. It is impossible for him to guard them unless he knows the doors which mean his character and conduct.

(1) **Anger and sexual passion.** A great door for devil's entry is anger and sexual passion. When intelligence is weak, the forces of the devil attack it. Whenever any man gets angry, the devil plays with him. It has been narrated that once the devil came to Moses and said : O Moses, God selected you for prophethood and He talked much with you. I have committed sin and I wish to make repentance. Intercede to my Lord that He may forgive my sins Moses said : Well, I am doing it. He ascended the hill, talked with God and wished to get down from it. Then he said : Fulfill the promise. Moses said : O Lord, your servant Iblis wishes that his repentance be accepted. God then revealed to Moses : O Moses, your need has been fulfilled. Tell the devil to prostrate before the grave of Adam and make repentance. Then Moses told it to the devil. He got angry at it and said : I did not prostrate before him while he was alive. Shall I now do it after his death ? I have got some duty to you as you have interceded to God for me, One should remember me at the time of three things and I shall not do him any harm—(1) When he gets angry, he should remember that my life is with his soul, my eyes are with his eyes and I move within him like the circulation of blood. (2) When one joins a fight, he should remember that I come down at that time and I remind him of his wives, children and properties, as a result he flees away. (3) One shall not sit by such a woman who can be married. I stay with her as his messenger. I don't stop till I make him fall in danger. From this story, it appears how dangerous are anger and sexual passion.

A certain friend of God asked the devil : Tell me how son hold control over a man. He said : I hold control over him at the time of his anger. Once the devil went to a hermit who asked him which conduct of a man is more helpful to him. The devil said : Haughty temper, because when a man has haughty temper, I overturn him as a boy overturns his toy.

(2) **Hatred and greed.** Another great door of the devil to enter soul is hatred and greed. When a man has got greed for anything, it makes him deaf and blind, as the Prophet said : Your love for anything makes you deaf and blind. It has been narrated that at the time when the Prophet Noah embarked on the boat, he took a pair of everything in it by God's command He found an old man in the boat and asked him: Why have you come? He said : I have come to throw the hearts of your companions into fear, so that their hearts may remain with me and their bodies with you. Noah said : O enemy of God, go out as you are cursed. Then the old man (devil) said to him : I will destroy people with five things and I will not disclose to you two things. God revealed to Noah : You have got no necessity of these things Tell him to disclose to you the two things. Noah informed the devil accordingly. The devil said : The two things are greed and hatred. I have been cursed for hatred. I generated greed in Adam and misguided him.

(3) **Eating with satisfaction.** Another door of the devil is eating to one's heart content though the food is lawful and pure, as it makes sexual passion strong. Once the devil came to the Prophet Ihyā who saw his body stout and strong and asked him: O Iblis' what is the reason that you have got a strong body? He replied : The reason is sexual passion. He asked : Have I got anything of it? The devil said : Sometimes you eat with satisfaction and as a result you feel heaviness to pray and make Zikr. Then he said : Have I got anything besides this ? The devil said : You have got nothing else. Prophet Ihyā said : I shall never eat to my heart's content. Iblis said : By God, I shall no more give any advice to any Muslim.

**HARMS OF EATING WITH SATISFACTION.** Eating with satisfaction creates six harms.-(1) God-fear goes out of the heart of such a man, (2) kindness for the people goes out of his heart, (3) he feels difficulty in doing divine service, (4) he does not feel humility when he hears words of wisdom, (5) when he gives sermon, it does not enter into the hearts of the audience and (6) many diseases grow in him.

(4) **Love for fine things** Another door of the devil is love for fine dresses, houses and furnitures. When a man loves fine dresses, he loves to embellish his house and decorate it with fine and beautiful furnitures and things. He loves also to paint his building with variegated colours and its roofs and walls.

(5) **Dependence on people.** Another door of the devil is dependence on the people and to cherish hope to get their favours. For that, he assumes show and artificial methods. Thus greed becomes his deity.

(6) **Hastiness and absence of steadiness.** Hastiness in action and to give up firmness in actions are another door of the devil. The Prophet said: Hastiness comes from the devil and delay comes from God, God says: Man has been created with Hastiness-21: 37Q. man loves hastiness. God said to His Prophet: Don't be hasty in the matter of the Quran till its revelation does not become complete on you. It has been narrated that when Jesus Christ was born, the followers of Iblis came to him and said: The heads of all idols have fallen down. The devil said: It seems that some event has taken place. Iblis said that Jesus Christ was born and the angels kept him surrounded. He said to his followers: A Prophet is born in the world. without my knowledge, no woman conceived and gave birth to a child. This is an exception. He praised man for hastiness and fickle-mindedness.

(7) **To possess wealth beyond necessity.** Another great door of the devil is to have wealth and properties beyond one's necessity. He who has got the bare necessary things lives in peace but if one possesses surplus wealth, he can not enjoy peace as he wants more and more. When the Prophet was born, the followers of the devil became displeased but the devil said: Give them some time Perhaps God will give them wealth and for that we shall gain upperhand over them. It has been narrated that Jesus Christ once used a piece of stone as pillow. The devil then came to him and said: You have got greed for wealth as you are taking rest on a stone. Then Jesus Christ threw the stone at the devil saying: This is your reward Now think of the man who has got pillows for enjoyment.

(8) **Miserliness and fear of poverty.** Another great door of the devil is miserliness and fear of poverty, as they prevent charity and expense, encourage hoarding and create greed for wealth. Khaisamah-b-Abdur Rahman said: The devil says: Man will hold control over me, but he will not be able to prevail over me in three matters-(1) misappropriation of money unjustly, (2) spending it unjustly (3) and not to pay the dues of others. Hazrat Sufyan Saori said: There is no weapon stronger to the devil than fear of poverty.

**(9) Staying in hats and bazars.** The devil lives in hats and bazars. The Prophet said : When the devil came down to the earth, he said: O Lord, give me — place for habitation. God said : I give you bath room for habitation. The devil said : Give me place for assembly. God said : For that I give you hats and bazars and centres of pathways. The devil said : Give me food. God said : You are given food over which God's name is not taken. The devil said : Give me drink. God said : I give you drink which produces intoxication. The devil said : Give me an inviter. God said : I give you instruments of song. The devil said : Give me a Quran. God said : I give you poetry. The devil said : Give me a book, God said : I give you pictures of animals. The devil said : give me Hadis. God said : I gives you false talk. The devil said : Give me a game. God said : I give you women.

**(10) Love for sect and hatred for opponents.** Another door of the devil is love for mezhab or sect or party and hatred for those who oppose and hold him in contempt. These are such faults for which the religious men are ruined, because to disclose the faults of others is the lastly conduct of man. Those who follow their own sect or party think that it is the best and they cherish hatred for other sects or parties. Some of them support Hazrat abu Bakr though they do not follow him, speak falsehood and create disturbance Had Hazrat Abu Bakr seen them he would have been their first enemy. Some of them support Hazrat Ali but do not follow his character and conduct. At the time of his Caliphate, he purchased a shirt for only three dirhams and cut off his trouser up to ankles. Now his supporters wear silk dresses and eat unlawful earnings. On the Resurrection Day, he will be their first enemy. Those who love Imams Abu Hanifah, Shafeyi, Malek and Ahmad should remember the above principle.

**(11) Ordinary men leaders of religion.** One of the great doors of the devil is that those who have got no learning an education and who do not ponder over the mysteries of creation and actions of God claim to be the leaders of religion. They entertain doubt in the basic principles of religion. The Prophet said : The devil comes to one of you and says : Who created God? When anyone feels that, he should say : I believe in God and His Prophet. This utterance will remove that feeling from him. The Prophet did not recommend argument on the above line as the learned do not face it except the ordinary men.

**(12) Bad opinion about Muslims.** One of the great doors of the devil is bad ideas and opinions about Muslims, God said : O those who believe, give up many conjectures as some conjecture is sin. 49 :12. The devil gives encouragement to backbite one about whom a bad ideal is entertained. The Prophet said : Save yourself from the place of calumny. Even the Prophet saved himself from it. Once the Prophet was in a state of I'tiqaf or seclusion in a mosque. At that time, his wife Sufiyah came to him and went away in the evening. At that time two Ansars came there and after saluting him were about to depart. The Prophet said to them that his wife Sufiyah had come and gone away. He said : The devil runs through the body of a man like circulation of blood. I fear he may enter in you. So to save oneself from the calumny of others is the bounden duty on all.

These are the twelve great doors of the devil through which he enters into the hearts of men and commit tremendous havoc and ruin.

**MEANS TO DRIVE OUT THE DEVIL:** The means to shut up the doors to prevent the entry of the devil into human soul or heart is by purification of soul from the evil attributes. The devil is like a hungry dog which shall come to you. Drive it out repeatedly. If you, cannot drive a dog take a place of meat and throw it to it and it will go away. Similarly the soul which is free from the food of the devil can be filled up with constant Zikr or remembrance of God, but when passion and greed are strong in soul, the spirit of Zikr roams round the soul. When the soul is heedless of Zikr, machinations of the devil come in. Hazrat Abu Hurairah reported: Once the devil of a believer and the devil of a polytheist met with each other. The devil of the polytheist was stout and strong and dressed with fine dresses and the devil of the believer was lean and thin, disheveled in hairs and laden with dust. The former said to the latter: Why are you lean and thin? He said: I remain with such a man that when he eats, he remembers God and I become hungry, when he drinks and remembers God, I become thirsty. When he puts on dress and remembers God, I go without cloth. When he uses oil and remembers God, I become disheveled in hairs. The devil of the unbeliever said: I remain with such a person who does not remember God in any case and I become his partner in eating, drinking and dresses.

Hazrat Abdur Rahman-b-Abi Laila reported: The devil with a torch light of fire in hand came to the Prophet who was then



engaged in prayer. Gabriel at once came to him and said: Recite the following:

'I seek refuge to Thee with the perfect words which no religious or irreligious man misses, from the evil which enters the world and which comes out of it, which comes down from heaven and which ascends to it, from the trials of day and night, from what roams about during the day and night except what travels with good, O Merciful.' When the Prophet recited it, the torch of fire fell on the body of the devil.

**Hazrat Hasan Basari said:** I have come to know that Gabriel once came to the Prophet and said: One party of Jinn is making conspiracy against you. So when you enter the evening, read Ayatul Qursi (2 : 255). The Prophet said: Once the devil came to me and quarrelled with me, I caught hold of his neck. By One who sent me as a true messenger, I did not let him go till his saliva of tongue touched my hand. Had not my brother Solomon called me, he would have remained lying down in the mosque. The Prophet said: 'The devil does not walk in a route which is used by Omar.' The cause is that his soul was free from greed. So remove it by sincere Zikr. Be like one who takes medicine after purgation of his bowels which was full of indigested food stuffs. If you want to get the benefit of medicine, first purge your bowels and clear it from congested stools. Similarly clear your soul first from passion and greed and when take the medicine of Zikr. When Zikr enters such a heart which is free from thoughts other than of God, the devil flees away from it, as disease goes away if medicine falls in stomach free of food.

It has been recorded in case of the devil that he will misguide one on whom he has got control and lead him to the endless pit of fire. God-fear and God's remembrance remove the devil. Prayer makes the soul pure. By its help, virtues and faults of soul are disclosed. The prayer of a man whose soul is filled up with passion and greed is not accepted. So it is beyond doubt that the devil will not go from you in that case and his machinations in you will increase, as to use medicine before purgation causes more harm. If you want to be free from the devil, proceed to fill up your soul by God-fear. Then apply the medicine of Zikr. Then the devil will flee away from you as he fled from Hazrat Omar. Hazrat Wahab-b-Monabbah said: Fear God. A certain sage said: Wonder is for one who does not follow the good deeds after

knowing them and follows the devil knowing his transgression. God says: Invoke Me and I will respond to you. You call Him but He does not respond to you. You are making Zikr but the devil does not flee away from you. The reason is that you have lost the condition of Zikr and invocation.

**CAUSE OF INVOCATION NOT BEING ACCEPTED:** Hazrat Ibrahim-b-Adham was asked: What is the matter with us that we invoke but our invocation is not accepted, although God says: Invoke me and I will accept your invocation - 2 : 186? He said: The cause is that your hearts have died. He was asked: What thing has caused their death? He said: Eight conducts bring the death of heart. (1) You know the duties towards God but you do not do them. (2) You recite the Quran but you do not look to its promise of punishment. (3) You say that you love the Prophet but you do not follow his actions. (4) You say that you fear death but you do not become prepared for it. (5) God says: The devil is your enemy but you take his help in sinful acts. (6) You say that you fear Hell-fire but you keep your body immersed in it. (7) You say that you love Paradise but you do not act for it. (8) When you get up from bed, you throw your sins by your back and disclose the sins of the people, thereby you cause the displeasure of your Lord. How can He respond to your invocation?

Is devil one or many? This knowledge is not necessary for actions. One devil is fixed for a sin and he is called towards it. The Prophet said: Khanjab is the name of the devil in ablution. So the number of devils are many. So also is the number of angels. Every angel is entrusted with an action. The Prophet said: For each believer, 160 angels have been fixed. They remove from him what he can not himself remove. Seven angels have been engaged for eyes only. They remove the injurious things from eyes just as flies are driven out from a pot of honey. If any man is entrusted to himself for the trinkling of an eye, the party of devil would have lifted him away.

It has been reported that when Hazrat Adam was sent down to the earth, he said: O Lord, They have created enmity between me and the devil. If you do not keep me against him. I will have no strength to fight against him. He said: No child will be born to one which will not have an angel with him. Hazrat Adam said: O Lord, give me further sermon. God said: I shall give one punishment for one sin, but I shall give ten rewards for one virtue and more. Iblis said: O Lord, I shall have no strength to fight

against a man whom Thou hast honoured. God said: A child will be born to you along with the birth of a child. The devil said: Give me more power. God said: Your riding armies and infantry will gather together against him and you will be cosharers in their children and in their wealth.

**THREE KINDS OF JINN:** The Prophet said: God created three kinds of Jinn. One kind of Jinn are serpents, scorpions and worms of earth. Another kind of Jinn roam in sky like air. For another kind of Jinn, there are rewards and punishments.

**THREE KINDS OF MEN:** God created three kinds of men. One kind of man are like a beasts. God says about this kind of men: They have got hearts with which they do not understand. They have got eyes with which they do not see. They have got ears with which they do not hear. They are like beasts, nay they are more misguided - 17 : 179. Another kind of men have got bodies of men but their hearts are like the hearts of the devil. Another kind of men will remain within the shade of God on the day on which there will be no shade except that of God.

**FIGURES OF DEVILS AND ANGELS:** The devils and angels have got figures which cannot be seen by men except with the light of prophethood. The Prophet saw Gabriel twice in his form. It took place when the Prophet wanted to see his actual figure. Once he saw him in the cave of Hira covering the space between east and west and at another time near Sitratul Muntaha or farthest lot tree in the night of his ascension to heaven. At other times, he saw him in the form of a man.

**EVIL THOUGHTS OF MIND:** Machinations of the devil are very subtle. The Prophet said: God will forgive the thoughts of man which arise in mind till he does not disclose them in words or translate them into action. He also said: God says to the angels Keraman Katebin: Don't write when one of My servants intends to commit a sin except when he does it. When he wishes to do a good deed and translates it into action, write for him ten merits therefor. It appears from above that intention to commit a sin is forgiven. On the contrary, if one intends to do good without translating it into action, merits upto seven hundred times are written for him. There is in another Hadis: God says: I forgive one who intends to commit a sin without translating it into action. God says: God will take into account what crosses your mind

whether you disclose it or keep secret. Then He will forgive whom He wishes and punish whom He wishes - 2 : 284.

**God say:** Don't be busy in what you have no knowledge - 17 : 36. Similarly, eyes, ears and heart of everyone will be asked. It appears from this that actions of mind will be taken into account and ordinarily they will not be forgiven. God says: God will not punish you for useless talks in your oath, but He will punish you for what your hearts have earned. So there are conflicting views whether a man will be punished for thoughts of mind or not. The solution to us is as follows.

**Four Stages Of Thoughts:** There are four stages for the formation of a thought in order. First, rise of a thought in mind, then inclination of passion, then order of mind and then will and determination. These four stages of a thought come in order. For instance, a woman walks behind a man. It occurs in the mind of the man after seeing the woman that she is walking behind him. This is the sudden rise of thought in his mind. Next he thinks that he should see her again by turning his look at the back. This is the second stage called inclination of mind arising out of first thought. In the third stage, mind gives order to translate this inclination into action and as a result he turns his look towards the woman. Between the second and third stages, there are hurdles like shame or fear. Out of fear or shame, he may not look back. In the fourth stage, there is will and determination to see the woman. It is will with action.

**PUNISHMENT:** There is no punishment in the first stage as man has got no control in sudden rise of thought in mind. In the second stage also, there is no punishment for the above reason. The Prophet said regarding the above two stages: The thought that naturally arises in the minds of my followers is pardonable. Once Hazrat Osman-b-Mazun asked the Prophet: O Messenger of God, my nature dictates to me to divorce Khaola. He said: Make delay, marriage is my way. He again said: My nature wants me to be important. The Prophet said: Fasting among my followers works like importancy. He said again: My nature wants me to be a hermit. The Prophet said: Stop, Jihad and Haj and asceticism of my followers. He said: My nature wants me to give up meat. The Prophet said: Stop, I love it. There was no will and determination to do these things. For this reason, the Prophet advised mutual consultation before determining a thing.

In the third stage, mind considers whether the previous thought should be translated into action. This condition of mind is situated within willingness or unwillingness. What is subject to one's willingness shall meet with punishment and what is not subject to it shall receive no punishment. In the fourth stage, there is determination to translate the evil thought into action for which there is punishment. But if it is not acted upon, then there is room for doubt whether it will be punished or not. If he fears God and does not do it after repentance, he will get a virtue even though his evil intention is a sin, but to refrain from it out of fear of God is a virtue. He who wills at night that in the morning he will kill a Muslim or commit fornication with a woman and if he dies in that night he will die upon that will and he will be raised up upon that condition. The Prophet said: When two men face each other with their arms, the killer and the killed will both go to Hell. He was asked: O Messenger of God, we understand it in the case of a killer. But why will the killed go to Hell? The Prophet said: The reason is that he intended to kill his companion.

So God will punish for will and intention. Pride, self-praise, show, hypocrisy, hatred and other evil thoughts of mind will surely meet with punishment. Soul is the root and so it is fit for punishment. The Prophet said: God-fear is here, pointing out to the heart or soul. God says: God does not accept blood and meat of a sacrificed animal but He accepts from you God-fear. The Prophet said: The thing which irritates is sin. He said: What gives consolation in mind is virtue though it gives you decision. If a man finds a woman in his bed in darkness and thinks that she is his wife and as such cohabits with her, he commits no sin, but if he cohabits with his wife thinking that she is a strange woman, he commits sin. So every action is not an action of the organs, but an action of the mind.

**CONSTANT CHANGE OF MIND:** Effect on mind comes from different sources. Mind is a target to which arrows are shot. When anything falling in mind creates some effect, the opposite thing changes that effect. If the devil calls towards passion, the angel removes it from mind, God says: I change their heart and sights. God created human mind as an wonderful thing. When the Prophet took oath, he sometimes said: No, by oath of the Changer of mind. He often used to say, O Changer of mind, keep my mind firm on Thy religion. The companions asked: Do you

fear, O Prophet of God? He replied: Who will give me assurance when the mind is within the two fingers of the Merciful? He changes it as He likes.

**THREE EXAMPLES OF MIND:** The Prophet cited three examples of mind. He said: Mind is like a sparrow which He changes every moment. He said: Mind is like water in a pot when it is made hot in the matter of change. he said: Mind is like a wing in an open field to be turned over and again by wind. Mind is of three kinds from the point of view of virtues, vices and doubtful things. The first kind of mind is made up of God fear nurtured by divine services and free from bad conducts. Therein fall good thoughts from the unseen treasure house of spiritual kingdom. Wisdom leads the good thoughts falling on it to know the subtle affairs and gives clue to the secret matters of fortune. One knows it by the light of insight and commands that there is no alternative but to translate it into action. The sight of angels falls in such mind. He sees it naturally pure, cleansed by God-fear, nurtured by the rays of intellect or polished by the sparkling light of Ma'arfat or divine knowledge. The angels help such a mind. God says: If a man gives charity, fears God and does good deeds, I shall make his path easy - 5 : 92. Such a mind is blessed with five virtues gratefulness, patience, God-fear, poverty, asceticism, love, containment, reliance on God, good thoughts and other good qualities and becomes free from vices and evils. God speaks of such a mind: Behold, hearts find consolation by the remembrance of God. In another verse: O satisfied soul, return to Thy Lord well-pleased and pleasing Him - 89 : 27.

The second kind of mind is full of passions, low desires and other evils. The doors of the devil remain open towards it and the doors of angels remain shut up against it. Regarding such mind, God says: Have you seen one who takes his passion as his deity? They are like beasts - 25 : 44. It is all the same if you call him towards guidance. He will not hear you.

The third kind of mind is a mixture of good and evil. Sometimes good leads one towards guidance and sometimes evil deeds towards misguidance and error. Intellect helps him in his guidance and misguidance. The forces of the devil and the forces of angels fight in his mind till either of them becomes victorious.

## CHAPTER II

### GOOD CONDUCT

#### RIAZAT OR EFFORTS IN THE WAYS OF GOD

Know, O dear readers, that the Prophet of God was the possessor of good character and conduct, Good conduct is half of religion, fruit of the efforts of God-fearing men and an important quality of the worshippers of God. Bad conduct is a ruinous poison, a dangerous wound in brain and much condemned evil. There are many doors of bad conduct which remain open to the fire of Hell as the doors of good conduct are open towards the bliss of Paradise. Bad conduct is a disease of soul which ruins the ever-lasting life. If efforts are necessary to save the temporary body from disease, how much efforts are necessary to save the soul from its diseases which will be everlasting? In the following verse, God says of the treatment of soul: *He who purifies it is successful and he who ruins it is ruined* - 91 : 2. We shall describe in this chapter the diseases of soul and its cures.

**MERITS OF GOOD CONDUCT.** Know, O dear readers, that God praised His Prophet and said: You are upon sublime character. hazrat Ayesha said: The Quran is the conduct of the Messenger of God. When a man asked the Prophet about good conduct, he recited the following verse: *Take to pardon, enjoin good and keep away from the illiterate* - 7 : 199. Then the Prophet explained good conduct and said: Good conduct is this join the tie of relationship with one who cuts it off. Pardon one who oppresses you. The Prophet said: 'I have been sent to complete the best of conducts.' Good conduct will be heaviest of all attributes in the Balance on the resurrection day. Once a man came to the Prophet and said: O Messenger of God, what is religion? He replied: God conduct Then he came to his front and asked: O Messenger of God, what is religion? He replied: Good conduct. Then he came by his left side and asked: What is religion? He replied: Good conduct. Then he came by his back side and asked the same question and he replied the same. Then he said looking at him: Not to be angry is good conduct. The Prophet was asked: What is misfortune? He said: Bad conduct.

Once a man asked the Prophet: Give me some advice. He said: Fear God wherever you are. He said: Give me more advice.

The Prophet said: If you commit an evil do a good action soon after it. As a result, the evil will vanish. He said: Give me more advice. The Prophet said: Treat well with the people. He was asked: Which action is best? He said: Good conduct. The Prophet said: God will not throw one into Hell whom He gave good temperament and good appearance. The prophet was once asked. A certain woman fasts all days and prays all nights, but she has got a bad temper and gives trouble to her neighbours by harsh words. The Prophet said: There is no good in her and her place is in Hell. Hazrat Abu Darda'a said: I heard the Prophet say: The first of what will be placed in the Balance is good conduct and benevolence.

When God created faith, it said: Give me strength. God gave it strength through good conduct and benevolence. When God created infidelity, it said: O Lord, give me strength. He gave it miserliness and bad conduct. The Prophet said: God preferred this religion for Him. There will be no good in your religion except good conduct and benevolence. Beware, adorn your religion with these two virtues. The Prophet said: God created good conduct as the best thing. He was asked: O Prophet of God, who is best in faith among the believers? He replied: He who is best among them in good conduct. The Prophet said: Don't entertain the people with your wealth, but entertain them with smiling face and good conduct. The Prophet said: Bad conduct destroys divine service as condiment destroys honey. The Prophet said: So make your conduct good, Hazrat Bara'a-b-Ajeb said: The face of the prophet was most beautiful and his conduct was best. The prophet used to say in invocation: O God, you have made my constitution good. So make also my conduct good. He used to pray most; O God, I pray to Thee for health, peace of mind and good conduct.

**The Prophet said:** Honour a believer for his religion. Think him superior for good conduct and wisdom. Some desert Arabs once came to the Prophet and asked him: What best thing has been given to men? He replied: Good conduct. The Prophet said: He who will become dearest and nearest to me on the resurrection day will be a man of good conduct. He also said: Don't believe any action good out of the divine services of one in whom one of these matters is not found - (1) God-fear which restrains him from infidelity of God, (2) patience which restrains a fool, (3) or good conduct with which he lives in society.



The Prophet used to say at the beginning of his prayer: O God, guide me to good conduct. Nobody except Thou can guide me towards it. Hazrat Anas said: We were once with the Prophet who said: Good conduct removes all faults as the rays of the sun melt snow. The Prophet said: Good conduct appertains to the fortune of a man. The Prophet said to Abu Zarr: O Abu Zarr, there is no wisdom like efforts and there is no virtue like good conduct. He said: A true Muslim can get for his good conduct and high rank the rank of Saemur Dahar and Qaemul Lail (one who fasts all days and prays all nights). The Prophet said to his companions: I saw last night a wonderful dream. I saw one of my followers sitting upon his knees and there was between him and God only one screen which was removed by his good conduct and so he became close to God.

The Prophet said: A man will get high rank and an honourable place in the next world by dint of his good conduct even though he had little divine services. The Prophet said once to Hazrat Omar: O Omar, by One in whose hand there is my life, the devil does not tread a path which you tread. He said: Bad conduct is such a sin which has got no pardon. Bad idea is such a fault which spreads. The Prophet said: A man reaches the lowest stage of hell for his bad conduct.

**Wise Sayings.** The son of Loqman asked his father: O father, which fine qualities in his conduct are good? Loqman said: Religion, treatment, shame, good conduct and generosity. When these five qualities are united in a person, he becomes pure, God-fearing and friend of God and is freed from the devil. Hazrat Junaid said: Four virtues raise up a man to highest rank though his divine service and learning are little - (1) patience, (2) modesty, (3) generosity and (4) good conduct. Good conduct completes faith. Hazrat Ihya-b-Ma'az said: Bad conduct is worst evil and if one has got many virtues along with it they do not do him any benefit. Good conduct is a good attribute. If he has got many sins with it, it does not do him harm. Hazrat Ibn Abbas was asked: What is honour? He said: God explained it in the Quran: The most honourable of you is he who is the most God-fearing among you - 49 : 13. He said: He who has got best good conduct among you is the possessor of best quality among you. He said: Every building has got foundation. The foundation of Islam is good conduct.

**WHAT IS GOOD CONDUCT:** Know, O dear readers, that God said that He created man out of clay and infused His spirit unto him and then the angels made prostration before him. It appears from this that there is connection of body with earth and of soul with the Creator. So human nature is rooted in soul and actions flow out of it. If good actions come out of soul, it assumes good conduct, and if evil actions come out of it, it assumes bad conduct. Hence there are four things - (1) to do good or bad action, (2) to possess power to do these actions, (3) to have knowledge of both, (4) and to become either of the two actions, good and bad, easy. Owing to his attachment to either of them, conduct arises. As a man cannot be called beautiful if he has got only two beautiful eyes but not beautiful face and nose, so he cannot be called to possess good conduct if he has got only one of the above attributes. A beautiful man is he who has got his bodily limbs proportionate and beautiful, so also a man is said to have good conduct if he has got in him all the qualities proportionately.

The nature of soul is divided into four kinds: (1) power of discerning knowledge, (2) power of administration or anger, (3) power of greed and (4) power of adjustment of the above three natures. If knowledge finds full display and becomes mature, truth can be ascertained from falsehood, good from bad. So knowledge is the root of good conduct. God says: Whoever is given wisdom has been given abundant good - 2 : 269. When anger conducts itself under knowledge and Shariat, it can be termed beautiful. When greed becomes subject to wisdom and shame, it can be termed beautiful. Power of adjustment of the natures or judgment is beautiful when anger and greed are guided by wisdom and Shariat. The beauty of anger is called bravery and the beauty of greed is called patience. If anger exceeds the limit of moderation, it is called cowardice. If greed exceeds moderation, it is called hope against hope; and if it goes down, it is called sluggishness. Moderation of greed is good and the two extremes of greed are bad. If wisdom is used immoderately, it is called deception. If it reaches to the extreme, it is called genius. The middle course is called wisdom.

So there are four basic qualities of good conduct knowledge, bravery, patience and power of adjustment or judgment. Other qualities are their branches. Nobody was blessed with all these

qualities except the Prophets. There are differences in those qualities in the persons other than the Prophets. he who is devoid of these qualities is near the accursed evil. The Prophet was sent to complete good conduct and good manners. The Quran praised the believers for possessing these qualities: The believers are those who have got faith in God, His Prophet and then do not entertain any doubt and fight with their lives and properties in the way of God. These are they who are truthful. God described the companions of the Prophet in this verse: They are hard upon the unbelievers but sympathetic to one another - 48 : 28.

**CHANGE OF NATURE:** It has been argued that nature cannot be changed and this mistaken belief arises out of two reasons.

(1) The first reason is that just as figure of a man or his colour can not be changed, or a man can not be made short or long, or a black man cannot be changed to a white man, so also nature cannot be changed. Another reason cited is that inspite of our efforts, sexual passion, anger etc. cannot be uprooted and to make efforts to control them is useless. The answer to these objections is as follows. If nature is unchangeable, then sermons, education and learning would have been useless. The Prophet said: Make your conduct good. This advice would have been meaningless. When the nature of lower animals can be changed by training, human nature can all the more be changed by training, education and habits. All things of the world are made of two elements. Man has got no power over one element, but he has got control over another element. The sun, moon, stars and the external and internal forms of animals cannot be changed. God created another element which may develop into perfection according to certain rules and regulations. For instance a paddy seed, if kept under certain conditions, can develop into paddy plants, but it cannot produce a mango tree or a date tree. Similar is the case with passion, anger, pride etc. If they are kept under rules and regulations and control, they cannot take to the highest degree of progress, but they cannot be uprooted at will. To keep them under control is the cause of salvation.

#### **MEN ARE OF FOUR CLASSES ACCORDING TO NATURE:**

(1) One class of men are inattentive. They don't distinguish between truth and falsehood and they remain with nature with which they are born. By training, their conduct can be good.

(2) *The second class of men can know the evil actions of others but are not habituated to good actions and are prone to evils. They are to give up the habits of evil actions and seeds of good actions are to be sown in their souls.* (3) *The third kind of men believe bad conducts to be good.* (4) *The fourth kind of men are bred upon evils. The first kind of men are illiterate to the extreme, the second kind are illiterate and misguided, the third kind are illiterate, misguided and sinners and the fourth kind are illiterate, misguided, sinners and dishonest.*

(2) **The second reason** of the above argument is that greed, passion, anger, pride etc. can be uprooted. This is a mistaken Belief. The object of these is to bring them under control and not to uproot these natural propensities. These are necessary for a man. Had he not had greed for food, he would have been ruined. The object is to use it with moderation without going to the extremes. The Prophet said: I am only a human being. I get angry as others get angry. When anything was said to him which was doubtful, he used to get angry, even his two cheeks assumed then reddish colour. God says regarding control of anger - Those who control anger and forgive men. He did not say to uproot it. *To take middle course in conduct is better and not the two extremes. Benevolence is a good quality and it is the middle course between two extremes - extravagance and miserliness. God praised it in the following verse: When they spend, they do not squander, nor become miser, but the stand between these two conditions. In another verse: Don't make your hand tied up with your necks, nor spread it to utmost spreading - 17 : 29. To take middle course in green for food is best. God says : Eat and drink, but do not measure. God does not love those who squanders. The Prophet said : The middle course is the best. Heat is a name between scorching rays and snow, free from two extremes. Benevolence is the middle course between extravagance and miserliness and bravery is an attribute between haughtiness and cowardice.*

**MEANS OF ACQUIRING GOOD CONDUCT.** Know, O dear readers, that good conduct is the name of bringing greed and anger under the control of intellect and Shariat. This middle course can be acquired in two ways. The first way to gain this middle course is to make perfect God-given powers and in born qualities. Some men have been created with full intellect and

good conduct and their greed and anger have been placed under control of intellect and Shariat. So these people become wise without education and receive good conduct without training. Prophet Jesus and Prophet Ihyā and other prophets are such type of people. Many boys are born opposite to them. They can acquire these virtues by education and training through spiritual guides. The second means is efforts by which these qualities can be acquired. For instance, if anybody wishes to acquire the virtue of benevolence, he must be habituated to make charity inspite of his unwillingness to spend money. Then it will be easy for him to spend. To acquire the virtue of modesty, one is to follow the actions of the humble for a long time. Then it will become easy after a place of time. He who finds pleasure in charity is called a pilanthorapist. the Prophet said : Prayer has been made a doll to my eyes. God says : It (Prayer) is difficult except to the God fearing. The Prophet said : Do divine service with contentment. if you can not do it, it is better to do it with patience inspite of unwillingness.

Acquisition of fortune by habits. to acquire fortune, it is necessary to stick to a thing always and it is not sufficient to hate sins. He must find pleasure in doing good deeds. The longer the life, the more firm and perfect will be its good. When the Prophet was asked about good fortune, he replied : 'To stick to worships throughout life is good fortune.' For this reason, the Prophets and the friends of God disliked death as this world is the seed ground for the hereafter. the longer the life, the more the divine service, and the more the rewards, the more will be the soul pure and the character and conduct will be more strong and firm. The object of divine service is its effect on soul. The object of good character and conduct is to cut off the attachment of the world from soul and to confine them to the love of God. The greatest thing for the soul is its meeting with god. Good habits create light in soul which shows many wonderful things. He who finds pleasure in playing with pigeons stands throughout the day in sun's rays and does not feel tired. He who is accustomed to theft taken pride for acts of theft even though his hands are cut off and he is whipped. Those males who like to be females allow their hairs to grow long, paint the faces and mix with females with female dresses. They taken pride in that. These are acts of habit for which they take pride and find pleasure.

**HABITS OF GOOD DEEDS:** Similarly, one should grow habits of doing good deeds. If they are done for long and are not given up, pleasure will come as a matter of course like that of the above persons. If a man forms the habit of eating earth, he will find pleasure in eating it. So soul will find pleasure in doing good deeds if one sticks to them for a pretty long time. He who wishes to be a good scribe, he must stick to writing for long. Similarly if one wishes to acquire the qualities of patience, generosity, modesty etc. he must stick to these habits in actions and behaviours. There is no other means to acquire them except this method. Acquisition of learning is not the result of one day, but of endless days and nights in studies. The natural food of soul is knowledge, divine knowledge and love. Its taste might be changed for some illness of soul, as owing to disease of stomach, there is no taste in food. So diseases of soul must be removed by efforts to acquire divine love and knowledge.

**CAUSES OF MISFORTUNE:** Only one sin does not bring misfortune. It is the cause of committing sins after sins and disobeying the commands and prohibitions of God. This is also the condition of minor sins. Repetition of a minor sin amounts to a great sin. One black spot falls in soul if a sin is committed and repetition of sins causes repetition of spots in soul. Thereafter the soul becomes completely dark and black. When death suddenly comes to such a man, he dies upon that condition. God says: I have placed screen in their front and screen in their back. Hazrat Ali said: Faith puts a white spot in soul. The more faith increases, the more the white spot increases. When the faith of a man become perfect, his soul is filled up with that light. A black spot falls in the soul of a hypocrite. The more hypocrisy increase, the more the black spot increases. When hypocrisy is disclosed in full, his soul becomes completely dark.

Now you have understood that sometimes good conduct comes with birth, sometimes it is acquired by good deeds and sometimes by following the actions of good and religious people. God does not oppress any man but man himself oppresses his soul and becomes unfortunate. God says: He who does an atom of good will see it, and he who does an atom of evil will see it. 99 : 8. God does not oppress them, but they themselves oppress their souls.

**METHODS OF EFFORTS TO IMPROVE CONDUCT:** You have come to know now that the middle course in the matter of conduct is good and this keeps the soul pure, and if there is any drifting away from this middle course, it causes disease of soul, just as the middle course is best for preservation of health. The treatment for the diseases of soul is to remove from soul the evil natures and habits and to bring in good natures and habits. Every child remains upon nature or natural inborn qualities, but his parents make him a Jew, or a Christian or a Magian. It is the saying of the Prophet. The child acquires bad habit through his surroundings.

If there is change in the temperament of moderation, it must be understood that the body has got disease. Its medicine is to act to its opposite. For instance, heat can be removed by cold and cold by heat, and fire by water. If one catches cold it can be removed by using hot things. Illiteracy can be removed by learning, miserliness by charity, pride by humility and greed by patience. Similarly the diseases of soul can be removed by the bitter pills of patience and good actions. The diseases of body end with the death of body, but the diseases of soul will last after death as soul is ever-lasting. Appropriate medicine of soul can be prescribed by a spiritual physician or guide. He must first be acquainted with the diseases of his disciple and then cautiously treat them. If he is ignorant of Shariat, he must first teach it to him and the fundamental principles of Islam. If he earns unlawfully, he must be told to give it up. Then when the open sins are removed, the guide should look to the removal of his inner faults and character and conduct. If he has got wealth beyond the limit of his necessity, he should tell him to spend it in charities. If he has got pride and haughtiness, he must be taught to be humble by frequenting bazars and markets with bags for sale and buy. If he finds him too clean, he should tell him to cleanse his own house and kitchen. To worship body is to worship idols. So the ordinary means to remove the diseases of soul is to act against its low desires. God says: He who fears the places of his Lord and restrains himself from evil passion, his place of abode is Paradise -74:41.

**SIGNS OF DISEASES OF SOUL:** Know, O dear readers, that every limb of the body has been created for a particular purpose.

If that limb or organ does not do that particular function, it has got disease. If it does that function easily, it is sound. Eye has been created to see. If it does not see, it has got disease. So also the case with ear and nose. Soul has been created for acquiring divine knowledge, love of God and finding pleasure in divine services. God says: I have created man and jinn that they should worship Me - 51 : 56. Man can be distinguished from beast by soul. A man is not free from food, cohabitation, drink and other matters. So is the case with lower animals. The latter has got no soul, but men have got. It has got the quality of recognising the nature of everything. he who knows God loves God. The sign of love of God is that he places love of God above everything in this world. God says in verse - 9 : 24. If your parents, your children etc are dearer to you than God and His Apostle and serving in His way, then wait till God brings about His command.

He who loves anything more than God has got his soul diseased. He is just like a person who loves to eat earth more than bread. This is the sign of the disease of soul. Every soul is diseased except that which loves God. There is hardly any physician of soul at present. The physicians themselves are diseased. A diseased physician can hardly look to his own treatment, not to speak of the treatment of others. The people are now addicted to the love of the world.

**TREATMENT OF DISEASED SOUL:** The medicine of the disease of soul is to accustom itself to the opposite attribute. If there is disease of miserliness, the medicine to remove it is to give constant charities and spending money. There is limit to charity and expenditure. He who exceeds the limit falls into another disease the fault of extravagance. He becomes then just like the man suffering cold who uses such hot thing which takes him to another trouble. Our object is to gain the limit of moderation avoiding the two extremes. The middle path is the straight path which is more narrow than a hair and more sharp-edged than a sword. He who can remain in the straight path in the world can cross the bridge easily in the hereafter. Majority of people will be inclined to one side or the other. While crossing it, somebody will fall down suddenly. Some will cross it like lightning, God says: There is nobody among you who will cross it. This is your Lord's decree. I shall save those who are God fearing - 19 : 71. The God-fearing are those who tread the straight path or the path



very near it. For this reason, it is our bounden duty to pray to God for seventy times a day for being established in the straight path. God directed us to pray: Show us the straight path.

One day a man dreamt the Prophet and said to him: O Messenger of God, you have said that the chapter Hud has made you grey-haired. Why have you said that? The Prophet recited the verse and said: Be firm on what you have been ordered." So to keep firm on the path is very difficult. Still one should try his utmost to remain on it or very near it. There is no salvation except for good deeds which cannot be achieved without good conduct.

**WAYS OF LEARNING EVILS:** Know, O dear readers, that God shows evils to one for whom He wishes good. He has got no fear who has got deep insight. When a man can know his faults, he can try to remove them but majority of men remain ignorant of their faults. The man who wishes to see his faults has got four ways.

(1) The first way is to inform his faults and evils to his spiritual guide who can treat his diseases, but this is very rare now a days.

(2) The second way is to appoint a true and pious friend to detect his faults and defects. A religious man takes to this method of finding out his own defects and shortcomings. Hazrat Omar prayed: May God show mercy on the man who points out my defects to me. He asked Hazrat Salman Farsi about his evils. Hazrat Salman told him: I heard that you enjoy two curries at the time of your meal and that you have got two pieces of cloth to put on - one piece for day time and another piece for night time. Hazrat Omar said: Have you heard other than this? He said: I heard nothing except this? Hazrat Salman once asked Hazrat Huzaifa whether he had got any hypocrisy in him? Thus the companions of the Prophet inquired their own faults? Hazrat Daud Tai remained aloof from society. The people once asked him: Why don't you mix with the people? He replied: What benefit shall I derive from them when they conceal my faults and do not inform me? Now the table has turned. He who informs us our faults is our great enemy.

(3) The third way of knowing faults is to gather them from enemies. The attention of the enemies is upon the faults of their adversaries. So there is some basis of their information about one's faults.

(4) The fourth way is to mix with the people and know their faults. If you see their faults, you may think that you have those faults in you as a believer is a mirror to another believer. He sees his defects from the defects of others. Once Prophet Jesus was asked: From whom have you learnt good manners? He replied: Nobody has told me this. When I have seen the faults of the illiterate, I at once gave them up.

**PROOF OF SHARIAT ABOUT SOUL AND MEDICINE:** If you ponder over what has been described above, your insight will be open and the diseases of soul and their treatments will be disclosed to you in the light of certain faith. If you are unable to achieve it, you should not secede from faith and blind belief. This is the rank of faith as there is a rank of education. Education comes after faith. God says: God raises the rank of those of you who have faith and those having been given learning. To go against passion is the greatest jihad. He who believes that the way to reach God is to act against low desires is included within the group of believers and he who searches the causes of these helps is included within the educated. God says: For one who opposes his low desires, there is the abode of paradise - 79 : 41. God says: They are those people whom God tried by God fear. It has been said by way of explanation of this verse that the love of greed in their hearts has been crushed. The Prophet said: A believer lives in five troubles - (1) he is envied by another believer, (2) a hypocrite harbours hatred against him, (3) an unbeliever fights against him, (4) the devil misguides him, (5) and evil desires dispute with him. When evil desires become enemy, it is compulsory to fight with them.

God once sent revelation to David: Warn your followers from eating the objects of greed, as greed stands as screen to such souls in which there is worldly attachment. Jesus Christ said: Blessed is he who has given up his present greed in hope of getting future promised reward. When some people returned from jihad, our Prophet said: Thanks to you! You have returned from little jihad to a greater jihad. he was asked: O Prophet of God, what is greater jihad? He said: Fight with passion is a greater jihad. The Prophet said: He who makes efforts in divine service is a Mujahed (fighter). He also asked: Keep your soul away from the harmful things and don't run after your evil desires in violation of God's commands. If you do it, it will dispute with you on the

resurrection day. Then your one organ will curse upon another organ if God does not forgive and conceal. Sufyan Saori said: I have not treated a more serious disease than the disease of my soul. It is sometimes for me and sometimes against me.

**Hazrat Hasan Basari said:** As an unruly horse is to be kept by strong rein, the disobedient soul of man should be kept by a more firm rein. **Hazrat Ihya-e-b-Ma'az said:** Fight against your passion by the weapon of Riazat or effects. It is of four kinds - (1) to eat little, (2) to sleep little, (3) to speak when necessary and (4) to keep patience at the troubles of the people. There is death of passion because of little food. Sincere intention arises out of little sleep. There is safety from dangers and difficulties on account of few talks. If there is patience at the troubles given by others, one can reach his destined goal. There is no greater difficulty than to keep patience at the time of harsh treatment of the people and the troubles given by them. He also said: The enemies of a man are three - world, devil and passion. So save yourself from the world by renouncing it, from the devil by opposite behaviours and from passion by giving up greed. **Hazrat Zafar-b-Hamed said:** The learned and the wise said unanimously that happiness can not be achieved without giving up happiness.

It has been narrated that when Josph was appointed treasures of Egypt, he was one day travelling in the country with 12000 respectable men riding on horses. At that time, Zulaikha wife of the king of Egypt was seated by the side of the pathway of Josph. She said on seeing him: Glory to God who made the kings slaves of sins and the slaves of God worst beings. Joseph said what God dictated to him: God does not destroy the rewards of the doers of God, who fear God and remain patient. The sage Yezid Rakkashi said: O my friends, don't give me cold drink in the world, as I may be deprived of it in the hereafter.

Once a man asked Caliph Omar-b-Abdul Aziz: When shall I talk? He said: When you wish to remain silent. He asked: When shall I remain silent? He said: When you wish to talk. **Hazrat Ali said:** He who is eager to go to Paradise should remain free from worldly greed. when there is no other alternative for fortune of the next world but to oppose passion and temptation, we should believe in the words of the learned and sages: 'Keep your soul and mind engaged in the knowledge of God, love of God and thoughts about God.' Cut of all connections to achieve these

things. Man has got no power to achieve these things without the company of God.

In the above matters, mankind is of four classes. (1) The minds of one kind of people remain busy with the remembrance of God and do not look to the world except for the bare necessities of life. They are included within the class of the truthful. This rank cannot be attained without efforts for a long time and without patience for long at worldly pleasures and temptations. (2) The second kind of people remain busy with the worldly affairs and they remember God with tongue and not with heart. They are included within those who are ruined. (3) The third kind of men remain busy with religion and world but religion remains strong in their minds. They will enter Hell but they will soon be rescued therefrom, because religion was strong in their minds. (4) The fourth kind of people remain busy with religion and world but the world is strong in their minds. They shall have to reside long in Hell, but they will be rescued ultimately therefrom.

**LAWFUL THINGS:** Some say that to enjoy lawful things is lawful, but why should it be a cause of drifting away from God? The answer is that love of the world is the root of all evils. Those things which are outside necessary things are included in the world and they become causes of being away from God. Hazrat Ibrahim Khawaj said: Once I stayed in the hillock of Lakam. I saw there some pomegranates hanging in a pomegranate tree and was inclined to eat some of them I took some and found them sour on testing. Then I threw them and went away. I found a man lying on the way side and many wasps were biting him. I saluted him but he replied and said: O Ibrahim. I wondered how he had come to know of my name and asked him. How do you know me? He said: Nothing is concealed from one who knows God. I said: I understand then that you are a chosen one of God. Why then do you not pray to God to save yourself from the biting of wasps? He said: You are also a chosen one of God. Why then do you not pray to save yourself from the greed of eating pomegranates? The wounds of the sting of wasps will be disclosed in the next world in the form of greed for pomegranates and give you pain, but the sting of wasps will end in this world. Then I went away leaving him. The sage Sarri Sakti said: My mind has been wishing to eat walnut dipped in honey for the last forty years, but I did not eat it upto this date.

If the mind is not kept under control, it is not possible to tread the path of the next world by correcting and purifying it, because it will then desire unlawful things. He who wishes to control his tongue from backbiting and useless talks, it is his duty to keep silent. He should engage in the remembrance of God and other duties of religion till the greed for holding useless talks goes away from him. He should not utter except truth. This is the condition of every passion or low desire. Nature is the same by which lawful and unlawful things are sought and mind should be restrained from unlawful things. If it is not kept under control within the limit of necessary things, it becomes strong. This is a danger of lawful things.

God says: They remain satisfied with the life of the world and feel pleasure at it. God says: This world's life as compared with the next world is only short-lived commodity - 13 : 26. God says: Know that this world's life is but play and amusement, pomp and natural boasting and multiplying among yourselves in riches and children - 53 : 27. Those Sufis who possessed uncommon fortitude said out of experience that possession of wealth makes the mind ibard and heinous and keeps it away from the remembrance of God. They found by experience that at the time of sorrows, mind becomes soft, pure and fit for acceptance of grace owing to the remembrance of God. They came to know that there is salvation in long standing sorrows and ruination in case of long standing enjoyment. they gave up the paths of greed with care and knew that accounts will be taken even of lawful things, punishment for unlawful things and rebuke for doubtful things. he who is to render accounts on the resurrection day shall meet with punishment. So to avoid such things, restrain your eyes from the pleasures of the world, and don't enquire what will occur after death. The Prophet said: Love what you wish to love, but you shall have to leave it.

**SIGNS OF GOOD CONDUCT:** The followings are the signs of good conduct and they are also the qualities of the believers. God says in verse 23 : 1 - The believers will get salvation those who are humble in their prayers, who avoid vain talk, who pay the poor-rate, who guard their private parts except from their wives or whom their rights hand possess,..... those who faithfully observe their trusts and their covenants, who guard their prayer s- 23 : 1-8. God says: They are those who turn to God,

who serve Him, who praise Him, who fast, who bow, who prostrate, who enjoin what is good and forbid what is evil and who keep enjoin what is good and forbid what is evil and who keep the limits of God - 9 : 112. God says: Those only are believers whose hearts become full of ear when God is mentioned and His verses are recited to them, they increase them in faith and on their Lord do they rely, those who keep up prayer and spend out of what We have given them - 8 : 2. Similar conducts have been expressed in 25 : 63. These are the signs of a believer and should be read very carefully in order to implement them in one's life to acquire the virtues of good conduct.

**Hadis:** The Prophet said: A believer loves for others what he loves for himself. He said: He who loves God and the hereafter, let him honour his guests. He said: He who believes in God and the hereafter shall honour his neighbour. He said: He who believes in God and the hereafter should utter good words or remain silent. He said: He who is a perfect believer is best in conduct. He said: When you see a believer silent and grave, come close to him as he is full of wisdom. He said: He who is pleased with virtues and displeased with sins is a believer. He said: No believer shall look to his brother Muslim in such a way that gives trouble to his mind. He said: It is unlawful for a Muslim to threaten another Muslim with fear. he said: If two companions consult with each other with trust of God, it is not lawful for one of them to disclose the secrets of another.

Good conduct comprises the following qualities - shame, to consider calamity as little, to wish good of all, truthfulness, little talk, much divine service, little shortcomings, gravity, patience, contentment, kindness, abstaining from begging, curse, rebuke, back-biting, hatred, miserliness, haughtiness and pride, to love for God and hate for God.

These qualities are called good conduct. The sage Eusof b-Ashat said: There are ten qualities of good conduct not to break promise, to do justice, not to take revenge, to recognise evil as sin, not to raise excuse, to bear the harms of others, to restrain passion, to know one's own faults from seeing the faults of others, to come to every one with smiling face and to talk with humility with others.

**SOME EXAMPLES OF GOOD CONDUCT**

(1) The Holy Prophet was once walking with Hazrat Anas and met with a desert Arab with a thick cloth on his body. The desert Arab threw the cloth round the neck of the Prophet and began to drag him with force. Hazrat Anas said: As an effect of this forced dragging, spots of the cloth fell upon his neck. The desert Arab said: O Muhammad, give me something of the wealth you have got from God. The Prophet smilingly looked at him and ordered something to be given to him.

(2) At another time when the Quraish was giving the Prophet trouble in the Battle of Uhud and oppressing him, he said: O God, forgive my people, because they are ignorant. Then God revealed this verse: You are upon sublime character - 68 : 4.

(3) Once the sage Ibrahim-b-Adham was travelling through a desert. On the way he met a soldier who asked him: Are you a slave? He said: Yes, I am a slave. The soldier said: Can you tell me where is locality here? He pointed out to the grave. The soldier said: I am seeking locality. He said: Graveyard is the place of habitation. The soldier was engaged at this, bound him with a chain and whipped him on his back and took him to a town. The disciples of Ibrahim came to him and the soldier told them about him. They said: His name is Ibrahim-b-Adham and he is the friend of God. Then the soldier fell at his feet and begged pardon from him. On being asked by the people, he said: When the soldier was beating him with stick, I prayed for him paradise. They asked: Why did you pray paradise for him though he oppressed you? He said: I know that I will get rewards in lieu of his oppression. I don't like that one should remain a sinner for me for whom I got rewards.

(4) Once a man invited the sage Abu Osman Hariri and his object was to examine him. When the sage went to his door, he said: Now there is nothing for food. On hearing this, Abu Osman went away. When he went to some distance, the host called him again. When he came again, he said: Return. Then he returned. He called Abu Osman for the third time and the latter also came to him. He said: You have not come in time for food. Then he returned. When he called Abu Osman for the fourth time, the sage came to him and this time also he did not give him food. When he was going, the man fell upon his feet and said with folded hands: I have done it only to

examine you. How good is your conduct! The sage said: You have found in me the conduct of a dog. If a dog is called for food, it comes on call and flees away when driven away.

(5) Once the sage was passing by a bylane when somebody threw some refugees on his head. He removed the refugees from his body and prostrated on the ground by way of gratefulness but did not take retaliation. He said: If one is fit for Hell, will it not be a cause of gratefulness if refugees only are thrown on him?

(6) Once the sage Sahal Tastari was asked about good conduct. he said: The lowest good conduct is to bear with patience the troubles given by others, not to take revenge, to show kindness on the oppressor, to ask forgiveness for him and to be kind to him.

(7) The sage Ahnaf-b-Qais was once asked: From whom have you learnt patience? He said: From Qais-b-Asem. He was again asked: How did he learn patience? He said: He was once seated in his house when a black female slave was coming to him with a cup of hot roasted meat. Suddenly the cup fell from her hand and fell on the head of his child who died as a result. The female slave was greatly fearful of her master who said to her: You have got no fear. Go, you are free for the sake of God. It was narrated that when the little boys saw the saint Wais Qarni, they used to throw pebbles at him as they thought that he was a mad man. He used to say to them: O dear children, if you are to throw pebbles at all, throw small pebbles at me, so that no blood can come out. If blood comes out, my ablution may break.

**FORMATION OF CHILD CHARACTER:** Know, O dear readers, that the training of a child's character and conduct is of supreme importance. God entrusted the children in the hands of their parents. The heart of a child is bright like a jewel and soft like a candle and free from all impressions. It is soft like the soft clay in which any seed can grow. If he is given good training of character and conduct, he grows in that condition and acquires fortune both in this world and the next. If he goes to commit sins and lives a life of a beast he is doomed to failure and destruction. God says: 'O those who believe, save yourselves and your family members from Hell fire.' As the parents save their children from the fire of the world, so they should save them also from the fire of Hell of the next world. This means that they should be given training of good conduct and character, save them from bad



company and luxurious habits, delicious dishes and beautiful dresses. When a boy reaches the age of discretion, care should be taken of his character. He gives up then something out of shame and takes up something.

He should be given the training of eating and drinking. The following are some of the rules of eating and drinking (1) Food is to be eaten with the right hand. (2) It should be begun with the recitation of God's name. (3) It should be taken from the side of the dish which is nearest. (4) It should not be taken before others begin to eat. (5) None should look to the eating of others. (6) Food is to be chewed well and not hastily. (7) None should wipe his hand with his wearing garment. (8) Rice or bread without curry should sometimes be eaten. (9) The harms of over eating should be known. (10) Rewards of little food should be known. (11) White cloth and not garments of variegated colours should be put on and not silk cloths. (12) A boy should be directed not to join bad company. (13) He should not be allotted to mix with boys who dress luxuriantly, eat delicious foods and are haughty.

**EDUCATION OF CHILDREN:** The children should be given at the beginning to learn the reading of the Holy Quran and thereafter Hadis or the sayings of the Prophet and the histories and lives of the Prophets, saints and sages. If they don't love them at the beginning of their lives, it would be disastrous for them afterwards, as soft minds get impressions of good or bad in early age. They should not be given literature and poems of love anecdotes. They should not be allowed to sleep at day time as it creates idleness, or to sleep on soft beds till their limbs become strong. They should be given to put on coarse cloth, coarse food and coarse beddings. They should not be allowed to make plays and sports requiring hard labour and should be encouraged to walk on foot. They should be taught in this way: Don't spit before the people, don't cleanse nostrils before them, don't yawn before them, sit with them in a good manner and don't keep them behind, don't sit placing one leg upon another, don't talk too much, don't tell falsehood, show respect to the elders and seniors in age, don't hold indecent talks and don't rebuke and backbite others.

When a boy reaches the age of discretion, he should be told to pray, fast Ramzan and observe the religious duties. When he reaches youth, he should be given education on everything and the reasons for observing religious duties. He should be given

instruction that this world is short lives and the next world is everlasting, that death is imminent that a wise man takes provisions for the next world from this world and he should be given such other profitable teachings.

The sage Sahal Tastari's training. He said: When I was three years old, I looked at the prayers of my maternal uncle at night. one day he said to me: Why don't you remember God who created you? I said: How can I remember Him? He said: When you go to bed at night, say three times without moving your tongue: God is with me, God is near me, God is looking at me. I learnt them in this way. Then he said: Recite them seven times every night. After seven days, he said: Recite this eleven times every night. After one year, he said to me: Recite this till you go to the grave and this will be your friend in this world and the next. I learnt the Quran by heart at the age of seven years. At twelve, I began to fast all the year round. I began to follow the following ways in my life. I used to purchase wheat with one dirham per day, prepare food with it, fast the day and break it with that without curry or salt. After one year, I began to fast three days at a time with a break of the next day. Then I used to fast three days at a time and then seven days. Thus I increased my fast gradually to 25 days at a time without any break. In this way, I spent twenty years of my life.

**MODES OF RELIGIOUS EXERCISE:** He who wishes to acquire the fortune of the next world should observe some rules holding firmly by the Quran. The obstacles in the path of religion should be removed as they may prevent him towards spiritual progress. God says: I have placed a screen in their front and a screen in their back and then I covered them and they don't see - 36:9.

There are four walls before a religious disciple - (1) wall of wealth, (2) wall of honour, (3) wall of Mazhabs and (4) wall of sins. The wall of wealth can be removed if it goes out of hand except necessary means to meet bare necessities of life. The second wall of honour and rank can be removed by shifting from the place of honour and name and fame. The third wall is the differences of opinion in religious matters. Blind faith in one's sect must be removed from mind and one should firmly believe that there is no deity but God and that Muhammad is His Messenger and best guide. The fourth wall is the obstacle of sins.

Repentance for past sins, restraint from acts of oppression and compensation to the oppressed parsons should be taken recourse to remove this obstacle of sins.

When the above four obstacles are removed, he becomes like a person who prepares himself by wash and ablution and becomes fit to observe prayer. Then he requires a spiritual guide to show him the straight path as this path is one only and the paths of the devil are many. Such a man should be kept as it were within the boundaries of a fort, so that the devil may not enter it. This fort of religion has got four walls (1) solitude, (2) silence, (3) hunger and (4) sleeplessness. These four things obstruct the devil to enter the fort.

The object of a disciple is to purify the mind to that he may have glimpse of his Lord therein and attain. His nearness. Hunger reduces the blood of heart and makes it pure and bright. This brightness is the light of mind or soul. Hunger melts the fat of heart and as a result, softness and humility come in. This softness is the key of spiritual insight. Heart becomes hard for obstruction. Whenever the blood of heart is reduced, the circulation path of the devil becomes narrow.

Jesus Christ said: O my disciples, keep your belly hungry that you may see your Lord. Sahal Tastari said: Abdals cannot be raised to their rank without four qualities keeping the belly empty, sleeplessness, silence and solitude from the turmoils of society. It is an open truth that heart becomes bright owing to hunger. This is the fruit of experience. Sleeplessness makes the heart bright, pure and radiant. It increases the brightness gained by hunger and makes it bright like a bright star or a clear mirror and then truth sparkles therein. Sleeplessness is the fruit of hunger and it is impossible to expect sleeplessness with a full belly. Too much sleep makes the heart dead and hard. Sleep to the extent of necessity becomes a means of seeing unseen things. The Abdals eat when pressed by extreme hunger and sleep in case of extreme slumber and talk at the time of extreme necessity. Hazrat Ibrahim Khawas said: It is the unanimous opinion of seventy truthful men that there is too much sleep in case of too much drink.

Silence makes lonely habitation easy, but a man of silence is not free from those who are ready to serve him. As a result, he

speaks without necessity and feels joy in greed. Silence increases power of intellect and encourages God fear. Loneliness saves a man from work, brings ear and eye under control and opens the gates of heart. Knowledge gained through the five senses shall have to be closed first and then the knowledge from the bottom of heart will arise. This knowledge is clear and pure as is the water which comes out of the bottom of a well as a result of excavation. It is not necessary to gain knowledge through the five senses except when required.

**CONTROL OF EVIL PROPENSITIES:** A sojourner in the path of religion will then advance towards the straight path after the obstructions are removed. propensities of heart are the causes of worldly attachment and obstructions of which one is greater than the other. In order to cut them off, the following rules shall have to be observed. At first, the most easy obstruction shall have to be removed. In other words, love for wealth, name and fame, attachment for the world, inclination towards commission of sins etc. shall have to be given up from the heart which requires sustained, long and continued efforts.

Another way is silent Zikr or remembrance of God. he will prevent his mind to make too much Do'a and Darud. His Do'a will be one which is the kernel of all Do'as - to remember God. Mind will not be engaged in remembering God if it is engaged in much Do'a and Darud. He will utter 'Allah' Allah' till his utterance by tongue is closed and by heart opened. Mind will then question these things - what is the meaning of Allah? These are the whisperings of the devil. It is of two kinds. One kind is that the devil casts doubt in mind which he shall drive away and remain busy with Zikr of God. God says: When whispering of the devil come to you, seek refuge to God - 7:200. God says: When the party of the devil touch those who fear God, they remember God and they then look on.

## CHAPTER III

### GREED FOR FOOD SEXUAL PASSION

Greed for food is a destructive evil. Owing to this greed, Adam and Eve were expelled from paradise. They were prohibited to eat the fruits of a certain tree but they ate them prompted by a strong greed and as such evil deeds were disclosed to the. In fact, belly is the container of greed and the breeding ground of diseases and disasters. In case of satisfaction of belly, sexual passion rises high and it encourages companionship with women. Desire for name and fame grows from greed. Then come the evil attributes of hatred, clash of interests, pride, self-conceit etc. These can be removed by hunger.

**MERITS OF HUNGER:** The Prophet said: Fight your passion with hunger and thirst. Its merits are equal to those gained by Jihad in the way of God. Nothing is dearer to God than hunger and thirst. The Prophet said: No angel from heaven comes to one who eats belly-full. The Prophet was once asked: Who is best? He replied: One who eats little, laughs little and remains satisfied with cloth necessary to cover his private parts. He said: Put on old cloth, fill up half of your belly with food and drink as it is a portion of prophethood. The Prophet said: Fikr (meditation about God's creation) is half of divine service but little food is full divine service. He said: Hunger is chief of all actions and Sufi dress curbs passion. He said: He who among you bears hunger for a long time and ponders about God will be best in rank among you on the resurrection day. He who sleeps long, eats much and drinks much will be the greatest object of the wrath of God.

The Prophet used to remain hungry without want. In other words, he kept himself hungry willingly. The Prophet said: God glorifies before His angels about one who eats little and drinks little in the world and says: O angels, look to My servant, I am trying him in the world by food and drink. He gave them up with patience. O angels, bear witness, I will raise him up to paradise in proportion to the less number of morsels he eats. The Prophet said: Don't make your heart dead by taking excessive food and drink as the heart is like a field of crops. When there is excessive water in a field, crops are damaged. He said: The son of Adam

does not fill up anything more obnoxious than excessive food to keep his backbone erect is sufficient for him. If he is not able to do it, then one-third of his belly is for food, one third for drink and one-third for breathing.

**SIGNS OF ABDAL:** The Prophet said: Those who keep patience in hunger, thirst and calamities for long will stay on the Resurrection Day near the Almighty God. They are God-fearing honest men without shoes. They can not be recognised on sight. If they remain absent, they are not searched. The undeveloped paces know them and the angels of heaven keep them encircled. They are the best of the people in the earth and best in divine service. The people spread out their soft beds, but they use their heads and knees as beds. The people destroy the character and conduct of the Prophet but they preserve them. The world in which they roam weeps for them if they are lost. If none of them lives in a country, God is displeased with it. They are not greedy for the world just as a dog is greedy over corpse. They live by eating leaves and vegetables, put on torn rags and are disheveled in hairs and laden with dust. The people think that they are diseased, but in fact they are not so. Some think that they have lost intellect, but it is not so. Their attention is towards the actions of God who removed the attachment of the world from them. They wander among the worldly men as men without interest, but there is endless honour for them in the next world.

O Osamah, when you see them anywhere, know that for the inhabitants of the place, they are safeguards and God will not punish the people among whom they live. The world is happy for them and the Almighty is pleased with them. Take them as brethren for yourselves. perchance you may get salvation on that account. If you can die when your belly remains hungry and your spleen thirsty, it will be better because you will have an honourable place on that account and the angels will be happy at the advent of your soul. God also will shower His blessings on you.

The Prophet said: Put on Sufi dress and fill up half of your belly, you will then enter paradise. Jesus Christ said: O my disciples, Keep your belly hungry, keep your body without cloth, God will then appear in your heart. There is written in the Torah: God is displeased with a stout and strong learned man as it is a sign of carelessness and overeating. The Prophet said: The devil

runs through a man like the circulation of blood. Make it narrow by hunger and thirst. He also said: If anybody eats to his heart's content, he is attacked with leprosy. He also said: A believer eats filling up one gut, but a hypocrite eats filling up seven gut's. In other words, a hypocrite eats seven times more than a believer or the passion and greed of a hypocrite are seven times greater than those of a believer. Here gut means greed. He also said: Knock at the door of paradise, it will be opened for you. When questioned as out knocking, he said: By hunger and thirst.

Once Abu Juhafa was belching in an assembly of the Prophet who said to him: Lessen your belching. He who eats to his heart's content in this world will suffer much owing to hunger on the day of resurrection. Hazrat Ayesha reported: The Prophet never ate to his heart's content. Sometimes I wept seeing the pangs off his hunger. Then I passed my hand over his belly and said: My life be sacrificed to thee. What is the fault in eating so much as can keep your strength and appease your hunger? He said: O Ayesha, my predecessor Prophets suffered more than this and kept patience. They adopted this condition and went to their Lord. Their honour is unlimited and their rewards are profuse. So I fear if I greed for pleasure of living, my condition may be less than theirs tomorrow. So it is better to me to bear patience to-day in troubles than that my fortune may be less to-morrow. Nothing is dearer to me than to live together with my brethren and companions with dignity. Hazrat Ayesha said: After this talk, the Prophet did not live longer than seven days.

Hazrat Anas reported: Once Hazrat Fatema came with apiece of bread to the Prophet who said to her: What is of this bread. The Prophet said: To-day this food will enter the belly of your father after three days. Hazrat Anas reported that the family members of the Prophet did not eat the bread of wheat consequitively for three days till the Prophet expired. The Prophet said: Those who remain hungry in this world will eat their h\heart's content in the next world. He who eats to his full belly is an object of greedy for it will have rank in Paradise.

**Wise sayings.** Hazrat Omar said: Have a sharp look to your belly as it becomes heavy in life and destroyed after death. These age Shaiq Balakhi said: Divine service is a profession, its shop is solitude and its weapon is hunger. The wise Luqman advised his son: O dear son, when you eat your belly full, good then falls

asleep, wisdom becomes inactive, and the organs take leisure. Hazrat Fazil-b-Iayaz addressed himself thus: What thing do you fear? Why do you fear hunger? The Prophet and his companions used to remain hungry. Why do you neglect it? The sage Khamash used to say: O my Lord, you keep me without food and cloth and allow me to sit lose to Thee in darkness without light. Tell, my Lord, on account of which virrue I have achieved this luck. The sage Majak-b-Dinar said: O my Lod, I asked Muhammad-b-Waseq: O Abu Abdullah, he who has got food proportionate to his wants and does not live depending on others is happy. He said to me: O Abu Ihya, he is happy who is pleased with God remaining hungry in the morning and evening. The sage Ihya-b-Ma'az said: Hunger of the hopeful is a cause of wakefulness, hunger of the patient is the control of passion and the hunger of the ascetics is wisdom.

**There is in the Torah:** Fear God when you eat to your belly full and remember hunger. The sage Abu Solainman Darani said: I like to eat one morsel less than to be attentive in prayer during the whole night up to morning. He also said: Hunger is one of the treasure s of God. He gives it to one whom He loves. The sage Sahal Tastari used not to take meal consequitively for 25 days at a time. One dirham was sufficient for his meal throughout the year. He used to consider the rank of hunger with honour and made exaggeration. Even he said: The reward which is gained by giving up surplus food in following the practice of the Prophet will not be gained by other actins on the resurrection day. He also said: There is nothing more profitable than hunger. He also said: I don't know of a more harmful thing for a man seeking the next world than eating with heart's content. He also said: Knowledge lies in hunger and sin and ignorance lie in over eating. He said: No man does better divine service than to act in opposition to his passion after giving up lawful things.

**The Prophet said:** One third of the belly is for food. He who eats more than that spoils his good deeds. Being asked about additional merits he said: He will not get additional merits till hunger becomes dearer to him than over eating and till he prays at night remaining hungry. When he does this, he will be entitled to get additional rewards. He also said: An Abdal (ascetic) is not included in the class of Abdals till he does not love to remain hungry without sleep and to remain silent. He said: Of all the



virtuous deeds which descended from heaven to earth, the greatest is hunger. Of all the evils which have descended from heaven to earth, the worst is eating with heart's content. He said: The machinations of the devil go away from one who remains hungry. He said: God advances to a man who is in hunger, diseases, dangers and calamities. God releases some men from these things at His sweet will. He said: Know that a man of the present age will not get salvation till he destroys his passion and sleeps by hunger, and does hard labour. He said: There is no such man in the world who can save himself from sin by drinking to his heart's content even though he expresses gratefulness to God. If it is so in case of water drinking, how will it be in case of eating with full satisfaction?

**Some wise man was asked:** How can I change my passion? He said: Change your passion with hunger, thirst, taking up humility, by giving up name and fame, making them lower by placing them under the feet of those who seek the next world and opposing constantly your passions. The sage Abdul Wahed said: The merciful loves a hungry man. A man can walk upon water by virtue of hunger and God gives him power for this. The sage Abu Bakr Mujni said: God loves three men-(1) one who sleeps little, (2) one who eats little, and (3) one who takes little rest.

Jesus christ once kept fast consecutively for two months and began to converse secretly with his Lord. When he remembered to take his meal, the secret conversation stopped and he found his meal placed before him. He began to weep when his secret conversation was suddenly closed. It is said that Moses gained the power of secretly talking with God when he was in fast of consecutive forty days.

### **BENEFITS OF HUNGER AND HARMS OF OVER-EATING**

**The Holy Prophet said:** 'Fight your passion with hunger and thirst.' You may ask wherefrom this good of hunger comes and what is its cause though it gives trouble to belly. This statement is like the word of a man who thinks, after getting the benefit of a bitter and distasteful medicine that a bitter medicine gives benefit. Benefit arises not from bitterness of the medicine. A physician knows the effect of such a medicine. Similarly the

sages and saints among the learned understand the benefits of hunger. He who believes the truth of remaining hungry gets the benefit. God says: God will raise those in ranks who believe among you and those who have been given knowledge. The following ten benefits are obtained from hunger.

(1) Hunger makes the heart pure, conduct fresh and sight sharp. On the other hand, over-eating makes one lazy, heart blind and incurs heat in brain like intoxication, even it attacks the men of thoughts. As a result, the power of thoughts goes away. When a boy eats much, his power of memory becomes dull and he becomes a fool. The sage Abu Solaiman Darabi said: Remain hungry as it curtails passion, makes the heart soft and it gives divine knowledge therein. The Prophet said: Make the heart alive by little laugh, little food and make it pure by hunger. It will become then pure and clean. He said: Hunger is like lightning, over-eating is like cloud and wisdom is like the shower of rain. The Prophet said: Whose eats to his heart's content and sleeps much, his heart becomes hard. Then he said: There is Zakat of everything and the Zakat of body is hunger. The Prophet said: The thinking power of a man increases who keeps his belly hungry and his heart becomes sharp and strong. The sage Shibli said: I saw on the very day I remained hungry for pleasure of God that the door of my heart has been opened towards wisdom and knowledge in such a way which I did not see before. It is not a secret thing that the ultimate object of divine worship is to acquire such thinking power which takes to divine knowledge and true knowledge of everything. Eating with satisfaction is an obstacle to that object and hunger opens its door.

Divine knowledge is a door to paradise. So it should be unlocked by hunger. For this reason, Luqman advised his son: O darling, when you fill up the belly with food, thinking power falls asleep, wisdom becomes idle and the bodily organs abstain from divine service. Hazrat Abu Yezid Bostami said: Hunger is like a cloud. When a man feels hungry, heart then showers rain of wisdom. He said: Hunger is the light of wisdom and eating with satisfaction keeps God at a distance. Love for the poor and nearing them bring God near. Don't eat to your heart's content, it will extinguish the light of wisdom from your heart. Hurs wander about a man who passes night with little food up to morning.

(2) Hunger makes the heart soft and pure and therewith the sweet taste of Zikr and Monazat is felt. How many a men of Zikr makes Zikr by tongue without the attention of mind, so that the heart does not find taste therein as its effect does not fall in soul. It's taste is found in hunger. The sage Abu Solaiman Darani said: When my back becomes attached to my belly, I get taste in divine service. The saint Junaïd said: The hope of one who wants taste in Monazat by placing the dish of food between him and his breast will not meet with success. He also said: When the belly becomes hungry and thirsty, the heart becomes soft and clean. When it becomes satisfied with food, it becomes blind and hard. When the heart finds taste in Monazat or invocation, it becomes easy to think about God and divine knowledge increases.

(3) Another benefit of hunger is the breaking of heart which produces modesty. Pride and enjoyments are removed by hunger. A man does not understand the power and glory of God till he does not feel absolutely helpless and sees darkness all around being unable to gather food and drink and till he realises power and might of God and becomes modest and submissive to Him. When all the treasures of the world were presented to the Prophet, he rejected them all and said: Rather I prefer to remain hungry one day and take food the next day. On the day I remain hungry, I shall be humble with patience and on the day I take food, I shall be grateful. In short, belly and sexual passion are the doors of Hell and their root is eating with satisfaction. Humility and break of heart are the doors of Paradise and their root is hunger. He who closes up the door of Hell opens then the door of Paradise as these doors are facing the east and the west. If one comes near a door, he goes distant from another.

(4) Another benefit of hunger is not to be forgetful of God's punishment. In case of satisfied eating, one forgets the pangs of the hunger. Once Joseph was asked: Why do you suffer from hunger though there are the treasures of the kingdom in your hand? He replied: In case of eating with satisfaction, I fear I may forget the sufferings of the hungry and the poor.

(5) Another benefit of hunger is that the propensity of committing sin is brought under control. Hunger arrests the greed for committing sins and controls the propensities of evils. The root of all sins is greed and physical strength and the root of

these two is satisfied eating. So little quantity of food weakens these things. To acquire power to control passion is the root of all fortunes and to submit to passion is the root of all misfortunes. The turbulent animals can be brought under control by keeping them hungry. Similarly the unruly passions can be brought under control by hunger. A certain sage was asked: you have grown old. Why don't you take care of your body? Your body is getting black. He said: The body runs for enjoyments and wishes evils. I fear it may throw me in to a deep ditch. I like more to give it trouble than that it should throw me into sins.

The saint Jun Nun Misri said: Whenever I ate to my heart's content, thought of sin arose in my mind. Hazrat Ayesha said: After the demise of the Prophet, the first innovation that has come into being is eating with satisfaction. Hunger is not only useful to suppress passion, but it can be called the touch stone of all useful things. For this reason, a certain great man said: Of all the treasures of God, hunger is a valuable jewel. The lowest danger that can be averted by hunger is sexual passion, evil passion and passion of talk. A hungry man does not wish to talk much, he is rescued from backbiting, indecent talks and falsehoods. In case of satisfied eating, a man cannot control sexual organ. If he can control it for fear of God, he cannot control his eyes and mind and he does not get pleasure in invocation. A certain wise man said: If a sojourner towards the next world keeps patience by observing the rules of religion and eats for one year half belly full with bread only without any curry. God removes from him the evil thoughts of enjoying women.

(6) Another benefit of hunger is sleeplessness. He who eats to his heart's content drinks much, and he who drinks much sleeps much. As many as seventy truthful and pious men said unanimously: 'Excessive drinking creates excessive sleep. Excessive sleep spoils life. Life is the most valuable thing of a man and so it is ruined by excessive sleep.

(7) Another benefit of hunger is that divine worship becomes easy. In case of excessive eating, one becomes lazy and idle and so divine service becomes difficult. The sage Sari Sakti said: I saw the saint Abu Zarzani taking drink of wheat dipped in water and asked him: Why do you take this trouble? I can recite Tasbeih seventy times during the time taken by chewing bread of wheat

and for that I did not take bread for the last forty years. He thought that change of food is loss of time. So every breath of life is a valuable asset which should be utilized by collecting wealth of the next world. It is easy for one who has got the habit of for bearing hunger. The saint Abu Solaiman Darrani mentioned six harms of eating with satisfaction. (1) Such a man does not get pleasure in invocation. (2) He can't remember the matters of knowledge and wisdom. (3) He loses the attribute of showing kindness to the people. (4) He feels difficulty in doing divine services. (5) Sexual passion and greed become strong in his mind. (6) When the worshipers are engaged in mosques, he is confined in privies.

(8) Another benefit of hunger is preservation of health and removal of diseases. A little quantity of food improves health and removes diseases. Excessive eating accumulate diseases in stomach and veins. The diseased man cannot do divine services, Zikr and pondering. Hunger removes all these difficulties.

Caliph Harun Rashid is reported to have called eminent physicians of his time of India, Byzantium, Iraq and Abyssinis and said to them: Give me such a medicine as can prevent all diseases. The Indian physician said: If you use black Ahliz, you will not be attacked with any disease. The Iraqi physician said: It is the medicine of white seeds of Helencha. The physician of Byzantium said: It is the medicine of Ahliz makes was most experienced said: The medicine of Ahliz makes the stomach narrow and creates a disease. The seeds of white Hellencha make the stomach soft and create a disease. They asked: What medicine have you got then? He said: What will not create any disease in my sight is this. Don't eat unless you feel hungry and lift up your hand when there remains a little hunger. They all said: You haven prescribed the right medicine.

A philosopher was asked imprisons of some physicians of the People of the Book about the following saying of the Prophet: One third of the belly is for food, one third for drink and one third for taking breath. He wondered at it and said: I have never heard of a more wise saying in the matter of little food than this and this must be the saying of a wise man. The Prophet said: Gluttony is the root of disease and restraint from food and drink is the root of cure. Teach the habit to which each organ is entitled. The physician was astonished to hear this saying of the Prophet. The

sage Ibn Salim said: No disease can attack a man except death who eats according to rules bread of pure wheat. He was asked: What are its rules? He said: To eat it after being hungry and to rise up before satisfaction. A certain experienced physician said with condemnation of excessive eating: The most beneficial of all foods which are allowed to enter the stomach is pomegranate and the worst is salt, yet salt in small quantity is better than pomegranate and the worst is salt, yet salt in small quantity is better than pomegranate in large quantity. The Prophet said: Fast and you will be healthy and the body will be cured of the diseases on account of sting, hunger and little eating and the heart will be free from the diseases of infidelity, self conceit and other diseases.

(9) Another benefit of hunger is little expense. If you practice little eating, a little expense will be sufficient. The belly of a man becomes heavy who eats to his heart's content. He thinks every day for earning foods and says: Today what shall I eat? He roams throughout the day in earning foods and then falls in to unlawful earnings and commits sins or he earns lawful things but faces dishonor. Little expense comes to my mind. The sage Ibrahim-b-Adham being asked about high prices of food stuffs, said: Give-up these food stuffs and make them cheap. The saint Sahal Tastari said: A glutton is condemned lazy in divine service, (2) if he is a trader, he is not safe from dangers, (3) if anything comes to him he does not do justice to himself. In a word, attachment to the world is a cause of destruction of a man and the cause of this attachment is belly and sexual passion, and the cause of sexual passion is full satisfaction of belly. Little eating removes all these evils. The Prophet said: 'Knock at the door of Paradise by hunger.' He who is satisfied daily with one piece of bread becomes free from want. He does not depend on the people, gets free from sorrows and sufferings and can engage himself fully in divine service and trade of the next world. He then becomes one of those of whom God said: There are men whom business and buy and sale can not divert from the remembrance of God.

(10) Another benefit of hunger is to be ended with the attribute of charity and of giving up self-praise. One who keeps himself hungry and thirsty removes the hunger and thirst of another with his own meal and gives in charity his excess food to the orphans and the poor. On the Resurrection Day, he will take

shelter under the shadow of his charity. What he eats is saved in privy and what he gives in charity is hoarded in his treasury. This is the gift of God. A man has got no wealth except what he stores up in his treasury by charity, what finishes after he eats and what gets old after he puts it on. So eat little. To spend in charity excess food is better than to eat with satisfaction.

Hazrat Hasn Basri recited this verse (33:72) I offered the Trust to the heavens and the earth and the mountains but they refused to undertake it, being afraid thereof but man undertook it. Then he said: God asked the angels to carry this burden. He asked them; Will you bear the responsibility of this trust? God said: If you make it beautiful, you will get rewards. If you make it ugly, you will be punished. They said: We shall not accept it. He then presented it to men who accepted it as they are prone to make oppression on soul and ignorant of Lord's order. By God, they are now selling that trust in exchange of money. Thereafter there are making beautiful houses but make their graves narrow. They are making their bodies therewith stout and strong but they are making their religion lean and thin. Once the Prophet saw a man with building belly. He hinted at it and said: If you had spent it on other affairs, it would have been better for you.

These are the ten benefits of hunger. Innumerable benefits come out of each benefit. So there is no end of the benefits of hunger. It is the most valuable asset for the next world. For this reason, a certain sage said: Hunger is a key to the next world and the door to asceticism. eating with satisfaction is the key to this world and the door to greed.

**SOJOURNER IN THE PATH OF RELIGION:** Those who wish the walk in the path of religion should observe the following rules to control the greed for food and drink. His first duty is that he shall not eat except lawful foods. If a man worships after eating unlawful food lives in a house built in the waves of sea. Besides this, there remain three duties to be observed in connection with food (1) quantity of meal, (2) time of meal, (3) and the kinds of meal.

**QUANTITY OF MEAL:** Little food is good. A man should lessen his meal gradually and not at a time. There are four stages of meal according to the degree of piety. The first and the highest is the stage of a Siddiq or truthful man. He eats what is absolutely

necessary to upkeep his today. The saint Sahal Tastari said: A man can worship by three things life, intellect and strength. When a man fears loss of life and intellect, he should eat and if he then fasts, he should break it. It is the unanimous opinion of the learned men that it is better to pray sitting owing to weakness of hunger than to pray standing after eating with satisfaction. When he was asked about his quantity of food, he replied: My meal for a whole year cost me nearly three dirhams. One day I purchase wheat with one dirham, fine rice with one dirham and clarified butter with one dirham. After mixing them all, I make 360 small pieces. Every evening, I break fast with one piece only.

The second stage of meal consists of half 'mud' which is the general practice. Half 'mud' is equivalent to 25 tolas of food or ten morsels. This fills up nearly one-third of belly. The Prophet said: A few morsels are sufficient for a man. He recommended this quantity of food to be eaten. Hazrat Omar used to eat not more than seven to nine morsels. The third stage of meal consists of one 'Mud' or fifty tolas a day. It may fill up two thirds of belly. The fourth stage consists of meal of a little more than one 'Mud' per day. If a man eats in excess of this quantity, he commits the sin of extravagance of which God says: Eat and drink but do not squander 7:31. The fifth stage of meal is the general rule and majority partake of this quantity of food. They take much more than half a seer. They are often cheated by false hunger.

### SIGNS OF TRUE HUNGER

(1) The first sign of hunger is the will to eat only rice or bread even though there is no curry. If there is no will to take rice or bread without curry, there is no real hunger. (2) The second sign of real hunger is that such a man licks the plate or dish of meal. It means that he does not allow any greasy or oily things in the dish to remain.

**QUANTITY OF FOOD COMPANIONS AND SAINTS:** It is true that the meal of a companion out of a party per week did not exceed one sa'a equivalent to  $2\frac{1}{2}$  seers. When he ate dates or grapes, it rose up to one sa'a. According to this calculation, the quantity of their daily meal was half a mud or five sixteenth seers which filled up one third of the belly of each one of them. The companion Abu Zarr said: During the time of the Prophet, my food every week was barley of one sa'a. Now you are eating fine



bread. You are now enjoying two curries in place of one at the time of the prophet. You have now got one at the time of the Prophet. You have now gotten dress for the day time and another dress for the night time. The daily meal of the inhabitants of Suffa was one Mud or five eighth seers for two.

**TIME OF MEAL:** There are four stages regarding the time of meal. The people of the highest stage take meal once in every three days or more. Some of them took no food even for forty days at a stretch. A party of saints reached that limit and they are the following: Muhammad-b-Omar, Abdur Rahmman-b-Ibrahim, ibrahim Taisi, Hajaz-b-Faresah. Hafsal Aref, Mushab-b-Sayeed, Solaiman Khawas, Sohal-b-Abdullah Tastrari, Ibrahim-b-Ahmed khawas. Hazrat Abu Bakr used to take meal once in six days, Abdullah-b-Jaber once in seven days and Abdul Zaoja once in seven days, Sufyan-b- Saori and Ibrahim-b-Adham once in three days.

**Some learned men said:** Some secrets of the unseen world are disclosed to a man who can remain without food for consecutive forty days. One of these sages, while passing by a Christian monk, invited him to accept Islam and to give up self conceit. There were much arguments between them over this matter. The monk said to him at last: Jesus Christ fasted forty consecutive days. This is a miracle indeed. Had he not been a Prophet, he could not have done so. The sage said to him: If I can fast for consecutive fifty days, will you accept Islam? The monk said: I shall accept Islam in that case. Thereafter the sage fasted for consecutive fifty days at a stretch. The sage said: I can fast ten days more. He then continued his fast for ten days more. The Christian monk was astonished at this and said: I did not think that any man can surpass Jesus Christ in this matter. Then he accepted Islam.

(2) **Second Stage.** In this stage, some pious men fast from two to three days consecutively. This can be done by habit. (3) **Third Stage.** The people of this stage take meal once a day. This is the lowest stage for a sojourner in the path of the next world. If anybody takes meal more than once in a day of 24 hours, it will be considered extravagance and eating with satisfaction. Such a person has got no hunger. It is far from following the ways of the Prophet. The companion Abu Sayeed said: If the Prophet took meal in the morning, he did not take it at night. If he took meal at

night, he did not take it in the morning. The Prophet once said to Hazrat Ayesha: O Ayesha, beware, don't squander. In case of two meals a day, there is squander. One meal in every two days is the lowest rank of the Sufis and one meal per day is the middle of the two stages. If anybody wishes to take one meal a day, he should take it after Tahajjud prayer and before morning prayer. In that case, the rewards of fasting by day and hunger by night are obtained.

**Hazrat Abu Hurairah said:** The Prophet never prayed Tahajjud like you. He stood so long in Tahajjud that his feet got swollen. He used not to take meal after Iftar as you do. He used to take meal of fasting at the time of Sehri only. Hazrat Ayesha said that the Prophet used to remain hungry up to the time of Sehri. Meal should be divided in to two. If it is said that two pieces of bread are sufficient, then one bread at the time of Iftar and another at the time of Sehri, should be taken. If meal is taken at the time of Sehri, hunger during the day does not become acute and Tahajjud prayed with peaceful mind.

**(3) Kind of food:** The seeds of wheat are the best of foods. Meat and sweet things are best and salt and condiment are worst. The middle kind of food is curries cooked with oil. The sage Ihya-b- Maaz said: O religious men appertaining to the class of the truthful, keep your passion now hungry for feast of the Paradise of Ferdous. For this reason, there are abundant rewards in giving up greed for even lawful things and the possibility of harms if they are enjoyed in full. The Prophet said: Those who eat fine flour are worst. It is not unlawful but the meaning of this Hadis is that if one is habituated to eating fine flour, he may fall to the attachment of the world which leads to sin. The Prophet said: Among my followers, those are worst whose goal is food of various kinds and fine dresses and who spend most of their times in useless talks. God revealed to Moses: O Moses, consider yourself as an inmate of grave. My remembrance will restrain you from greed and evil desires. The earlier sages feared for those who enjoyed delicious food and remained busy in satisfaction of their natural propensities.

Hazrat Omar restrained himself from drinking cold water mixed with honey. He said: Save me from the responsibility of its account. It has been narrated that once Ibn Omar fell ill and he wanted to enjoy fresh fish. After search, a fish worth one and a half

dirham was brought to him. The fish was fried and was presented to him with bread. At that time a beggar came there. He ordered his servant to give him the fish with the bread. The servant gave him one and half dirham and did not give him the fish and bread. He ordered his servant to give the beggar the fish and the bread in addition to the dirhams and said: I heard the Prophet say: God forgives the sins of one who denies himself a thing for which he has got greed to enjoy. The Prophet said: If you do not appease the hunger for a dog by giving it a piece of bread and a pot of pure water, calamity will come to the world and its inmates.

Once news reached Hazrat Omar that Yezid, son of Abu Sufiyan, remained busy in enjoyment of various delicious food. He said to his servant: When the meal of night is served before Yezid, inform me at once. The servant informed him accordingly and Hazrat Omar went to him and sat by his side. Hazrat Omar began to eat with him. At first soup of meat was presented and then came baked meat. When Yezid was going to take it, Omar said to him: O Yezid, one food after another? By One in whose and there is my life, if you give up the practices of the sages of the previous refugees, you will drift away from their path.

Yasar-Ibn Omar said: I never prepared for Hazrat Omar thin bread made of fine flour. It has been said that the saint Otbatui Golam used to eat flour pasted with water after it is baked in the sun and say: One piece of bread and salt are sufficient and in that case, fried meat and delicious food can be eaten in the next world. His maid servant once said to him: If you give me flour, I can prepare for you bread after it is baked in fire and I can give you cold water to drink. He said to her: O mother of so and so, I have driven out from me the dog of hunger.

Shaqiq-b-Ibrahim said: I met a Mecca Ibrahim-b-Adham who was then weeping. On being asked the reason, he said: For the last 30 years, I have been desirous of eating Harirah (sweet thing) but I have restrained myself with great difficulty. Last night when I was in sleep, I found a young man with a green pot in which there was Harirah. He said to me: O Ibrahim, eat it. I said: I shall not eat it. I have given it up for God. He said: God has given you to eat it. Then I began to weep and eat it.

The sage Malek-b-Dinar lived at Basra for 50 years. He did not enjoy during this long period fresh and dried grapes. Hazrat

Musa Ashjeyi said: I had a desire for the last 20 years to eat bread of fine wheat but I did not enjoy it. The saint Abu Solaiman said: Salt is a thing of luxury. Hazrat Ali said If a man eats meat continuously for 40 days, his temper becomes harsh. A wise man said: Eating of meat continuously become like drinking of wine.

**DUTIES AFTER MEAL:** (1) When a man wishes to cohabit with his wife he should do it before he takes his meal. (2) It is better not to sleep after eating and drinking with satisfaction. Two harms arise in case of sleep after meal the habit of idleness and the heart becoming hard. (3) It is better after meal to hold conversation, to pray, to make Zikr as these are near expressing gratefulness. The Prophet said: Digest your food by prayer and Zikr and don't sleep soon after meal. If you do it, your heart will become hard. (4) The lowest duty after meal is to pray four rak'ats or to recite one hundred Tasbih or a portion of the Quran. When Sufiyan Saori ate with satisfaction at night, he used to pray throughout the night. When he ate with satisfaction at day time he used to pray and make Zikr. He said: Give full food to the belly of a Negro slave and exact from him hard work. He used often to say: Exact from him hard work after giving full food. Whenever you desire to eat some food or good fruits, you should take it in lieu of meal, so that you may gain strength. A wise man said: Don't eat being greedy for it. If you eat it, don't search for it. If you search for it, don't love it. To search for various kinds of food is greed. Don't allow your greed to follow all lawful things. Whatever food a man takes out of greed, he will be said therefor: You have enjoyed your good things in this world's life. You can fulfill your desire in the next world in proportion to your giving up of greed and desire in this world. A wise man of Basra said: My desire disputed with me about eating bread and fish but I restrained myself from eating them. This continued for the last 20 years. When he died, man of Basra said: I saw him in dream and asked: What rewards has God given you? He said: I can't describe fully what rewards my God has given me. He entertained me first with bread and fish and I have been allowed to enjoy it every day without account. God said: Eat and drink in exchange of what you have lost in bygone days. The sage Abu Solaiman said: To give up a desire is more benefiting than fasting and praying for one year.

**MEANS OF GAINING MODERATION IN EATING:** Know, O dear readers, that the object of good conduct is to gain the middle path which is good in all actions and both the extremes are bad. What has been described above about the merits of hunger shows that no extreme is good. The secret of Shariat is that whatever is taken as a result of greed and low desire is the extreme in which there is harm. Shariat prohibited it firmly. Nature encourages eating with heart's content and Shariat prohibits it. When these two things stand face to face, the middle course should be adopted. When the Prophet came to learn that some of the companions prayed throughout the night and fasted throughout the day, he prohibited it. So it is good to eat with moderation as it does not cause heaviness of belly and prevents hunger. The object of food is to save life and to gain strength for divine services. A heavy belly obstructs divine services and acute hunger also prevents it. So it is better to eat food in such proportion as prevents hunger and also heaviness of belly.

Man should acquire the qualities of an angel and when these are acquired he becomes like an angel. An angel is free from heaviness of belly and pangs of hunger. The object of man should be to acquire that position. The middle path is the best between hunger and over-eating. The Prophet said: The middle path of every action is best. God also says: Eat and drink and do not squander. When nature runs towards greed and low desires, it should be punished by hunger till it gives up passion and greed. The object of hunger is to curb all passions till they come to moderation and under control. A sojourner of the next world should therefore have no necessity of remaining hungry all along as the lash of hunger is not necessary for a siddiq or greatly truthful man.

**PROPHET'S WAYS OF EATING:** The Prophet had no fixed measure of food and fixed time. Hazrat Ayesha said: The Prophet used to fast in such a way that the people thought that he won't eat and drink and he used to fast in such a way that the people thought that he won't break it. He often used to go to his wives and say: Have you got any food? If they said 'yes' he took meal. Whenever any food was served before him he used to say: 'I have fasted' and then he broke his fast and ate it. One day the Prophet came out and said: I have kept fast. Hazrat Ayesha said

to him once: Hais has been presented to us. The Prophet said: I wished to fast, but now take it to me.

**Sahal Tastari** was once asked: What have done in the beginning of your religious life? He informed him about his divine services. He used to take little food. Sometimes he used to take olive fruits. He ate food for three years worth three dirhams. Being asked about the time of meal, he said: I eat without fixing any time or quantity of food. The sage Ma'ruf Karkhi used to eat whatever food, ordinary or delicious, was presented to him. He was asked: Your brother Bashar Hafi does not eat such delicious food. He replied: My brother is in chain of God's fear and I opened the door of Ma'arfat. I am a guests of my Lord. I eat whatever He gives me. I have got no power to take or to reject. Hazrat Omar saw his son Abdullah enjoying clarified butter, meat and bread together. He whipped him and said; Eat meat and bread one day and clarified butter another day, and bread and curry another day, and salt another day and bare bread another day. This is the middle path for you. Constant use of meal and greasy things cause extravagance. To give up meat for all times grows the evil of miserliness. The middle course lies between the two extremes.

## SECTION 6

**SEXUAL PASSION:** There are two benefits of sexual passion. (i) satisfaction of intercourse and (2) preservation of mankind. The pleasure that is felt in sexual intercourse between a man and his wife is a little sign of his next worldly pleasure. If it were lasting, pleasure would have been strong as physical pain inflicted by force is great. The fear of Hell fire and the greed for pleasure and happens of paradise lead a man towards guidance. If a man would not have the taste of pleasure or pain, it would not have been possible. (2) The second benefit is preservation of mankind. But there is this danger in it that if it is not kept under control and exceeds limit his next world and this world are both destroyed. God taught us to say in this verse: O our Lord, don't inflict on us such duty as is outside our power. This power has been said to be sexual desire. God taught us to invoke: I seek refuge from the evils of night when it spreads darkness. This evil is explained by Ibn Abbas as the erection of male organ. The wise said: When the sexual organ of any man stands erect, two-third of his intellect goes away. This Prophet used to pray: I seek refute to Thee from the evils of my ears, eyes, heart, enjoyment and semen.

**The Prophet said:** A woman is the string of the devil. Once the devil appeared before Moses and warned him of three things-(1) Don't remain along with a woman in any place because I become the companion of a man and a woman who remain in a lonely place till I throw into the male the snare of the female and the female into the share of the male. (2) Fulfil your promise with God. (3) Spend the wealth you bring out for Zakat and other charities, as I become owner of that wealth which a man keeps separate for charities to the people but does not spend.

There are three stages of sexual passion-excessive, little and middle. In case of excessive sexual passion, a man loses his sense of right and wrong and enjoys any woman and thus destroys his religion and world. Such a man often takes recourse to medicine to increase his sexual passing. The is all the more dangerous. Such a man takes recourse to love-making of which the object is the satisfaction of sexual passion. The medicine for this is to control eyes and thoughts. The Prophet prescribed marriage for them and said: O young men, take recourse to marriage. He who is unable to do it, let him fast, as fast for him is castration.

**FORNICATION OF EYE:** The sin of the fornication of eye is greatest among the minor sins. He who cannot control his eyes cannot save his organ Jesus Christ said: Take care of your eye as it sows the seed of sexual passion in heat and that is sufficient for creation of danger. Prophet Ishaq was asked: What is the source of fornication? He said: Eye sight and greed. The Prophet said: Eye sight is a poisonous arrow out of the arrows of the devil. God gives to a man who gives it up for fear of God such faith which gives satisfaction to his heart. He also said: There will remain no greater danger for the people after my death than women. He also said: Fear the world and women. The cause of first danger which came upon the children of Israel was women. God says: Tell the believers to control their eye sight. The Prophet said: Everyone has got a share in fornication. His two eyes commit fornication by sight. His two hands commit fornication by touch. His two feet commit fornication by walk. His mouth commits fornication by Kiss. His heart commits fornication by thought. His sexual organ commits fornication by translating it into action. Hazrat Omme Salemah said: When Ibn Makhtum, a blind man, sought

permission of the Prophet to see him, I and Maimunah were present there. The Prophet said: Screen yourselves. We said He is blind. He will not see us. He said: If he does not see you, you will see him. Some love the hurdles boys out of sexual passion which is more dangerous. A pious man said: There are three kinds of people-(1) one kind of people cohabit with boys, (2) one kind cast look out of passion, (3) and one kind do indecent deeds. So these are the dangers of eye sight.

**DANGERS OF RICH WIFE:** There are five dangers of a rich wife-(1) her dower is increased, (2) she makes delay in mixing with her husband, (3) her service is rarely found, (4) her expanse becomes more, (5) she cannot be devout for fear of losing her property. This is not the case in case a poor lady is married. A wise man said: A husband should have four things more than those of his wife, in default, his wife will look down upon him-age, stature being long, riches and pedigree. A female should have four things more than those of her husband-beauty character and conduct, piety and behaviour. Anything which creates forgetfulness of God is harmful. If a man can remember God more in an unmarried state, it is good for him. Once very rich man wanted to marry the saint Rabia Basri. She declined his offer saying: 'If God gives me wealth like yours or more than that, it is not better for me to be forgetful of God even for a moment.' There are medicines for controlling sexual passion. These are hunger, restraint of sight and engagement in some work or other. If no benefit accrues from these three methods, it is better to marry. For this reason, the earlier sages hastened to marry and got their daughters married without delay.

## SECTION 8

**Rewards of opposing passions.** Know, O dear readers, that sexual passion is stronger in human mind than other passions and curbs intellect at the time of excitement. At that time, one runs after some affairs which are shameful. Few people can control it. Most people refrain from it owing to inability, fear shame and illness. There is no merit in it. If one has got ability to commit fornication and if there is no obstruction, he will acquire merit provided he commits no sin. This is the rank of the truthful. The Prophet said: He who refrains from committing sin even though he is enamored of love of anybody and dies in that condition keeping it secret, is a martyr. He also said: God will



give shade to seven persons under His Throne on the Judgment Day on which there will be no shade except the shade of His Throne. One of them is he who refrains from satisfying the sexual desire of a beautiful woman coming from a respectable family when she calls him and says: I fear the Lord of the universe. In this connection, the story of Josep and Julaikha is a brilliant example. He refrained from satisfying the carnal desire of Julaikha, the wife of the king of Egypt.

Solaiman-b-Yasar was a beautiful man. Once a beautiful woman proposed to him to have sexual connection but he refrained and fled from his house leaving her therein. Solaiman said: in that night, I saw Joseph in dream and asked him: Are you Joseph? He said: Yet, I am Joseph who had sexual desire but you had no such desire. There is a more wonderful story. Once Solaiman started on pilgrimage from Medina with a companion. He alighted at a place called Abwa. His companion went to a market for purchasing food leaving Solaiman in the tent. One Arab woman came then to the tent and she was exquisitely beautiful and young: The woman said to him: I have not come to beg, I want only sexual enjoyment with a male. He said: The devil has brought you to me. Then he placed his head between his knees and began to weep bitterly. Seeing this pitiable condition, she put on her burqa and left the place. He then went to Mecca and made pilgrimage. One night he saw in dream Joseph and said: Your glory regarding the wife of the king of Egypt is wonderful. Joseph said: Your glory regarding the young woman of Abwa is more wonderful.

The Prophet said that three persons went on a journey. They took shelter at night to a cave of a hillock. Suddenly a huge stone fell over the youth of the cave and shut it up completely. They found darkness all around and there was no hope of getting out of it. So they recalled their good deeds to seek mercy of God. One of them said: O Merciful God, you know that I had a cousin sister who loved me dearly and I also loved her dearly. During the time of famine, I gave her 120 dinars on condition that she would agree to what I say. One day I found her alone and sought to enjoy her but she refused saying: Fear God, don't break my seal without God's order. Then I refrained from it. O God, if Thou knowest best that I refrained for Thy fear, shift the stone a little. The stone shifted a little.

So eye sight is the precursor of fornication. The control it is absolutely necessary. The root of all dangers is sight. The Prophet said: Thee first sight is for you but the second sight is against you. Alla-b-Jiyad said: Don't turn your look repeatedly over the sheet of a female as sight sows seed of sexual passion in mind.

Once a meat seller fell in love with a female slave of his neighbor. Her master one day sent her to another village for some work. Getting this information, the meat seller followed her and caught her on the way. She said to him: Don't do this. I love you more than you love me. Fear God. Then he became repentant and went on his way. When he was thirsty he found no warer. Finding a man, he said: Let us both pray to God for rain. The meat seller said: I will pray and you will call Ameen (be it so). So they began to pray to God for water and soon a cloud appeared over their heads. When they became separate, the cloud followed the meat seller. On seeing this favour of God on him, his companion came there and asked him the reason. The meat seller narrated to him the story of his love for the female slave and how he controlled his passion.

## CHAPTER IV

### HARMS OF TONGUE

Know, O dear readers, that tongue is a great asset of a man and a wonder out of the wonderful creations of God. Though it is insignificant, its power is unlimited, its virtues are great and infidelity and faith do not find expression except through tongue. It is the last limit of sins and virtues. Tongue can express what has been related and what has not been created; the Creator and the created, the known and the unknown. Tongue explains what intellect brings in mind, whether truth or untruth. Tongue may be said to be the agent of intellect. No other organ has got such power to express the mind. The sight of eye extends only to figures and colours and not to any other thing. Ear has got power over only sounds and not to any other thing. The power of tongue is, however, unlimited. It has got power over good and bad. The dangers of tongue are useless talks, quarrels, disputes, rebukes, scolding, harsh words, curse, false speaking, backbiting, self praise etc. We shall proceed to discuss them one by one.

**MERITS OF SILENCE:** The dangers and harms of tongue are many and there is no rescue, from them except silent. For this reason, Shariat recommends it. The Prophet said : He who keeps silent gets salvation. He also said : Silence is a rule and few people can observe it. The father of Sufiyan asked the Prophet : O Prophet of God, give me such news about Islam which I shall ask nobody after you. The Prophet said : Say, I have believed' and stand on it firmly. I asked him : What matter shall I fear most. He hinted with his hand at the tongue. Oqbah-b-Amer said : I asked : O Messenger of God, how can I get salvation ? He said : Hold your tongue, make your house spacious and repent for your sins. The Prophet said : If a man can give me guarantee of the things placed between his two cheeks and his two thighs, I can give him guarantee of paradise. He said : He who is safe from the harms of his belly, sexual organ and tongue is safe from all troubles. For these three organs, majority of the people are destroyed. The Prophet was asked about a great virtue which admits one to paradise. He said : Control of two hollow things- mouth and sexual organ. He meant tongue by mouth.

Hazrat Muaz-b-Jabal said : I asked : O Prophet of God, shall we be punished for what we utter ? He said : O Ibn Jabal, your

mother be heavy with you, will a man be overturned in hell over his nose except for harms of his tongue? Abdullah Saqafi said: I asked: O Prophet of God, what matter do you fear for me? He caught his tongue and said: This. Hazrat Muaz asked: O Prophet of God, what action is best? The Prophet drew out his tongue and placed his finger on it and said: The faith of a man does not become alright till his mind does not become so, and his mind does not become alright till his tongue does not become so. He from whose harm his neighbour is not safe will not enter paradise. The Prophet said: He who is pleased with Islam shall take to silence. He said: When a man rises from bed, his limbs get up and rebuke his tongue. In other words they say to his tongue, fear God regarding us, because when you are alright, we are alright and when you are wrong, we are wrong.

Once Hazrat Omar saw Harzat Abu Bakr drawing out his tongue and asked him: O Caliph of the people, What are you doing? He said: I drags me to the place of destruction. The Prophet said: There is no such limb of body which will not con plain to God about the harsh treatment of tongue. Harzat Ibn Masud said that the Prophet had said: Major sins of a man accrue from his tongue. The Prophet said: God keeps the hidden things of a man secret who controls his tongue. God saves one who keeps his anger under control. God accepts the excesses of one who shows excuse to God.

Once Hazrat Muaz asked the Prophet: O Prophet of God, advise me. He said: Worship in such a way as if you see God and consider you as one of the dead. I shall let you know a more important thing than this if you like. He then hinted with his hand at the tongue. Hazrat Safwan-b-Solaman was once asked by the Prophet: Shall I not inform you about the easiest divine service and the most comfortable thing to body?—Silence and good conduct. The Prophet said: Let one who believes in God and the next world speak good or remain silent. The Prophet said: May God show mercy on one who acquires rewards by talk or remain safe by keeping silent. Jesus Christ was once asked: Teach us such thing by virtue of which we can enter paradise. He said: Don't talk. They said: We shall not be able to do it. He said: Then don't talk except good. Hazrat Bara'a-t-Azeb said: O Prophet of God, teach me such a thing by viture of which I can enter paradise. He said: Give food to the hungry, drink to the thirsty, enjoin good and prohibit evil. If you can not do it, don't

hold talk except good. The Prophet said : Save your tongue from talks except good. The Prophet said : Save your tongue from talks other than good, you can then defeat the devil. He said : God is near every utterance of a man. So let him take care of what he utters. He said : When you see a believer keeping silent and grave, come to him, as there is wisdom in him. The Prophet said : Men are divided into three classes-looters of war booties, talkers of useless things and those who are safe. A looter of war booties is one who makes Zikr of God. A safe man is he who remains silent. A useless talker is one who holds unnecessary talk. The Prophet said : The tongue of a believer keeps behind his tongue. The tongue of a hypocrite keeps in front of his mind. When he wishes to talk, he sends it through his tongue without any thinking. Jesus Christ said : There is ten portions of divine service, nine of which are in silence, and the remaining one is in loneliness. The Prophet said : He who talks much commits blunders. He who blunders much commits many sins. For one whose sins are great, Hell fire is good.

Caliph Omar-b-Abdul Aziz said : He who remembers death much, remains satisfied with little. He who counts his words in his actions talks little. A wise man said : Silence gives two benefits to a man—safety of religion and knowing of friends. Hazrat Hasan Basari said : Once many people were talking in the assembly of Caliph Muwaytah. The saint Ahna-b-Qais only remained silent. He said to him : O Abu Bakr, what is the matter with you? Why are you not talking ? He said to him : If I talk lie, I fear God. If I tell truth, I fear you. The sage Mansur-b-Malaz used not to talk after Isha prayer for forty years.

**FOUR KINDS OF TALK:** (1) One kind of talk is always beneficial, (2) one kind of talk is always harmful, (3) one kind of talk is mixed with harm and benefit. (4) and one kind of talk has got no harm or benefit. As to the talk which is always harmful, it is essentially necessary to remain silent therefrom. As to the talk which is mixed with harm and benefit, it is necessary to remain silent therefrom. The talk which has got no benefit or harm is useless. Three fourths of the talk of fourth kind are useless except only the remaining one-fourth. There is fault in this one-fourth also as it can not be distinguished whether there is therein any secret show, back-biting, excessive talk etc. The Prophet said : He who remains silent gets salvation.

## TWENTY HARMS OF TONGUE

(1) **Unnecessary talk:** The best condition is to save the tongue from back-biting, falsehood, show, quarrels, disputes etc. There are such words, therein which are not beneficial and which do harm to others. If you hold useless talk, you lose time and you shall have to render accounts for useless talks. If you are engaged in thoughts about God by giving up useless talks, God's inspiration may suddenly come in your soul. If you read Tasbih, Tahlil and other invocations in lieu of useless talks, it is better for you. If a man remains busy in lawful things after giving up Zikr of God, it does not do him any benefit, because even though he does not commit any sin, he is in loss as he loses the merits of God's remembrance. The silence of a believer is good thought, the sight of a believer is a sermon and the talks of a believer are nothing but remembrance of God. This is the basis of a man's wealth. When he spends his words without necessity and does not acquire virtues for the next world, he spoils the basis of wealth. The adornment of Islam of a man is to give up what does not do any benefit to him. Another Hadis of a more harsh nature has come in this connection. Hazrat Anas reported : A young man was martyred at the battle of Uhud. We found then on his belly stones tied up. It seemed that he had tied up the stone for preventing hunger. His mother was saying : O darling, you have entered paradise with a cheerful mind. Then the Prophet said : Who will inform you whether he held useless talk or was miserly regarding a matter which did not do him any harm." It means that accounts of such small matters will also be taken in the next world.

There is another Hadis that the Prophet went once to see Ka'ab who was in sick-bed. His mother said when he expired : O Ka'ab, there is paradise for you. The Prophet said : Who will inform you whether Ka'ab uttered such words of which he had no necessity or was miserly with such a thing which was not necessary for him. The Prophet once said : The man who will come now by the door is an inmate of paradise. Then it was seen that he was Abdullah-b- Salam. The companions gave him the good news and asked him : What good works have you got for which you have gained this rank ? He said : I am very weak. I pray to God for sound soul and for giving up of what is not necessary for me. Hazrat Abu Zarr said : The Prophet once said to

me: Shall I not give clue to you to such an action which is light for body but heavy in the Balance? I said: Yes, O Prophet of God. He said: Silence, good conduct and giving up unnecessary things.

**Hazrat Ibn Abbas said:** To me, five things are dearer than saving money. (1) I give up such talk as is of no use to me as it is unnecessary and I am not safe from the fear of its sin. (2) I don't utter such word as is not useful to me until I find suitable place for it as there is harm in many useful talks if they fall in improper places. (3) I don't argue with the man who is patient and with the fool, because if I argue with the patient man, it incites him to anger, and if I argue with a fool, he gives me trouble. (4) As I like that my friend will speak of me in my absence, so I like that I shall speak of him when he remains absent from me. As I like that my friend should forgive me, so I like that I should treat well with him. (5) I should do an action like the action of the man who knows that he will get rewards for good deeds and punishment for sins. Loqman was once asked: What is your wisdom. He said: I don't ask what I know and I don't utter what does not do me any benefit.

**Hazrat Omar said:** Don't dispute about what is unnecessary. Keep your enemy distant from you and be careful of all persons except faithful friends. Without God fear, nobody can become a faithful friend. Don't keep company with the sinners as there is fear that you may commit sins. Let them not enquire about your secrets. Consult with the God fearing people in all your affairs.

Useless talks are such talks which, if uttered, donot cause any benefit and do not do harm in this world and in the next. There are three reasons for not holding useless talks—(1) to be eager to know of which there is no necessity, (2) to enjoy talk with one with the object of loving him and (3) to pass time with useless talks. The remedies of these three things are the following. The remedies are based on knowledge and action. It must be understood that death is standing in front and that every word uttered will be accounted for. Every breath is a valuable asset. This is the medicine based on knowledge. The remedy based on action is to adopt silence.

(2) **Second Harm of Tongue:** The second harm is excessive talk. This means to utter such words as are of no use and to hold such talks as are of no use. Necessary talks can be held in short. If

one sentence is sufficient, second sentence is unnecessary, thought it has got no sin. The sage Ata said : Your predecessors used to hate too much talks. They used to consider talks as superfluous except talks on the Quran, Sunnah of the Prophet, enjoying good and forbidding evils and necessary talks for earning livelihood. The Quran says : There is careful guard of what he utters—50 ; 18. There is no limit of superfluous talks, but there is no good in most of their secret talks except in the talk of one who enjoins charity or good deeds to make compromise between men. The Prophet said : His is blessed who restrains his tongue from superfluous talks and spends out of his excess wealth. Hazrat Hasan Basari said : He who talks much talks much falsehood. The sins of one who has got enormous wealth are great. He whose conduct is bad punishes his soul. Once a man came to the Prophet and praised him much. The Prophet said : There is nothing between them which can prevent your words. He said : Nothing worst has been given to man than long talk. The sage Ibrahim said : Two conducts destroy a man—enormous wealth and too much talks.

(3) **Third harm of tongue:** This is useless talk in untrue matters and to spend talks in actions of sins : for instance to state the beauties of a woman, to tell about assembly of drinking wine, to praise the sinners, to discuss the some forts of the rich, to narrate the oppressions of the kings and rulers. These are all unlawful talks. To hold unnecessary talks and to talk much about necessary things should be given up though they are not unlawful. So don't hold talk except on good of this world and the next. The Prophet said : A man may hold such God pleasing talk the result of which may not be known to him but God writes His pleasure therefor up to the resurrection day. A man can hold such talk to displease God of which the result may not be known to him but His displeasure therefor may be written for him up to the resurrection day. The Prophet said : A man utters such a word which excites laughter of the people of an assembly and he throws himself thereby to such distance as that of the polestar. He also said : The man who holds useless talks about sins for most part of time will be a great sinner not he resurrection day. This is supported by the following verse : We used to hold useless talks with the talkers God then revealed : Don't mix with them till they hold other talks or else you will be like them. (2) Another harm of tongue is quarrels and disputes which are unlawful. The



Prophet said : Don't quarrel with your brother, don't but jokes with him and don't break promise with him. He said : Give up protest as you will to understand its contrivance and you will not be safe from its dangers. He who keeps away from disputing a false thing will have a place built for him in the middle of paradise. The Prophet said : The first thing which my Lord promised me and the first thing which He prohibited me is idol worship and to dispute with the people after drinking wine. He also said : God does not misguide a people after they are guided except for quarrels and disputes. He said : The faith of one not known does not give up dispute knowing his opinion as true. He said : The faith of a man is known who has got in him six qualities—(1) to fast in summer, (2) to strike with sword the enemies of God, (3) to pray in haste in days of tempest, (4) to bear patience in dangers and difficulties, (5) to complete ablution even against will, (6) and to give up quarrel knowing it to be true. Hazrat Jubair said once to his son : Don't dispute with the people about the Quran, as you will not be able to make them under and. Hold fast to the ways of the Prophet. Caliph Omar-b-Abdul Aziz said : He who presents his religion with the object of making quarrels, changes his opinion most. A certain wise man said : God does not misguide a people after guidance except for quarrels and disputes. Imam Malek said : To dispute about religious matters does not appertain to religion. He said : Dispute makes the heart hard and generates hatred. Luqman said to his son : Don't dispute with the learned. If there is dispute with anybody, it is compensated by two rak'ats of prayer. Hazrat Qmar said : Don't acquire knowledge for three objects—(1) to dispute by learning, (2) to take pride by learning, (3) and to show learning to the people. Don't give up learning for three reasons—(1) to feel shame to acquire learning, (2) to get leisure for renunciation of the world, (3) and to remain satisfied with ignorance.

Jesus Christ said : The beauty of one goes away who speaks too much falsehood. The gentle manners of one goes away who disputes with the people. He whose thoughts are many is attacked with illness. He whose conduct is bad punishes his soul.

(5) **Disputes about wealth and properties:** Another harm of tongue is disputes about properties. The Prophet said : The greatest object of hatred to God is he who holds greatest disputes

about properties. He said : Who disputes about properties with another out of ignorance, remains always in the displeasure of God till he becomes silent. A certain wise man said : Don't dispute about properties as it destroy religion.

It is true that it is lawful to give proof of one's right to properties and to give up their exaggeration. It is also pardonable to hold the tongue in the middle path in disputes about properties. Dispute straightens the breast and arouses anger. It is better to use sweet words in dispute and not to use harsh words. The Prophet said : Sweet words and feeding will give you peace in paradise. God says : Speak sweet words with the people. God says : If you are entertained with Salam, return it with better salutation than it or like it. The Prophet said : There are rooms in paradise whose inner sides are seen from their outer sides and outer sides are seen from their inner sides. God prepared them for those persons who give food and are humble in talks. The Prophet said : Sweet word is a charity even a seed : Keep the Hell at a distance by giving in charity even a seed of grape. If you are unable, then keep it distant by sweet words.

(6) To make ornamentation in talks: Another harm of tongue is to make ornamentation in talks, to disclose oratory and to give lectures with ornamental words. The Prophet said : I and my God-fearing men among my followers are free from artificiality. He said : Of all the persons among you, the object of the greatest wrath to me and the most distant from my assembly is he who holds useless talks, makes ornamentation in talks and adopts artificiality. The Prophet said : Those who grow eating various delicious foods, put on various dresses, eat various delicious dishes and talk with ornamental words, are worst among my followers. He said : Beware, those who make exaggeration in talks are ruined. He recited it thrice. Hazrat Omar said : Eloquent in talks is attended with the eloquence of the devil.

(7) Obsecene and bad tooks: These talks are prohibited. Some of these talks are impurities. The Prophet said : Give up obsecene talks, as God does not love obscene and excessive talks. The Prophet prohibited to rebuke the unbelievers who were killed in the battle of Badr. He said : Don't rebuke those dead unbelievers, as these do not reach them, but give trouble to those who are alive. Beware, bad talks are objects of barred. He said :

Those who are prone to backbiting, excessive cursing, obscene and excessive talks are not true believers. He said : Four persons will give trouble to the inmates of Hell. They will be running between hot water and fire and proclaim their sorrows. One of them will be such from whose mouth pus and blood will come out. he will be asked : Why is this condition of yours ? He will say : I used to hold obscene and evil talks and take pleasure therein like that of cohabitation, and for that I am getting this punishment. The Prophet said to Ayesha : O Ayesha, if obscene talk could have taken the figure of a man, its figure would have been ugly. He said : To hold obscene talk and to make narration are two branches of hypocrisy. Narration means to disclose secret talks which is unlawful. It means also to make excesses in narration and to make ornamentation adding false thing. The Prophet said : Obscene talk or unnecessary talk does not appertain to-Islam. He who is best of all in character and conduct is best of all in Islam. The sage Ibn Mysarah said : The figure of a man who talks-obscene things openly will be that of a dog on the Resurrection Day. Ahnaf-b-Qais said : Shall I not inform you of a dangerous disease—bad conduct and obscene tongue.

**LIMIT OF OBSCENE TALKS:** Hazrat Ibn Abbas said: God is shameful. He mentioned about sexual intercourse by the word 'touch. There are many obscene words which should not be said clearly. Ayaz-b- Hemar said: I asked: O Messenger of God, a man of my people rebukes me but he is lower than myself. Is there any obstacle of my taking revenge on him? The Prophet said: Two rebukers are devils. They tell each other liars and ascribe guilt to each other. The Prophet said: There is sin in rebuking a believer and there is infidelity in his murder. He said: Two rebukers remain upon their rebuke. Out of the two, sin falls on one who rebukes first. Even it falls on the rebukers if the rebuked person exceeds the limit. The Prophet said: He who rebukes his parents is cursed. In another narration, to rebuke parents is one of the greatest sins. The companions asked: O Messenger of God, is there any such man who rebukes his parents? He said: He rebukes the parents of another and the latter also rebukes his parents and this amounts to rebuking his own parents.

(8) **Curse:** Another evil of tongue is to curse anything, be it an animal or a man or a lifeless thing. It is condemned. The Prophet said: A believer does not curse another. He said: Don't curse

another with the curse of God, with His anger or Hell. Huzaifaf said: The curse of one on another among a people falls on the people. Once one of the Ansar women was passing riding on a camel by the side of the Prophet and cursed the camel. The Prophet then said: Take down the load from the camel and drive it out of the party as it is cursed. He said: I am as if looking towards the camel which was walking to end from among the people. Nobody approached it. Abu Darda'a said: If anybody curses a land, it says: Curse of God be upon the person who is the greatest sinner among us. Hazrat Abu Bakr was cursing one of his maid servants. The Prophet heard it and said: O Abu Bakr, a man of truth and a curser are together? It can never occur, by the Lord of Ka'ba. He repeated it twice or thrice. Then AbuBakr set free the slave. Then he came to the Prophet and said: I will do it no more. The Prophet said: The cursers will not be intercessors or witnesses on the Resurrection Day.

**CURSE WHEN LAWFUL:** Curse means to drive away a thing from God. This applies to the things which are already distant from God, such as infidelity, oppression, etc. It is lawful to curse the unbelievers and oppressors with such words as are permitted by Shariat. Three things are necessary for a curse - (1) infidelity, (2) innovation, and (3) great sin. Each of these three things has got three stages. The first stage is that curse is allowed in the general way, for instance, curse upon the innovators, curse upon the transgressors. The second stage is curse specially upon a people, as curse upon the Jews, upon the Christians, upon the bribe-takers, upon the fornicators, upon the oppressors. The third stage is curse upon a particular person which is unlawful, but it is lawful to curse a person whom the Quran or Hadis cursed, for instance curse upon Pharaoh, curse upon Abu Jahl as they die upon infidelity but it is not allowed to curse an individual unbeliever at present as he may turn out to be a Muslim before his death. The Prophet once said to Hazrat Abu Bakr: O Abu Bakr, when you discuss about unbelievers, discuss it in a general way, because when you discuss about an individual unbeliever, his children will surely be enraged for their parents. So prevent the people from that. One Numan, a Muslim, drank wine for which he was whipped several times in presence of the Prophet. One of the companions then said: Curse of God on him. The Prophet said: Don't be a helper of the devil in the action of your brother. In another narration, the Prophet said: Don't utter

it, because he loves God and His Apostle. It appears then that to curse a man individually is unlawful. The prophet said: No man should tell another 'an unbeliever or a great transgressor' if he is not so. The Prophet said: If a man bears witness that another is an unbeliever, it reverts to one of them. If he is really an unbeliever, he becomes so. If he is really not an unbeliever, the man who calls him an unbeliever becomes himself an unbeliever. The Prophet said: I prohibit you to rebuke a Muslim or to be disobedient to a just ruler; and to rebuke a dead man is heinous. The Prophet said: Don't abuse the dead, as what they sent in advance reached them. The Prophet said: Don't abuse the dead. Those who are alive are troubled for that. He said: O people, save men in respect of my companions, my brethren and my parents. Don't abuse them. O people, when a man dies, narrate his good deeds.

(9) Songs and poetries: Another harm of tongue is songs and poetries. The good poetry is good and the bad of poetry is bad. The Prophet said: It is better to fill up the belly of a man with pus than to fill it up with poetry. In short, poetry is not unlawful if it does not contain evil or indecent words, as the Prophet said: There is wisdom in some poetry. The Prophet appointed the poet Hasan-b-Sabet to attack the polytheists and to praise Islam. Hazrat Ayesha narrated: One day the Prophet was sewing his shoes and I was seated by his side and eating bread. I noticed that sweat was coming out of his forehead and it was sparkling like jewels. He got tired and said to me: You have become tired. I said: O Prophet of God, I noticed at you and saw that from your forehead sweat was coming out and it was sparkling like jewels. Had the poet Abu Kabir Hazli seen you in this condition, he would have taken you as fit for his poetry. The Prophet said: O Ayesha, what does he say? I said: He composed these two verses:

Praised one is free from menses,  
suckling and other diseases,  
It seems that her face sheds  
luster of lightning.

The Prophet kept what he had in his hand and kissed the forehead of Ayesha and said: God bless you You have not been pleased with me in proportion to what I have been pleased with you. When the Prophet divided the booties of Hunain after the battle, he gave 4 camels to poet Abbas Merdas. He went away with a protest and demanded more through poetry:

Merdas's mind was not troubled at Badr and Siege,  
 he was satisfied with what he got at both.  
 But he returns to-day with a painful heart.

The Prophet ordered for him 100 camels and asked him: Do you talk by poetry? He said: I roam in poetries like ants and they sting me like the sting of ants. I can't keep but recite poetry. The Prophet smiled at his words and said: This desert Arab will not give up poetry till he gives up the camels of Hunain.

(10) **Laugh and jokes:** There is another harm of tongue, laugh and jokes. Basically these are not commendable but these are not harmful within limits. The Prophet said: 'Don't dispute with your brother ;and cut jokes with him. Excessive jokes and continued jokes are unlawful. If they are done continuously, they are included within sports and plays. Though sports and plays are lawful, yet to get habituated to them is condemned. Excessive jokes give rise to excessive laughters, excessive laughter makes the heart dead and sometimes creates hatred and destroys gravity and fear. When they are necessary, they are not condemned. The Prophet said: I cut jokes, but I don't say but truth. He said: A man utters talks to raise laughter of friends, but he takes himself down to Hell from heaven. Hazrat Omar said: The fear of one who laughs much is reduced. He who cuts jokes becomes light to the people. He who cuts jokes much, becomes well-known. He who talk much commits much faults. He who has got little shame has got much faults and less piety. He whose piety is less, has got his heart dead. Jokes keep away a man from the next world. The Prophet said: Had you known what I know, you would have wept much and laughed little. Eusof-b-Asbat said that Hazrat Hasan Basari did not laugh for thirty years. It has been said that the sage Abu Salma did not laugh for 40 years. Abdullah-b-AliYala said: You are laughing while your coffin is coming out of the building. Hazrat Ibn Abbas said: He who commits sin laughing will enter Hell weeping.

It is therefore condemned to be engaged in jokes and laughs. Smiling only is laudable. The Prophet used to smiles only. Sayyed-b-A's told his son: O dear son, don't cut jokes with any honourable man, lest he may hate you. Don't cut jokes with a man of dishonour, lest he becomes daring against you. Hazrat Omar-b- Abdul Aziz said: Fear God. Don't cut jokes as it creates

ill feeling and leads Quran. If it becomes difficult for you, discuss the lives of religious men.

The Prophet and his companions had under their control their jokes. They did not cut jokes except with truth. They did not give trouble thereby to anybody. They did not go to excess therein. Minor sins turn into major sins if one is accustomed to them. If one is accustomed to lawful things, it turns also into minor sin. Hazrat Anas said: The Prophet used to cut jokes with his wives. Once an old woman came to the Prophet who said to her: No old woman will enter Paradise. The old woman was weeping at this. Then he said to her: On that day, you will not remain old as God says: I shall create them a new and make them young. Hazrat Zaid-b-Aslam said: Once Omme Ayman came to the Prophet and said: My husband calls you. The Prophet said: Who is your husband? Is he not your husband who has got whiteness in his eyes? The woman said: By God, the eye of my husband is not white. The Prophet said: Is there any man who has not got whiteness in his eyes?

(11) **Ridicule:** Ridicule is unlawful as it gives pain to the heart of another and thus he becomes sorry. God says: O believers, no people shall ridicule another people. Perchance the latter may be better than the former. No woman shall ridicule another woman. Perchance the latter may be better than the former. Ridicule means to neglect or hold in contempt another and to show his defects. It may be expressed in words and actions and also by wings and gestures. If it is done in one's absence, it amounts to back-biting.

Hazrat Ayesha said: I ridiculed one man. The Prophet said to me: By God, I don't want to ridicule another and commit such sins, God says: Alas, what is this book which omits not little or great without counting it. 118 : 40Q? Hazrat Ibn Abbas said by way of explanation of little things, as something said by way of ridicule. It shows that loud laughter is a great sin.

The Prophet said: The door of Paradise will be opened before one of those who ridicule men and he will be said: Come, come. Then he will come to be relieved of his troubles, but when he will come, it will be shut up against him. He also said: Don't ridicule one from whose belly wind with sound comes out. Why should you ridicule one who is led to do so as a call of nature? The

Prophet said: 'If a man accuses his brother for a sin from which he repented, he will not die till he commits that sin'. So if any man ridicules one with regard to his figure, conduct, writing, action etc, it will be unlawful.

(12) To disclose secret talks is unlawful as it gives pain to the mind of another. The Prophet said: When any man tells you something and asks you to keep it secret, it is a trust He said: It is a trust between you. Hazrat Hasan Basari said: It is a breach of trust if you disclose the secret talks of your brother. It is said that Hazrat Muwaiyah held a secret talk with Walid-b- Otba. He said to his father: O father, the commander of the faithful told me a secret thing. I think there is no fault in disclosing it to you. His father said: Don't tell it to me, as he who keeps the secret talk secret, keeps it under his control. When he discloses it, it goes under the control of another. I said: O father said: I don't want that you should humiliate your tongue by disclosing it. Then I informed it to the Caliph who said: O Walid, your father freed you from the slavery of mistake.

(13) False Promise: It is another harm of tongue as it wants to make promise in haste but it does not become possible to fulfil it always. As a result, it is broken. God says: O believers, fulfil promise. The Prophet said: Promise is like a parent. He said: Promise is a kind of debt or greater than that. God praised Hazrat Ismail about the fulfillment of his promise. He was true to his promise - 19 : 54Q. Hazrat Ismail one day promised to meet a man in a certain fixed place but the man did not come there according to his promise as he forgot it. Hazrat Ismail waited there for him for 22 days. When Abdullah, son of Hazrat Omar was about to die, he said: A Quraish wanted to marry my daughter. I gave him promise. By God, I shall not meet with God with three hypocrisies. I bear witness to you that I shall get my daughter married to him. Abdullah-b-Ali Khansah reported; I made a contract with the Prophet to feel a thing to him before his prophethood. I promised that I would take that thing to him in a certain fixed place but afterwards forgot it. On the third day I remembered it and after going there found the Prophet waiting there. he said: O young man, you have given me much trouble. I am here for the past three days for you. The Prophet used to say at the time of promise - 'perchance, possibly. Hazrat Ibn Masud did not make any promise without uttering Insha-Allah (if God pleases).



The Prophet said: He in whom there are three matters is a hypocrite even though he prays, fasts and thinks that he is a Muslim - (1) when he speaks, he speaks falsehood, (2) when he promises, he breaks it, (3) and when he is entrusted, he breaks it. The Prophet said: He in whom there is one of the four things is a hypocrite, till he gives it up - (1) when he speaks, he speaks falsehood, (2) when he promises, he breaks it, (3) when he is entrusted, he breaks it, (4) when he disputes over properties, he rebukes. Once the Prophet promised Abul Hysam that he would give him three slaves. He got three war prisoners and gave two of them to him and kept one to himself. Then his daughter Hazrat Fatema came to him and said: Don't you find in my hands the signs of crushing of mill? The Prophet said: What will happen of my promise to Abul Hysam? Then he gave him to Abu Hysam without giving him to Fatema.

One day, the Prophet was distributing the war booty gained in the battle of Hunain. Then a man came and said: O Prophet of God, a thing is due to me according to your promise. He said: That is true, want what you wish. He wanted eighty goats and one goat man. The Prophet gave them to him and said: You have wanted little. Look, Hazrat Musa said to the woman for whose enquiry the backbone of Hazrat Jospheh was found: You will get what you want. The woman said: 'I want that my youth be restored to me and that I can live in paradise in the next world with you'. She was made an example in Arabia. The Prophet said: If one has got the intention of fulfilling promise, it will not be broken if one proves another. In another narration: When a man promises with his brother and has got the intention to fulfil it but afterwards it is broken, he will not commit sin thereby.

(14) Falsehood. Another danger of tongue is false-speaking and false oath. These are great sins and heinous faults. In the first year of emigration, the Prophet said: Be careful of falsehood as it is the companion of the sinners and both will be in Hell. He also said: Falsehood is a door of hypocrisy. Hazrat Hasan Basari said: The people say that there is difference in open and secret words and actions and entry into and going out of hypocrisy, but the sin on which hypocrisy is built is falsehood. The Prophet said: If you narrate to your brother such narration which he believes for you but which you do not believe for him, it will be an act of breach of trust. The Prophet said: A man is enrolled near God as liar if he is

accustomed to false speaking and false discussions. The Prophet once was passing by two men. They were talking on sale of two goats and both were swearing. One of them said: By God, I will not sell it less than this price. Another said: By God, I will not give more than this price. One of them purchased the goat. Then the Prophet said: The sin of one of you has become compulsory. The Prophet said: Falsehood reduces provision. He said: The merchants are sinners. he was asked: O Prophet of God, has not God made trade lawful? He said: Yes, but the tradesmen commit sin by false oaths and speak falsehood.

**The Prophet said:** On the Resurrection Day. God will not speak with three persons, nor look at them - (1) one who seeks benefit in lieu of charity, (2) one who sells things by lies, (3) and one who lets loose his trouser with pride. he said: If any man takes oath in the name of God and admits therein falsehood like the wing of a fly, a spot will remain in his soul up to the Resurrection Day. He said: God loves three persons - (1) one who fights standing in the row of Jihad till he or his companions become victorious, (2) one who keeps patience at the harms of his neighbour till death or journey does not separate them both, (3) one who prays in a corner when he stays with a party of soldiers who travel and findings a good place takes rest or sleeps. God hates three persons - (1) a tradesman who takes false oath, (2) a proud poor man, and (3) a man who gives trouble.

**Then the Prophet said:** Alas for one, alas for one who speaks to arouse laughter of men and speaks falsehood therein. He also said: I dream that a man came to me and said: Rise up. I woke up with him, and then I saw myself between two men, one standing and another seated. There was in the hand of the man standing one spear. Crooked iron of the spear was pierced through the cheek of one sitting and the man standing was pulling it with force. When his face came down upon his shoulder, it was pierced to his another cheek and he was pulling it till it also came down his shoulder. The continued. I asked him What is its reason. He said: This man is a great liar. Punishment in the grave will continue in such a way up to the Resurrection Day.

**Abdullah-b-Asbat said:** I asked the Prophet: O Messenger of God, can a believer commit fornication? He said: Yes, he can. I asked: O Prophet of God, can a believer be a liar? He said: No. Then he recited the following verse: Those who do not believe in

God's verses can fabricate falsehood. The Prophet used to invoke: O God, purify my heart from hypocrisy, my private parts from fornication and my tongue from falsehood. he said: God will not speak with three persons, nor will he purify them and there is grievous punishment for them: A bornicator who is old, a king who is a liar, and a beggar who is proud. He said: If God would have given me abundant wealth like these heaps of stones, I would have distributed them all amongst you. You would not have found me miser, liar and coward. He was speaking leaning against a pillar: Shall I not inform you of a great sin? Beware, it is to speak falsehood. The Prophet said: If a man speaks falsehood, his companion angel goes one mile away from him. The Prophet said: I will stand guarantee to you for Paradise if you take to six things. The companions asked: What are they? He said: (1) Let nobody amongst you tell a lie when he speaks, (2) Let him not break a promise, (3) Let him not break a trust when he is entrusted, (4) Let him control his eye sight, (5) Let him save his private part and (6) Let him prevent his hand. The Prophet said: There are for the devil antimony, scent and taste. Scent means falsehood, taste means anger and antimony means sleep.

**Hazrat Omar said in a sermon:** The Prophet said: standing amongst us in this place like my standing: Treat well with my companions and then with those who will come after them. Thereafter falsehood will spread, so much so that man will take oath and then say 'he has not taken oath', and he will bear witness and then say 'he has not witnessed. The Prophet said: He who attributes to me a Hadis knowing it to be false is one of the liars. The prophet said: He who appropriates the property of another Muslim, unjustly by taking false oath will meet with the Almighty God while He will be displeased with him. The Prophet rejected the evidence of a liar. The Prophet said: A Muslim may commit other faults but there cannot be in him cheating and falsehood.

**Hazrat Moses asked:** O Lord, who is the best to Thee in divine service? He said: One whose tongue does not speak falsehood, whose heart does not commit sin and whose private part does not commit fornication. The wise Luqman said to his son: O dear son, be careful of falsehood, as falsehood is tasteful like the meat of sparrow but the evil of the liar will soon be disclosed. The Prophet praised truth and said: If you have got

four things, nothing will harm you even if you do not get worldly matters - (1) speaking truth, (2) keeping of trust, (3) good conduct and (4) lawful food. The prophet said: Stick to truth, as is it connected with religion and both are in Paradise. The Prophet said: I advise you to fear God, to speak the truth, to fulfil trust, to fulfil promise, to make salam and to be humble.

**FALSE SPEAKING PERMISSIBLE IN SOME CASES:** Know, O dear readers, that falsehood is not unlawful for its own sake but it is unlawful for the harm caused to the person with whom falsehood is spoken or harm to other persons. Sometimes false speaking becomes compulsory. The sage Maimun-b-Mehran said: In some places, false-speaking is better than speaking the truth. If a man runs with a sword to kill another person who enters a house, you should say on being asked about his whereabouts - I have not seen him. This is compulsory on you to tell this lie. To save a person from unjust oppression is compulsory. So to save him, false-speaking becomes compulsory. If then the truth is spoken, a life will perish in the hand of an oppressor. To say falsehood in a battle, to compromise between two parties and to preserve good will between two co-wives, false speaking is lawful. But one should be careful of falsehood even in these cases.

**Hazrat Omme Qulsum said:** The Prophet did not allow false speaking except in three cases - (1) to bring a compromise between two parties, (2) at the time of war, (3) and a husband speaking a lie to his wife and the wife speaking a lie to her husband. The Prophet said: He who settles disputes between two parties is not a liar. He speaks good or tries for good. The Prophet said: Every lie of a man is written, but the lie to bring compromise between two Muslims is not written. One man asked the Prophet: Shall I speak a lie with my wife? He said: There is no good in a lie. He said: Repeat it, shall I tell lie to her? The Prophet said: You have got no fault in it. Hazrat Omar said: If any woman dislikes her husband, she should not express it to others, as habitation in a house is based on love. Man should live in love and amity in Islam. The Prophet said: Every lie of a man is recorded. The lie which he speaks in war is not recorded as war is a strategy. The lie which is spoken to settle the matters between two contending parties is not written. The lie which is spoken to settle the matters between two contending parties is not written. The lie which is

spoken to please wife is not recorded. Saoban said: There is sin in every falsehood, but there is no sin in that falsehood which benefits a Muslim or removes a harm from him. The Prophet said: He who commits fornication shall keep it secret with the secrecy of God, as to disclose an obscene act is also an obscene act. So every man should sometimes save his life, property and honour, even taking recourse to falsehood. If enquiry is made to you about a secret thing of your brother Muslim, you can deny it to preserve his honour. If a man has got more than one wife, he can tell a wife - I love you more. Two things should be weighed - truth and falsehood. If harm is caused more than benefit in case of speaking the truth, it may be avoided.

Words carrying dual meanings may be spoken in case of a crisis. Hazrat Omar said: A man by uttering a dual word saves himself from falsehood. The following are the illustrations. The sage Mutarref was summoned once by the tyrant ruler Jiyad. He asked him: Why have you come so late? He used a word conveying dual meanings saying: After going from your Darbar, I could not raise my side from bed. God now raised it up for me. The ruler was given to understand that he was ill. Mu'az-b-Jabal was Tahsbilder of Hazrat Omar. On his return from his station of office, his wife asked him: Have you brought anything as others bring many things? He said: I could not bring anything as there was guard with me. This guard means God. If any man came to enquire about Ibrahim in his house and if he did not wish to see him, he sent his maid servant to say: Enquire about him in the prostration place (mosque). The Prophet said: The greatest calumny is to claim another as father without his own father, to say that one has seen what he has not seen, or to say 'someone said what nobody said. He also said: He who narrates his dream in a false manner will be asked to bind two seeds of wheat on the Resurrection Day, but he will never be able to do it.

(15) **Back-biting:** Know, O dear readers, that there came numerous warnings in Shariat regarding back-biting. Many people are accustomed to back-biting and very few men are free from it. God says: Don't back-bite one another. Do you like to eat the flesh of his dead brother? Rather you abhor it - 49: 12 Q.

The Prophet said: Wealth, life and honour of every Muslim are unlawful for another Muslim. God joins honour with wealth

and life. The Prophet said: Beware of back-biting as it is a more heinous sin than fornication. If a man commits fornication and makes repentance, God may accept his repentance, but the repentance of back-biting is not accepted till the back-bited man pardons him. The Prophet said: Don't hate one another, don't envy one another, don't sell over the sale to another, don't dispute with one another and don't back-bite one another. The servants of God are brethren to one another. The Prophet said: In the night in which I was taken to heaven, I passed by a pray of men who were scratching the flesh of their faces with the ends of their nails. I asked: O Gabriel, who are they? He said: They are those who used to roam with slander of the people and ruin their honour.

Solaiman-b-Jaber said: I came to the Prophet and asked him: Teach me such a thing which will benefit me. He said: Don't neglect a good deed even though it is small, even though it is so small as to pour water to the bucket of another from your bucket, even though it is so small as to meet with your brother with a good news and even though it is to back-bite one after he has gone from you. Bara'a-b-Azeb said: One day the Prophet gave us sermon, even the freed male and female slaves heard it from their houses. He said: O people, don't back-bite the Muslims - those who have brought faith by tongue but not by heart. Don't enquire into their secret things, because God will follow the secrets of a Muslim who enquires into the secrets of his brother Muslim, God dishonours one in his own house in whose secrets God enquires.

**Jesus Christ got revelation:** He who dies after repentance for his back-biting will enter last of all in Paradise. He who dies without such repentance, will enter hell first of all. Hazrat Anas said: The Prophet once ordered all his companions to fast and said: Don't break your fast before I order you. All the companions fasted. When the night came, a man came there and said: O Messenger of God, I have fasted. Now order me to break it. Thus one by one came to the Prophet and the Prophet ordered him to break fast. Then a man came and said: O Messenger of God, two women in my family fasted but they are not coming to you out of shame. order them to break fast. The Prophet turned his look from him and he again asked him. At this time he said: How have they fasted when they ate the flesh of men at day time? Tell them that if they fasted, they should vomit it. They then

vomited and suddenly a condensed clot of blood fell from their bellies. The Prophet said: By One in whose hand there is my life, if a drop of blood would have remained in their belly, Hell fire would have devoured them.

Hazrat Anas reported that the prophet once mentioned about interest and characterized it as a great sin and said: One dirham interest is more heinous to God than 36 fornications, but the greatest interest is to destroy the honour of a Muslim. Hazrat Jaber said: I was in a journey with the Prophet. He said while passing by two graves: These two persons are punished not for any great sin. One is punished for back-biting. Another is punished as he was not accustomed to cleanse after passing calls of nature. Then he took a fresh palm branch, divided into two and fixed one to each grave and said: So long as this branch does not become dry and remain fresh, punishment will be light on them.

The Prophet once ordered Ma'az to be killed by stoning for the crime of fornication. One man present said to another; Look, Ma'az is dying like a dog. The prophet then passed by a dead body with the two men and said to them: Eat the meat of this dead animal. They said: O Messenger of God, how can we eat the meat of a dead animal? He said: The rotten meat of your brother which you have eaten is more rotten and stretching than this flesh. Hazrat Abu Hurairah said: He who eats in this world the flesh of his brother, will eat that flesh in the next world. He will be said: Eat his flesh when dead as you have eaten his flesh when alive. Then he will eat it, chew it and swallow it. Mozahed explained some words in verse 104 - Homazatf means defamers among men and Lomajat means eaters of human flesh, that is the back-biters. Qatadah said: There are three kinds of punishment of grave- (1) one kind of punishment is meted out for back-biting, the second kind of punishment is for taking the words of one to the ears of another, and the third kind of punishment is for breaking the rules of the calls of nature. The sage Hasan Basari said: By God, the effect of back-biting in the religion of Islam is the spreading of the boils of small-pox in body. A wise man said: We saw the former sages. They did not think that fast and prayer alone are divine service but they considered not to back-bite also as divine service. Hazrat Ibn Abbas said: When you wish to tell the people about the fault of your companion, you will first tell them of your own fault.

**The sage Malek-b-Dinar said:** One day Jesus Christ was passing with his companions by a dead dog. Then the disciples said: What a stenchy smell of this dead dog! Then Jesus Christ said: How fine is the line of its teeth. By this he dperecated to blame the dog and made them understand that there is nothing ugly in the creation of God.

**MEANING OF BACK-BITING AND ITS LIMITS:** Back-biting means to say anything to another about your brother in his absence which he does not like. This refers to physique, pedigree, dress, house, religion, behaviours and conduct and character. If you say of another that he is dwarf, he is long-statured and it gives him pain, then it is back-biting. If you say that he is a sinner, that he is of low birth, that he is a weaver in his absence, it will be back-biting. If you say: His conduct is not good, he is a miser, he is proud, he is a hypocrite, he is prone to anger, he is a coward, it will be backbiting. Mention was made of a woman to the Prophet that she fasts and prays but she gives trouble to her neighbour by her tongue. He said: This woman will got to Hell. At another time, it was mentioned to him that a woman is miser. He said: It is not a good talk. Once the Prophet asked. Do you know what is back-biting? The companions said: God and His Apostle know best. He said: To say what your brother Muslim does not like is back-biting. He was asked: If what I say is in my brother? He said: If it is in him, it will yet be considered as back-biting. If it is not in him, that will be slander. Once some companions said to the prophet: He is an unfit person. The prophet said: You have back-bited your brother. The companions said: O Messenger of God, we have said what is in him. He said: If what you say is not in him, it will be slander. Hazrat Hasan Basari said: There are three kinds of bad discussion about another - (1) back-biting, slander and false narration. There is mention of these guilts in the Quran. Back-biting is to say of a guilt which is in him. Slander is to say of a guilt which is not in him. False narration is to say what reaches you about another.

**BACK-BITING BY MEANS OTHER THAN TONGUE:** Know. O dear readers, that back-biting can be done not only by tongue but also by signs, gestures, hints, movements of body and writings. Every kind of back-biting is unlawful. Hazrat Ayesha said: To me a woman came. When she went away. I hinted with my hand to the prophet that she is dwarf. The prophet said: You



have back-bited her. Pen is like tongue and backbiting can be done by writing by pen. If a writer criticizes a particular man by writing, it will be back-biting him. It can be committed with reference to a dead man also. When any action of a man was disliking to the Prophet, he did not particularize that person but said in a general way: What will be the condition of the people who do such and such acts? The Prophet said: O The hearer of back-biting is included within the back-biters. If the hearer protests by his tongue, he will be exempted from its sin. If he cannot do it, he will think it bad in his mind. If he can shift from that place or change the topic, he will be exempted. The Prophet said: If a believer is dishonoured before any person who does not help him inspite of his ability to do so, God will dishonour him on the Resurrection Day before all creatures. He also said: He who protects the honour of a Muslim in his absence, it becomes the duty of God to perfect his honour on the Judgment Day. The Prophet said: If a man saves the honour of his brother Muslim in his absence, it becomes the duty of God to save him from Hell-fire.

**CAUSES OF BACK-BITING:** The causes of back-biting are many. We should narrate eleven causes out of them. Eight causes are applicable to all and three causes are applicable to the religious and special people.

The first cause is - Anger. If there is cause of anger in anybody, a man is engaged in saying about his guilts and there arises in his mind hatred for him. This is natural if he has got no religious connection with him. Sometimes he entertains hatred in his mind without mentioning it expressly. So anger stands as a cause of back-biting. The second cause is for pleasing the minds of friends and companions. The third cause is to shake off one's own guilts by back-biting others. The fourth cause is to get oneself free from guilt by attributing it to others saying: I would not have done it but for others. The fifth cause is to express the glory and praise of oneself thereby making another fool. He says: He is fool and powerless. The sixth cause is hatred towards another, the seventh cause is jests and ridicules and the eighth cause is to hold another in contempt.

**THE CAUSES RELATING TO RELIGIOUS MEN.** The three causes of back-biting in relation to religious men are very subtle and difficult and the devil paints them in good works. The first

*cause is that when the people see some fault in the religious men they say that a particular religious man has got all qualities but he has got one fault. If they express that fault, it will be back-biting. The second cause is sympathy for the person backbited by saying: The affair of that unfortunate man has caused my anxiety. If he mentions his name, he will be back-biting him. The third cause is to express anger for God's sake on anybody mentioning his name. If his name is not mentioned, it will not be back-biting him.*

#### **MEDICINE TO RESTRAIN TONGUE FROM BACK-BITING:**

Know, O dear readers, that the medicine of back-biting is knowledge and action or a mixture of knowledge and action. The medicine of a disease is its opposite. There are two kinds of medicines of back-biting, general medicine and special medicine. The general medicine is that the backbiter should have this knowledge that in case of back-biting, he will fall in the wrath of God and that his virtues will be lost on the Resurrection Day for this cause as his virtue will go to the back-bited. Back-biting has been likened to eating a dead animal. The Prophet said: Back-biting consumes the virtues of a man sooner than the fire consumes a dry wood. One day a man said to Hazrat Hasan Basari: I heard that you have back-bited me. He said: You have not acquired such rank that I will give all my virtues to you. The Prophet said: He is blessed who cannot see the faults of others because he remains busy with his own faults. A man said to a wise man: O man of ugly face. He said in reply: I would have made it unlawful if it were in my head.

The special medicines of back-biting are as follows: In order to apply these medicines, the root cause of backbiting is to be searched. There are eight causes as described above and those causes shall have to be cut off. **Anger** is a cause which should be brought under complete control. If you are determined to take revenge upon a person out of anger, know that God will take revenge upon you out of anger for your back-biting as He has prohibited you from that. The Prophet said: Hell has got a door. He who causes the anger of God by committing sins will enter Hell through that door and nobody else. The prophet said: The tongue of one who fears God comes under control and his anger is also brought under control. He also said: If a man appeases anger though he has got right to express it, God will call him on

the Resurrection Day before all the creatures and say: Take whichever Hur you like. God said in one of the earlier scriptures: 'O son of Adam, remember Me at the time of your wrath, I will remember you at the time of My wrath. In other words, I will not destroy you along with others who will be destroyed.

The second cause of back-biting is to support the opinion of friends. Its medicine is to oppose the opinion of friends in the matter of back-biting a man. You should know that if you incur the displeasure of God by pleasing your friends, God will be enraged on you. So how can you give up God for pleasing your friends? The third cause is to show one's piety by back-biting another. The medicine is as described above. You should know that in that case God's wrath will fall on you and that you are courting destruction in the next world absolving yourself from guilt in this world. You should also know that you are losing all your virtues by back-biting. The fourth cause of back-biting is to consider oneself pure and disclose one's prestige and pride. The medicine of this is to know that your glory and dignity may vanish and the people may look down upon you. The fifth cause is envy. Its medicine is as follows: You should know that if you envy anybody for his riches and honour in the world, you will be burnt by the fire of envy in this world in addition to your being burnt in Hell-fire. You have taken thereby the punishment of Hell and are bereft of riches and honour in this world. You should know that his sins will fall on you and your virtues will go to him. The sixth cause is ridicule and jest. You should know that you have ridiculed a man in presence of some people, but you will be ridiculed before all the creatures in the next world. The seventh cause is express sympathy for the sin of another and thereby back-biting him. The eighth reason is to express astonishment at the conduct of another. It is a mockery which is an act of sin.

**BACK-BITING BY MIND:** Know, O dear readers, that to back-bite another by mind is unlawful like back-biting by tongue. This means evil idea or thought about a person. What suddenly arises in mind is pardonable. God says: O those who believe, if a transgressor comes to you with a news, ascertain its truth, lest you do injury to a people out of ignorance and then be repentant for what you have done - 49 : 6Q. So to support the devil is unlawful. The Prophet said: God has made unlawful the

life and property of a Muslim and to entertain evil thought about him. So evil thought is unlawful. It leads to entry into his secrets which is also unlawful. God says: Don't enquire about secrets - 49 : 14Q.

**IN WHAT CASES BACK-BITING IS ALLOWED:** The following six causes make back-biting lawful. (1) To narrate the faults of another in a trial. If a man complains against another before a judge regarding the latter's oppression, breach of trust or back-biting or any other fault, it is then lawful for him to narrate it before the judge. If he is really not oppressed or tortured, he will be considered as a back-biter and consequently sinner. The Prophet said: He who has got a right has got right to speak. He said: To make delay on the part of a rich man for payment of dues is oppression. He said: If debt is not paid, it is lawful to punish a rich man and mark his honour.

(2) **To help to change one's evil deed.** It is lawful to narrate the works of a sinner to bring him to the right path and to change his evil deed to such a person who is able to prevent that evil work by exercising power over him. Once news reached Caliph Omar that Abu Jandal began drinking wine in Syria. He wrote to him: In the name of God, the Most Compassionate, the Most Merciful, Ham Mim, this book was revealed from the Almighty, the Wise etc. 40 : 1Q. When he read this letter, he repented for his evil act. Hazrat Omar did not attribute the fault of back-biting to one who gave him this news.

(3) **To seek legal decision.** It is lawful to narrate the deeds of another to seek legal decision or law for remedy. For instance, one says: My father, my wife, or my son treats me like this. What is the remedy of getting out of it? Hinda, daughter of Utba, complained to the Prophet: Abu Sufiyan is a miser. He does not bear necessary expenses of myself and my children. May I spend anything in his absence? The Prophet said: Take such things as are necessary for you and your children. Hinda mentioned about miserliness and oppression of Abu Sufiyan, but he did not blackmail her for back-biting, as she had intention of taking decision.

(4) **To warn a Muslim about one's harmful things.** It is lawful to narrate the faults of another to save a Muslim from his injurious and harmful things. If you see a learned man to

frequent an innovator and fear this influence on him, it is lawful to disclose his innovation and sin, but not for any other cause. Similarly if a man wants to engage a servant or to buy a slave, it is lawful to disclose his innovation and sin, but not for any other cause. Similarly if a man wants to engage a servant or to buy a slave, it is lawful to disclose his bad habit of theft or other crimes. If a man is cited as a witness by an innocent man, he may disclose the fault of his adversary. The prophet said: Do you consider bad to disclose the faults of a sinner? Disclose his faults so that people may know them. Disclose the faults in him, so that people may take precaution. The ancient sages said: There is no sin in disclosing the guilts of three persons - (1) a tyrant ruler, (2) a learned innovator, (3) and a shameless evil doer.

(5) To call by a well-known surname. There is no back-biting if a man is called by his well known surname, such as a lame man, a blind man. This is for identification and not from any evil motive.

(6) To disclose bad deed of an evil doer. To disclose the guilts of those who are accustomed to evil deeds openly is no sin, such as a male wearing female dress, a drunkard, a fornicator, or an oppressor. The Prophet said : There is no sin in back-biting a person who has shaken off the screen of shame from his face. Hazrat Omar said : There is no honour for a great sinner (meaning those who commit major sins openly). He who commits sins secretly should have the honour of his fault being kept secret. Hazrat Hasan Basari said : There is no fault in back-biting three persons — (1) one who is a slave of passion, (2) an open and well known transgressor, (3) and a tyrant ruler.

**EXPIATION OF BACK-BITING:** There are two modes of expiation of the sin of back-biting. (1) The back-biter will repent sincerely in mind and will be sorry for that. (2) Then he will seek pardon of the back-bited person being very humble. Hazrat Hasan Basari said : It is sufficient to seek forgivenesses for the back-bited person. There is no necessity to seek his pardon. He gives its support by the following Hadis : To seek forgiveness for one who has been back-bited is expiation of back-biting. The sage Mozahed said : The expiation of eating rotten flesh of your brother is to praise him and to pray for his good. To me, it seems that it is not sufficient. One is to seek pardon from the back-bited man in order to get himself absolved from the sin. The Prophet

said : He who injures the honour or property of his brother Muslim shall seek pardon from him before the Judgment Day comes. On that day his virtues will be taken. If he has got no virtues, the sins of the back-bited will be mixed up with his sins and they will be increased. Hazrat Ayesha said to another about a woman—her border of cloth is long. It was considered as back-biting and for that she sought pardon of that woman. There is no alternative but to seek pardon if he is alive. If he is absent or dead, he should seek forgiveness for him. God says : Take to pardon, enjoin good and turn away from the illiterate. The Prophet asked. What is the meaning of this pardon. O Gabriel ? He said : God enjoins : pardon him who does wrong to you. Tie the connection of blood with one who severs it, give him who deprives you. Hazrat Hasan Basari said that a man said to him: A certain person back-bited you. He sent for him a bunch full of dried grapes saying : I heard that you sent your virtues to me a present. I send you in exchange this small present of dried grapes. I seek your pardon and I could not give its full exchange.

(18) **Cheating and slander.** God says in verse 68 : 11—A slanderer, going about with calumnies, hindering all good, transgressing beyond bounds etc.

The sage Ibn Mobarak said : Hammaz means an illegitimate issue who does not keep words secret. This shows that he who does not keep words secret and roams about giving news to ears is like an illegitimate son. God says in verse 104 : 1 Q — Woe to every scandal-monger and backbiter. The meaning of Homazat is one who roams with slander. God says : Bearer of fuel or scandal monger. God says : They broke trust with both. So they got no benefit from them from God—66 : 10 Q. This verse was revealed in connection with the wives of Prophet Lot and Noah. When any guest came to Prophet Lot, his wife gave this news to the people. Getting this news, they satisfied their lust with the guest. The wife of Noah said to the people : Noah is insane. The Prophet said : A slanderer will not enter Paradise. There is in another Hadis : Scandal monger will not enter Paradise. The Prophet said : To God, the dearest are those persons who were best among you in conduct, whose minds are soft, who love and get love. Those are worst to God among you who roam about with slander, who create disturbance among friends and who roam about picking faults of religious men. the Prophet said : Shall I not inform you

of the worst of you ? The companions asked : O Prophet of God, tell us that. The Prophet said : They are those who walk with slander, create disturbance among friends and mix falsehood with the fulls of the pious men. The Prophet said : If a man gives hint to disgrace a Muslim unjustly, God will disgrace him in Hell on the Resurrection Day. The Prophet said : If a man uses a word in order to disgrace an innocent man in the world, it becomes the duty of God to burn him in Hell fire on the Resurrection Day. The Prophet said : He who bears witness against a Muslim which is not true in his case, should enquire into his place in Hell. The pious men said : For this slander one third of the punishment will be meted out in the grave. The Prophet said : When God created Paradise, He said to it : Talk with me. Paradise said : He who will enter me is fortunate. The Almighty God said : By My Glory and Honour, eight classes of men will not find place in you—(1) a habitual drunkard, (2) a lift-long fornicator, (3) a slanderer, (4) one who encourages his own wife and daughter to fornication, (5) an oppressor, (6) one who swears blood-tie, (7) one who swears in the name of God 'I will do this work', but he does not do it.

Once there was a severe famine among the children of Israil. Moses then prayed many times for shower of rain, but there was no rain. God then revealed to him : There is a slanderer among you. He always tells the faults of one to another. For that I will not accept your invocation. Moses said : O Lord, show me that person, I will now eject him from our party. He said : O Moses, I prohibited you to make slander on a person. They then all repented and there was shower of rain.

It has been reported that a man crossed the path of fourteen hundred miles in search of a wise pious man and asked him seven questions—(1) what is heavier than sky, (2) what thing is more spacious than the earth? (3) what thing is harder than stone? (4) what thing is hotter than fire ? (5) what thing is colder than ice ? (6) what is richer than sea ? (7) who is more humiliated than an orphan ? The wise man reported to him serially—(1) slander of an innocent man is heavier than sky, (2) truth is wider than the earth, (3) the heart of an unbeliever is harder than that of a stone, (4) greed and hatred are hotter than fire, (5) the heart of man who does not remove the wants of relatives is colder than ice, (6) a contended heart is richer than sea and (7) the slanderer becomes more humiliated than an orphan when his action is disclosed.

**WHAT IS SLANDER?** Know, O dear readers, that the meaning of Namimah or slander is to take the faults of one to the ears of another, for instance, 'a certain man is speaking thus about you,' The man to whom it is communicated and the man whose fault is communicated both dislike it. A third person also does not like it, though it is expressed by hints, gestures, writings and by other means. But if benefit is done to a Muslim by disclosing it, there is no fault in it. For instance, if a man sees a thing of a man being stolen, he should bear witness. The hearer of this slander or defamation has got six duties to perform. (1) He should not believe the slanderer as he is a transgressor and sinner and his evidence is to be rejected. God says : O believer, if a transgressor comes to you with a news, test its correctness, lest you injure a people out of ignorance—49 : 6 Q. (2) He should prevent him from making defamation, advise him and say to him that it is a great sin. God says : Enjoin good, and prohibit evil. (3) He shall hate such person within mind for God's sake, as he is hated by God. To hate one whom God ha'es is compulsory. (4) He shall not entertain bad idea against his brother Muslim, as God says : Give up most conjectures as some conjecture is sin. (5) He shall not be busy in seeking the truth of that new, as God says : Don't spy. (6) He shall not disclose his defamation and say : Such a person told me such and such. It has been narrated that a person came to Caliph Omar-b-Abdul Aziz and said something to him against a person. The Caliph then said to him : If you desire. I will verify you a statement. If you tell lie, you are a great sinner according to this verse of God : If anybody comes to you with a news, verify it. If you tell the truth, you are a slanderer according to this verse—those who roam with slander—68 : 11 If you duster, I will pardon you. He said : O Commander of the faithful, I want pardon. I will never do it.

**Hazrat Hasan Basari** said : H who defames a man to you defames you also to another. It appears from this that wrath should be shown to the defamer and he should not be believed. The Prophet said : He is worst whose harms the people fear. He also said : One who severse the tie of relationship will not enter Paradise. He was questioned : Who is the severer of connection. He said : He who severer connection from the people and he who defames. A man one day defamed a man to Hazrat Ali. Hazrat Ali said to him : O brother, I shall enquire about what you have said. We shall hate you if you tell the truth and punish you if you tell



falsehood and pardon you if you want it. The man said : O Commander of the faithful, pardon me. Muhammad-b-Ka'ab was once asked : Which conduct of a believer is harmful to him? He said : Excessive talk, disclose of secrets and belief in everybody's words. Mussb- b-Jubair said : To believe in defamation is worse than defamation, as defamation shows the way but belief in defamation gives permission. He who shows the path to a thing is not equal to one who admits it and gives permission. So beware of slanderers and defamers.

Once a man sought permission of Calip's Solaiman to speak. Permission was granted and the man said : O Commander of the faithful, some men defamed you. They purchased your world in exchange of their religion and gained your pleasure in earning the displeasure of God. They fear you in matters of God and does not fear God in your matters. So don't trust them for the trust which God has given you and don't band over to them the thing which God has given you to protect, as they will spread harm among the people and will destroy you by the help of their relatives. Their aims are rebellion and slander, their means are backbiting and defamation. You are responsible for their guilts and they are not responsible for your guilts. Their world will not be good if they destroy your next world because the worst deception is that of a man who sells his next world in exchange of the world of another.

The wise Luqman advised his son : O dear son, I am giving you such admonitions which, if you stick to, you will not be deprived of influence : Treat well with the near and the distant ones, don't express your ignorance to the persons of honour and dishonour, save your friends, keep the tie of relationship with you relatives, save them from the deception of a slanderer and save yourself from one who wishes harm to you and to play deceit. When you part away from your friends and they part from you, don't tell their evil and they also shall not tell your evil. A pious man said : The root of slander is falsehood, envy and hypocrisy. These three things are the root of disgrace.

The sage Hammad-b-Salmah said : A man purchased a slave. The seller said to the buyer : He has got no fault in him except one which is double-dealing. The buyer said : I am satisfied. Then he purchased him. After some days' stay with his master, the slave said to his wife : Your husband does not love

you and he wants to purchase a slave-girl. I am telling you of a spell. When he falls asleep, take some hairs of his beard with a razor. I shall prepare with them such a spell that he will love you. He then went to the husband and said to him : Your wife does not love you and fell in love of another person. She may kill you if opportunity arises. One day, the master fell asleep and his wife went with a razor to take some hairs of his beard. When she was about to take them, he suddenly awoke and caught her with the razor and killed her. This news reached her relatives who came at once and killed him. Thus quarrels ensued between the triple of the husband and the tribe of the wife.

**(17) Hypocrisy.** Hypocrisy is another evil of tongue. It is to go to two enemies and introduce to each of them as friend and to hold one opinion with each of them. The sage Ammer-b-Yasar said that the Prophet had said : He who has got two tongues in the world will have two tongues in the next world. The Prophet said : You will see on the resurrection day the worst man near God with two faces. He will come to one party with one thing and to another party with another thing. In another narration he will come with one face to one party and with another face to another party. Hazrat Abu Hurairah said : A man having two faces will not be enrolled as a faithful man to God. Malek-b-Dinar said : I have read in the Torah : He who talks with his friend with two tongues and yet claims to be a trustee, God will destroy that tongue. The Prophet said : On the Resurrection Day, the worst men to God will be the liars, the proud, and those men who entertained hatred in the need of their friends. When they met his friends, they hated them. When they were called towards God and His Prophet, they came late and when they were called towards the devil, they came hurriedly.

It has been narrated that when a companion of the Prophet died. Hazrat Huzalfa did not say funeral prayer for him. Hazrat Omar then said : He is one of the companions of the Prophet, but you have not said his funeral prayer. He said : O Commander of the faithful, he is one of the hypocrites. Hazrat Omar said : I ask you : am I included among them ? He said : You are not a hypocrite, Nobody after you can be trusted.

**(18) Praise.** Another evil of the tongue is to praise. In some cases, praise is unlawful. There are six harms of praise, out of

which four harms fall on the praiser and two harms fall on the hearer of praise.

(1) **Faleshood is the first harm.** In case of too much priase, recourse must be had to falsehood. Khated-b-Medan said : If a man praises a ruler or such man as has not got that quality in him, God will raise him in such a way that it will be difficult for him to talk to the people with tongue.

(2) **Show** The second harm at the time of praise is show, as love is expressed by praise but it may not be in mind and he may not believe in all he says. Thus he shows a show or hypocrisy.

(3) The praised man is praised without knowing whether he has that quality in him. It is reported that a certain man praised another before the Prophet. The Prophet then said to them : You have severed the neck of your brother. If he hears it, he will not get salvation. Then he said : If you are to praise a man, say 'I know him as such God knows whether he is pure or impure. I can't say in excess of what God knows of anybody' So it is danger to say that he is a pious man, he is God-fear, he is a pilanthropist. Once Hazrat Omar saw a man praising another. He asked the praiser : Have you travelled with him ? He said : No. He asked him : Have you carried on business with him ? He said : No. He asked him : Are you his neighbour morning and evening ? He said : No. He said : By God, I think you have not known him.

(4) The praised man may be an oppressor or a great sinner. To praise him in such circumstances is unlawful. The Prophet said : When a great sinner is praised, God then becomes displeased. Hazrat Hasan Basari said : He who wishes long life of an oppressor, disobeys God in His world. The praised man gets two harms by the praise. It gives pride in him and he feels self praise. These two things are ruinous. Hazrat Hasan Basari said : One day Hazrat Omar was seated with a stick among the people, when a man Zarat-b-Munzer came there. One of those present said. This man is the chief of Rabiah tribe. Hazrat Omar and those around him heard it. When he came near Hazrat Omar, he was brandishing his stick over his head. At this the man said : O Commander of the Faithful, what sort of treatment is this ? He said : Have you not heard what that man said about you ? He said: Yes, I have heard it. Hazrat Omar said : I feared that praise

may grow in you a sense of pride. For that I destroyed it by the show of strike by this stick.

(2) The second harm is that when a man praises another, the latter becomes pleased and finds solace and as such gives up self-improvement, as he understand that he has reached the limit of progress. He who understands that he has got faults, tries for improvement of his character. For this rason, the Prophet said : You have severed his neck. If he possesses it, he will not get salvation. The Prophet said : If you praise a man in his face, think that you are passing sharp knife round his neck. The Prophet said : It is better to attack a man with sharp sword than to praise a man before his face. Hazrat Omar said : Praise is like murdered as the murdered person is saved from the responsibility of actions. Praise grows idleness or self-praise and pride. Both are destructive like murder.

If the prasier and the praised are saved from these harms then there is no fault in praise. For this reason, the Prophet praised his companions. He said about Hazrat Abu Bakr : If the faith of Abu Bakr is measured with the faith of the people of the world, his faith will be heavier. he said regarding Hazrat Omar : If I was not sent as a Prophet, Omar would have been sent as a Prophet. By this praise, they did not become proud. The Prophet said : I am the leader of the children of Adam and there is no boast in it. In other words, I am not telling it out of pride. When the people once were praising a dead man, the Prophet said : He is fit to receive praise. The sage Mozahed said : There are friends for the children of Adam from the angels. When any Muslim mentions about the good works of another Muslim, the angels says : O son of Adam, keep your mysteries of secrets secret, be pleased with your affairs and praise God who has kept your hidden things secret.

**DUTIES OF THE PRAISED MAN:** The praised man must save himself from pride, self-praise and idlences, He will not be able to save himself from these evils unless he thinks about his ultimate end and the result of his actions. The praiser does not know what the praised man knows about him. The former will surely not praise him if he knows of him what he knows of himself. The Prophet said : Throw dust at the face of the praisers. The sage Sufiyan-b- Aynah said : He who knows himself cannot beinjured by praise. When a religious man was praised, he said :

O God, this servant of yours has come to me with your hatred. I cite you as a witness over his hatred. Another religious man was praised and he said : O God, three people do not know me. Once Hazrat Ali was praised and he said: O God, forgive me for what they say. Make me better than what they think about me, Once man praised Hazrat Omar who said : You are ruining me.

(19) Carelessness, Another harm of tongue is carelessness or inattention in words, specially when they are uttered in connection with religious affairs. The Prophet said : Let none among you say—what God wishes, and what you wish, rather say—what God wishes and then what you wish. Hazrat Ibn Abbas said : One man came to the Prophet and said in the midst of his talk—what God wishes and you wish. The Prophet said : Have you made me equal to God ? Rather say : What the Almighty God wishes. The Prophet said : God has prohibited you to take oath by the name of your father. let him take oath in the name of God, or else let him remain silent. Hazrat Omar said : Leave them, I did not take oath. The Prophet said : Let nobody among you say : My servant, my maid-servant, as you are all the servants of God and all your women are the maidservants of God. Rather says : My boy, my girl, my son, my daughter. The servants and maid-servants shall not say : My Lord, rather they should say : My chief. All are the servants of God and God is your Lord. The Prophet said : Never call a great sinner—My chief, because if he becomes your chief, you will incur displeasure of your Lord. The Prophet said : He who says : I am free from Islam, he becomes as he has said. If he tells a lie, he will not be able to return to Islam safely. For this reason, the Prophet said : He who remains silent has got salvation.

(20) Questions of ordinary men about God. Another evil of tongue is the questions of the ordinary men about God, His attributes, His words and His tongue. These attributes of God are of two kinds—uncreated and created. It is the duty of ordinary men to follow what is in the Quran about commands and prohibitions. To understand the Quran is difficult to many. The Prophet said : Leave to me what I left for you, because your predecessors were destroyed because of their excessive questions and owing to actue differences with their prophets. Give up what I prohibited you. Translate into action as far as you can what I ordered you to do. Hazrat Anas said : The people once

asked the Prophet many questions to which he was enraged. Then he got up on the pulpit and said : You are questioning me, but don't ask except what I informed you. A man came to him and asked : Who is my father ? He said : Your father is Huzaifah. Then two young men came and asked : O Prophet of God, who is our father ? He said : Your father is one in whose name you are called. Another man got up and said : Shall I enter Paradise or Hell ? He said : You will enter Hell, and not in Paradise. When the people saw that the Prophet was enraged, they did not ask him further questions. Hazrat Omar then came to his side and said : We are pleased with God as Lord, Islam as religion and Muhammad as a Prophet. Hazrat said. O Omar, sit down, may God shower blessings on you. What you have known is sufficient. The Prophet prohibited arguments and excessive questions. The Prophet said : Soon the people will put many questions, even they will ask : God created the creatures, but who created God ? When they will ask it, say : God is one, God is above wants etc. (Chapter Ikhlas). Then throw spit by your left side thrice and seek rebuge from the devil. Excessive questions were prohibited in the story of Moses and Khiza. So the questions of ordinary men about the subtle matter of religion are th great objects of danger. Their discussions about the language of the Quran is like the condition of one to whom the king wrote a letter informing him many necessary things but instead of paying attention to these things, he began to lose time in seeing whether the paper of the letter is new or old, for which he will surely be punished. Similarly the ordinary men give up many necessary things but question about many unnecessary and subtle things about God and His attributes.

## CHAPTER V

### ANGER, HATRED AND ENVY

**Anger** is a fleak of fire. It arises from the fire of God in heart. It is being burnt like fire in the lowest part of the heart like fire under husk. The hidden pride in the mind of every oppressor and disobedient man is disclosed by anger like the fire that comes out by the rubbing of iron against stone. It appears to those who see with the light of sure faith. The conduct of the devil has found a place in the man in whom anger has found a place, as God says: The devil said: you have made me from fire and made him from earth-7:11Q. Earth is steady and calm and fire is unsteady, up-rising and burning. The result of anger is hatred on account of which a man is ruined.

**HARMS OF ANGER:** God says: God has created in the hearts of those who disbelieve the evil of ignorance. He sent down His solace upon His Prophet and the believers. God rebuked the unbelievers as they expressed indignation of anger arising out of untrue matters. He praised the believers, as God sent down upon them solace and consolation. One day a man came to the Prophet and said: O Prophet of God, give me order to do a short auction. He said: Don't be angry. Hazrat Ibn Omar said: I asked the Prophet: Give me a short advice by dint of which I may hope for good. He said: Don't be angry. Once Hazrat Abdullah-b-Omar asked the Prophet: What thing will save me from the wrath of God? The prophet said: Don't express your anger. The Prophet once asked some of his companions: Whom do you consider among you a strong man? They said: That is not so. He is the strong man who can control his passion at the time of anger. The Prophet said: He who has got physical strength is not a stronger man than one who can control his passion. He said: God keeps the secret affairs of a man secret who can swallow anger. Hazrat Solaiman said: O dear son, save yourself from excessive anger, as excessive anger makes the heart of a patient man light. God says: He (Yahya) is a chief and of pure character. Akramah explained this verse by saying that 'chief' is the man who cannot be defeated by anger. Abu Darda'a said: I asked: O Messenger of God, teach me such an action which can take me to Paradise. He said: Don't be angry. prophet Ihyia told Jesus Christ: Don't be angry. He said: I can't help but be angry. I am merely a

man. Then the Prophet Ihya said: Don't amass wealth. Jesus Christ said: yes, it may be done. The Prophet said: Anger destroys faith as condiment destroys honey. He also said: If a man gets angry, he roams near Hell. Once a man asked the Prophet: What thing is hard? He said: Anger. He said: What thing will keep me away from God's wrath? He said: Don't express anger. Jafar-b- Muhammad said: Anger is the key to every evil. A certain Ansar said: Anger is the key to every evil. A certain Ansar said: Anger is the root of foolishness and its guide.

Muzahed said: Iblis said: The son of Adam cannot baffle me in three matters. (1) When any man is intoxicated, we fix a rope in his nose and direct him to whichever direction we like and make him do whatever we like. (2) When he gets angry, he utters such words which are unknown to him and does such works for which he becomes afterwards repentant. (3) When he is miserly with such a thing which is under his control, we engage him in such a work which is beyond his strength.

A wise man said: Appease your anger as it may lead to the disgrace of explanation. Hazrat Abdullah-b-Masud said: Look at the patience of a man at the time of his anger and at this trust at the time of his greed. If he does not get angry, what is your necessity of knowing about his patience? When he does not have greed, what is your necessity of knowing about his trust? Caliph Omar-b-Abdul Aziz wrote to one of his governors: Don't punish at the time of your anger. When you get angry at any man, keep him in detention. When your anger is appeased, give him punishment in proportion to his crime. Don't inflict on him more than 15 stripes at the time of punishing him.

Ali-b-Zayed said: A man of the Quraish used harsh words to Caliph Omar-b-Abdul Aziz who remained silent for a long time and then said: You wish that the devil rouses in me the pride of the Caliph and I treat you so rudely that you can take revenge tomorrow on me. A certain wise man said to this son, O dear son, wisdom does not remain safe at the time of anger, just as life does not remain safe in a burning fire. He who gets least angry is the most intelligent among them. If anger concerns any matter of the next world, it is called wisdom and patience, and if it concerns any matter of this world, it is called deceit, because the people say that anger is the enemy of intellect and anger is a danger. Hazrat Omar used to say in his sermon: He who is safe



from amongst you grow greed passion and anger, gets salvation. Hazrat Hasan Basari said: The signs of a Muslim are the following -He will have strength in religion, he will firmly determine in easy matters, he will bring faith in sure matters, he will have knowledge of patience, he will pay his dues, he will adopt middle course in riches, he will have patience at the time of dangers. His anger will not prevail over him, his excitement will not throw him into danger, his passion will not prevail over him, his belly will not disgrace him, his greed will not make him light, his intention will not make him mean, he will help the oppressed and show kindness to the weak, he will not be extravagant in expense, he will not misuse his money, he will pardon if oppressed, he will pardon if an illiterate man gives him trouble and the people will remain safe at his hands.

**A certain Prophet told his followers:** Is there anybody among you who can promise with me that he will never get angry? In that case, he will gain my rank and will reside with me in Paradise and he will be my successor. A young man got up and said: He observed this during his life time. When the Prophet died, the young man became his successor and was named Jul-Kifl meaning he fulfilled his promise truly. Wahab-b-Monsabbah said: There are four elements of infidelity - Anger, passion, greed and foolishness.

**WHAT IS ANGER?** Know, O dear readers, that the Merciful God first created an animal in such a way that for some of his internal and external ingredients, his destruction was inevitable. Then God gave him such weapons for a fixed time as can save him from that destruction. The internal ingredients with which his body was formed are heat and cold which He set up against each other. In order to save himself from the external dangers, he has been given weapons, one of which is anger. It arises from his mind and removes the destructive elements. So God created the passion of anger from fire and kept it concealed in human mind. Whenever anything stands against his wishes, anger is enhanced in such a way that the blood of heart spreads through all of his veins and as a result his eyes become red and his face reddish. The birth place of anger is heart. The food of anger is revenge and greed. Anger is not appeased without these two things.

**THREE KINDS OF MEN:** Mankind is divided into three classes according to the degree of anger-(1) one class have got no

anger, (2) one class have got extreme anger and (3) one class have got moderate anger. Regarding the first class of men, they are not good for absence of anger in them. These persons are called man of impotence. Imam Shafeyi said: He whose anger cannot be aroused is an ass. He who has lost his strength of anger by equally is a man of very short intellect. God praised the companions of the Prophet: They are hard upon the unbelievers, but sympathetic towards one another. God said to His Prophet: Fight with the unbelievers and the hypocrites and be hard on them. 9:73 Q. This hard treatment is the result of excitement of anger.

(2) Excessive anger is harmful. This prevails upon good qualities. Such a man then goes out of intellect, religion and divine service. He then loses his sense of right and wrong and the power of right and good thinking. He then loses his power of freedom. He becomes then a man afflicted with danger. The cause of excessive anger is an inborn nature and also the result of habit. There are men who remain naturally prepared to get angry soon. They have got a sense of anger in their in born nature. The Prophet said: The coldness of nature appeases anger and breaks up its nature.

**ANGER ARISING OUT OF HABIT:** There is such man who says: I shall not bear any kind of deceit. I won't bear any harsh word. He who hears it helps him in rousing his anger. Thus when his anger is aroused, he becomes blind and becomes deaf to advises and counsels. The man of thoughts is brave. Anger encompasses the man of thoughts as the steam of heated blood rises up to his brain. Sometimes it covers even the mind of sight. As a result, the eye becomes blood and to him the whole world becomes dark. Fire burns in him. The light of intellect is extinguished: As a result, his figure changes, his eyes become red, the hole of nose becomes changed. If he could have seen his body patiently at the time of anger, he would have become ashamed of it he could have brought his anger under control. The sign of anger upon his tongue is to use abusive languages, upon his body attack, assault and murder. He attacks any man who comes in front. His opponents flee from him. Out of wrath, he cuts his cloths, slaps his own face, beats the ground with his hands and feet, sometimes runs like a wild man and breaks plates and utensils. The effect of wrath on heart is hatred, envy, to be happy over his adversary's sorrows and sorry over his fortunes.

**The Prophet said:** Sa'ad has got wrath. I have got more wrath than him. God's wrath is more than mine. He said: He who is firm in religion among my followers is good. God says: Let not kindness hold you back in the religion of God. He who has got no wrath is unable to bear hardships for the progress of soul. Anger which rises at the hint of intellect and religion is good. Intellect arouses anger where it is necessary and appeases anger where patience is necessary. The best way is to keep anger on the line of moderation. God enjoins man to stand on this border line. The Prophet said: The middle way is the best of all actions. So the two extremes must be avoided not to be angry at all and to be excessively angry. This is the straight path.

**IS IT POSSIBLE TO ROOT OUT ANGER?** Man loves something and dislikes something. So there is no alternative for him but to be angry. Something occurs according to his nature and something opposite to his nature. What agree with his nature is loved by him and what disagrees with his nature is disliked by him. When an object of love is snatched away from him, he becomes angry and when a disliking thing is given to him, he becomes angry. So there are three kinds of things which a man loves.

(1) What man loves first is his constant necessary things-food, dress, habitation, physical health etc. If any man wants to strike your body, it is natural for you to get angry at him. If anybody wants to take your cloth or make you naked, it is natural for you to get angry at him. (2) A man loves also such things of which he has got no necessity, such as fruits, abundant riches, servants and birds and beasts etc. Gold and silver are loved and hoarded. If any one seizes them, it is but natural to get angry at him. (3) The objects of love of the third kind are special things for special people, such as books for the learned man. He loves them. If anybody takes away his books, he becomes angry at him. Such is the condition with the implements of expert industrialists and businessmen. The Prophet said with regard to the objects of love of necessary things: He who rises at morn with safety at his dwelling place, with his body sound and with provisions of his day, has been given as it were the world with its treasures. Nobody shall get angry except for the three kinds of things enumerated above. With regard to these three kinds of things, we shall narrate below about the control of anger.

Regarding the first kind of absolutely necessary things, anger should be kept under control and should be expressed according to the rules of Shariat. To root out anger from heart is impossible and unnatural. Regarding the second kind of necessary things, it is possible to get out of anger by practice and habit as it is possible to get out of heart love of unnecessary things. This can be done in the following way. Think that grave is your dwelling house and the next world is your permanent abode, this world is a resting place or a bridge over which you shall have to walk for the next world. So take what is absolutely necessary with you to cross the bridge and leave what is not necessary. So you shall have to leave the world and it is necessary to give up its love. Anger comes out of love and if such habits are formed, anger can be brought under control. The prophet used to have anger but he used to say: O God, I am only man, I have got anger as a man has got. Take my anger as a blessings, purification and nearness from me to any Muslim whom I rebuked, curse or assault. Abdullah-b-Amr said: O Messenger of God, I am writing it although you said it out of anger. he said: By One who sent me with truth, write also this that nothing but truth arises out of my tongue. The Prophet did not say: I have got not wrath. Rather he said: Anger cannot take me out of the limit of truth. In other words, I donot do it according to the behest of anger.

Once Hazrat Ayesha got angry. The Prophet said to her: What is the matter with you? Hazrat Ayesha said: Does not devil come to you? He said: Yes, he comes, but as I invoked God He made me prevail over him and he submitted to me. He does not enjoin me but good. He did not say: The devil does not come to me (devil means here anger). Hazrat Ali said: The Prophet did not get angry for any action of the world. When any true matter charmed him, nobody knew it and nobody got up to take revenge for his anger. He got angry for truth. This was found in his actions. Once a man rebuked Hazrat Solaiman to which he said: If my virtues become less in the scale, I am more heinous than your rebuked. If, however, my virtues become heavy in the scale, I won't suffer harm by your rebuked. He uttered it as the affairs of the next world kept him engaged. Once a man rebuked Hazrat Abu Bakr to which he said: What God has kept secret from you out of my faults is more heinous than your rebuked. A woman rebuked Malek-b-Dinar as hypocrite. He said to the woman: Nobody recognised me more than you. That did not raise his

anger. Once a man rebuked the sage Shibli to which he said: May God pardon you if you have spoken the truth. May God pardon you if you have spoken a lie.

These examples show that the sages did not get angry as they were engaged in the affairs of the next world. There are three causes of not getting angry-(1) the first cause is that the mind is more engaged in more necessary things, (2) the second cause is that the mind is immersed in Tauhid, (3) and the third cause is that he knows that God does not love anger and so more love for God extinguishes the fire of anger. This is possible when the love of the world is ousted from heart.

**CAUSES OF ANGER AND ITS MEDICINE:** Know, O dear readers,, that you have known that the medicine of a disease is to remove the root cause of that disease. It is necessary to know the root cause anger. Jesus Christ was once asked: What thing is difficult? He said: God's wrath. Prophet Ihya then said: What thing takes near the wrath of God? He said: Anger. Ihya asked him: What thing grows and increases anger? Jesus Christ said: Pride, prestige, hope for honour and haughtiness. The causes which grow anger are self-conceit, self-praise, jests and ridicule, argument, treachery, too much greed for too much wealth and name and fame. If these evils are united in a person, his conduct becomes bad and he cannot escape from anger. So these things should be removed by their opposite things. Self-praise is to be removed by modesty. Pride is to be removed by knowing one's own origin and birth, greed is to be removed by remaining satisfied with necessary things, miserliness by charity. The Prophet said: A strong man is not he who defeats his adversary by wrestle. But a strong man is he who controls himself at the time of anger.

We are describing below the medicines of anger after one get angry. The medicine is a mixture of knowledge and action The medicine based on knowledge is of six kinds.

(1) The first medicine of knowledge is to think over the rewards and punishments of appeasing anger that have come from the verses of Quran and sayings of the Prophet. Your hope for getting rewards of appeasing anger will restrain you to take revenge. Malek-b-Anas said: Hazrat Omar once was enraged upon a person and ordered him to be assaulted. Then I said: O

Commander of the Faithful, pardon him, give advice for good works and keep away from the illiterate. Hazrat Omar said: Take pardon, enjoin good and keep away from the illiterate. He was as if thinking about this verse. It was his habit that whenever he released the man, Once Caliph Omar-b-Abdul Aziz ordered a man to be whipped. The latter recited the verse: Those who appease anger etc. Then he said to his slave: Leave him.

(2) The second kind of medicine based on knowledge is to fear the punishment of God and to think that the punishment of God upon me is greater than my punishment upon him. If I take revenge upon this man for anger, God will take revenge upon me on the Judgment Day. God said in one of the earlier scriptures: O son of Adam, when you get angry, remember Me. When I get angry, I will not include you among those whom I will destroy. One day the Prophet sent a servant on some work. When he returned very late, he said to the servant: I would have assaulted you if revenge would not have been taken for it in the next world. It is said that there was a king among the children of Israil who had a minister. When the king got angry, the minister showed him a writing in which it was written: Fear death and remember the next world. He used to read it till his anger was appeased.

(3) The third kind of medicine of anger based on knowledge is to take precaution about punishment of enmity and revenge on himself. You feel joy in having your enemy in your presence in his sorrows. You yourself are not free from that danger. You will fear that your enemy may take revenge against you in this world and in the next. (4) Another kind of medicine of anger based on knowledge is to think about the ugly face of the angry man which is just like that of a ferocious beast. He who appeases anger looks like a sober and learned man. So which figure do you like to take-the figure of a beast or that of a learned man? (5) The sixth medicine of anger based on knowledge is to think that the devil will advise you saying: You will be weak if you do not get angry. Don't listen to it. (6) The sixth medicine is to think: What reason have I got to get angry? What God wished has occurred.

**MEDINCINE BASED ON ACTION:** When you get angry, say: I seek refuge to God from the accursed devil. The Prophet ordered us to say thus. He also recited this at the time of his anger. When Ayesha got angry, he dragged her by the nose and said: O dear Ayesha, say: O God, you are the Lord of my Prophet

Muhammad, forgive my sins and remove the anger of my heart and save me from misguidance. This is good. (2) If anger does not go by this means, you will sit down if you are standing, lie down if you are sitting and come near earth, as you have been created of earth. Thus make yourself calm like the earth. The cause of wrath is heat and its opposite effect is to lie down on the ground and to make the body calm and cool.

The Prophet said: Anger is a burning coal. It burns in heart. Don't you see your eye-brows wide and eyes reddish? So when one of you feels like that, let him sit down if standing, and lie down if sitting. If still anger does not stop, make ablution with cold water or take bath, as if cannot be extinguished without water. The Prophet said: When anyone of you gets angry, let him make ablution with water as anger arises out of fire. In another narration anger comes from the devil and the devil is made of fire. Fire can be extinguished by water. So when anybody amongst you gets angry, he shall make ablution. He said: When you get angry, take to silence. Hazrat Abu Hurairah reported that when the Prophet got angry, he sat down from standing position and lay down from sitting position and then his wrath appeased. Hazrat said: Become careful, anger is burning coal in the mind of the son of Adam. Have you not looked at his reddish eyes and wide eye-brows? When you see any of its signs, let him attach his face to earth. He hinted at prostration by this and said to keep the most honourable place among the limbs attached to the earth and to keep it calm.

It has been reported that when Hazrat Omar got angry one day, he wanted cold water his nose therewith and said: Anger comes from the devil and water removes anger. When Urwa-b-Muhammed was appointed Governor of Yemen, Obay said to him: When you get angry, look to the heaven above and to the earth below and consider the Creator of both as supreme.

It has been narrated that Abu Zarr said to a man: O son of red mother (son of a maid servant). This news reached the Prophet who said: O Abu Zarr, I heard that you have back-bited your brother Muslim mentioning his mother. He said: Yes. Abu Zarr at once went to the man to please him but the man came to him before and tendered salam. This news reached the Prophet who said: O Abu Zarr, raise up your head up wards and look and then know that you are not better than a red or a black man.

Superiority is acquired only by action. Then he said: When you get angry, sit down from standing posture and lie down straight from sitting posture.

**MERITS OF APPEASEMENT OF ANGER:** God says: Those who appease their anger etc. He praised them. The Prophet said: God lifts punishment from one who appeases anger. God pardons the faults of one who admits his guilts to his Lord. God conceals the hidden faults of one who controls his tongue. The Prophet said: he who comes victorious over his passions at the time of anger is strong among you. He who pardons having power, is more patient among you. He said: Whose appeases anger though having will to translate his anger into action, God will fill up his heart with contentment on the Resurrection Day. In another narration-God will fill up his heart with belief and peace. He also said: Nobody swallows a more bitter pill than that of anger for the pleasure of God. He said: There is a special door of Hell through which no sinner other than one who gets angry illegally will enter. The Prophet said: Who digests anger having power to translate it into action, God will tell him to select any Hur in presence of all His creatures. He said: The drought of anger a man drinks is dear to God. God fills up his heart with faith who digests it.

**WISE-SAYINGS:** He who fears God cannot commit sin by his anger. He who fears God, cannot do what he likes. If he would not have been such, things would have turned otherwise. Luqman advised his son. O dear son, don't mark the brilliance of your face by begging. Don't take revenge of your anger by the actions of your hatred. Take account of your honour, your passion will then do you benefit. Ayub said: Patience of one moment removes many evils. Sufiyan Saori, Abu Khuzaa and Fuzail were discussing once about renunciation of the world. They said unanimously that patience at the time of anger and forbearance at the time of greed are the best divine service. The faith of one has become perfect in whom there are these three qualities-(1) faith in God, (2) when he is satisfied, his satisfaction does not arise out of any untrue matter, (3) when he is angry, it cannot take him out of truth. When he has got strength, he does not accept what is not for him.

**MERITS OF PATIENCE:** Know O dear readers, that patience is better than appeasement of anger, as patience is brought with difficulty in appeasing it. To have patience is necessary for



controlling anger and that requires great efforts. If one is accustomed to control anger, it becomes a habit and then anger does not arise. If it arises, he does not feel then anger does not arise. If it arises, he does not feel much difficulty in controlling it. That is the sign of the perfection of intellect. The prophet said: Knowledge is acquired by efforts. He who seeks good deeds gets them. He who saves himself from sin is secure. It appears from above that it is by efforts that patience is gained. It is acquired like the acquisition of knowledge. The Prophet said: Search for learning and with it peace and patience. Treat with modesty with the persons who acquire learning and from whom you learn. Don't be included within the haughty learned men; if so, your ignorance will prevail upon your patience. The Prophet used to say in his invocation: O God, make me fortunate with knowledge, adorn me with patience, honour me with God-fear, and increase my dignity with tranquillity. The Prophet said: Search for high rank to God. The companions said: O Prophet of God, what is it? He said: Join the tie with one who severs it from you. Give one who deprives you. The Prophet said: There are five conducts of the Prophets-shame, patience, taking cupping, cleansing feet and using perfume. The Prophet said: A Muslim gains the rank of fasting all the year and praying all the nights by dint of patience. A man is enrolled as an oppressor and haughty man, but his power does not extend beyond his family members.

**Hazrat Abu Hurairah** said: A man came to the Prophet and said: O Prophet of God, I have got relatives and I treat well with them but they treat evil with me. I do them good but they do me bad. They hold me in contempt but I keep patience at it. The Prophet said: If you stick to what you say, you are filling up their bellies as it were with the fire of ashes and till that fire remains in them, there will be a helper from God for you. A Muslim prayed: O God, I have got no such money as I can give it in charity. If any man mars my honour, consider it as my charity. God then revealed to the Prophet of the age: Tell him, I have forgiven his sins. The Prophet once asked: Cannot anybody amongst you like Abu Zam Zam? The companions asked: Who is Abu Zam Zam amongst your predecessors. He used to pray at dawn: O God, I had given my honour to one who opposes me. God says: When the illiterate call them, they say Salam. Hazrat Hasan Basari explained that God has spoken here of those who are patient. if they are held in contempt, they do not hold in contempt.

Hazrat Ali-b-Ali explained the word 'Howna' in the verse 'they walk upon the earth with modesty' as patience. When they pass by useless talks, they pass honorably. Muzahed said in its explanation-when they are given trouble, they forgive. The Prophet said: O God, let me not reach the age, nor let the age reach me in which the people will not follow the learned, nor be ashamed to be patient, whose hearts will be foreign but whose tongue will be Arabic. The Prophet said: There are such persons among you now with me who are patient and forbearing, then their successors and then their successors., Don't hold different opinions which will separate your hearts and be careful of the dangers of markers. The Prophet once said to Ashaz who came as a deputation to the Prophet: O Ashaz, you have got two conducts which God and his Prophet love. He said: O Messenger of God, my parents be sacrificed to you, what are these? The Prophet said: patience and gravity. These two conducts God gave you. The Prophet said: The Merciful God loves the patient, the shameful, those who love freedom, those who refrain from begging even though they have large family members, and the God-fearing. He hates the hard-hearted, the beggars with earnestness and the fools.

**The Prophet said:** The divine service of a man who has got not one of the three qualities will not be accepted-(1) such God-fear which restrains him from sinful acts. (2) such patience which restrains the fools (3) and such conduct with which he can live among the people. The Prophet said: When God will assemble all the creatures on the Judgment Day, a proclaimer will proclaim: Where are the persons of rank? Then a party will run towards Paradise hurriedly: When questioned about the reason by angels, they will say: We kept patience being oppressed, we pardoned when held in contempt. Then they will be said: Enter Paradise. How good are the rewards of the doers of good.

**Wise sayings.** Hazrat Omar said: Acquire learning and seek peace of mind and patience for learning. Hazrat Ali said: There is no good in the increase of wealth and children, but there is good in the increase of knowledge, patience and not to take boast of divine service. When you will do good, praise God. When you will commit sin, beg forgiveness of God. Hazrat Hasan Basari said: Acquire learning and adorn it with gravity and patience.

Aqşam-b- Safi said: patience is the root of wisdom and all affairs. Hazrat Abu Sarda said: I saw the people as leaves without thorns and now I am seeing them as leaves with thorns. If you are acquainted with them, they will ridicule you. If you give them up, they will not give you up. They asked: What treatment shall we mete out to them? He said: If anybody rebukes you, don't respond to him. When you will be poor on the Resurrection Day, it will benefit you. Hazrat Muwayyah said: A man will not reach the rank of Ijtihad or giving opinion till his patience will not prevail over his ignorance and forbearance over his low desires and he shall not be able to reach that rank without the strength of learning. Hazrat Muwayyah asked Hazrat Aham: Who is the foremost brave man? He said: One who removed his ignorance by his patience. He asked him: Who is the most charitable man? He said: He who spends his world for good of his religion. God says: So that the enmity which exists between you and him may be removed as if he is your bosom friend-41:34Q. Hazrat Anas explained this verse by saying: His brother rebuked him. Then he said: If you tell lie, God may forgive you. If you speak the truth, God may forgive me. Hazrat Muwayyah said to Hazrat Abaabah-b-Eusof: O Ahabah, how have you become chief of your people? He said: O Commander of the Faithful, I keep patience at the treatment of the illiterate. I give their beggars charity and help them in their needs. He who works like me is like me, I am better than him. Hazrat Zainal Abedin said: One day a man rebuked me. I gave him a cloth to put on and ordered one thousand dirhams to be given to him. Khalil-b- Ahmed said: It is well-known that if you do benefit to a man who ill-treats with you, such thoughts occur in the mind of the latter that prevent him from doing further ill-treatment with you. Hazrat Wahab-b-Muhabbah said: He who shows kindness is shown kindness. He who keeps silent remains safe. He who holds in contempt is defeated. He who makes haste, commits mistakes. He who greeds to do evil deeds does not remain safe. He who does not give up quarrels and disputes is rebuked. He who does not hate sins, commits sin. He who hates sins becomes skinless. He who follows the instructions of God, is safe. He who takes God as friend, becomes the friend of all. He who does not invoke God, falls in want. He who does not fear the punishment of God, falls into disgrace. He who invokes the help of God gains upperhand.

Once a man asked the sage Malek-b-Dinar: I heard that you have back-bited me. He said: You are then more honourable than me. If I have done so, I presented my virtues to you. The wise Loqman said: Three qualities cannot known without three times- (1) A man of patience is not known except at the time of anger, (2) a brave man is not known except at the time of battle, (3) and a friend is not known except at the time of need.

**WHEN REVENGE PUNISHABLE?** Know, O dear readers, that to treat an oppression with oppression is unlawful. To back-bite for back-biting, to spy for spying and to rebuke for rebuking are unlawful. This is the condition with all sins. But to take revenge or retaliation is allowed according to the rules of Shariat. The Prophet said: If anyman back-bites you for what is in you, don't back-bite him in return for the guilt in him. The Prophet said: If two men rebuke each other, the sin devolves upon one who first rebukes till the rebuked man does not exceed the limit. Two mutual rebukers are devils, accusing each other falsely. One day a man was rebuking Hazrat Abu Bakr who remained silent for long. When he began to take revenge, the Prophet got up. Hazrat Abu Bakr said: O Messenger of God, you were silent till the man was rebuking but when I began to take revenge, you stood up. The Prophet said: An angel was replaying on your behalf till you remained silent, but when you began to retaliate, the angel went away and the devil came in. So I cannot remain where the devil came in.

#### **FOUR CLASSES OF MEN IN THE MATTER OF ANGER:**

(1) Some men get suddenly angry and get appeased suddenly. (2) Some get angry late and their anger goes late. (3) Some get angry late and it ceases soon. This is best. (4) Some get angry quickly and it ceases late. This is the worst. The Prophet said: A believer gets angry quickly and quickly it appeases. Imam Shafeyi said: He who does not get angry if it is aroused is an ass. He who is given pleasure but is not pleased is a devil. The Prophet said: Beware men have been created of different natures. Some of them get angry late and it stops quickly. Some of them get angry quickly and it stops quickly. One compensates the other. Some get angry quickly and it stops late. Beware! he who gets angry late and it stops quickly is best and he who gets quickly angry and it stops late is worst. Hazrat Omar did not punish a man when he found him intoxicated with wine as it would have been inflicted out of anger. He said: I don't like to whip a Muslim out of anger.

When a man aroused the wrath of Caliph Omar-b-Abdul Aziz, he said to him: If you had not grown my anger, I would have certainly punished you.

**HATRED:** Know, O dear readers, that when a man wishes to take revenge at the time of anger, it creates hatred in mind. Hatred means the prevalence of the effect of anger in mind. The Prophet said: A believer has got no hatred. There are eight evils arising out of hatred-(1) envy, happiness at the sorrows of another, non-co-operation, contempt, back-biting, ridicule, assault, to give no loan. If anybody is free from hatred, he gets free from all these eight guilts.

Muastah was a relative of Abu Bakr and was adopted by him, He took part in the battle of Uhud and spread the rumour of slander against the character of Hazrat Ayesha. Hazrat Abu Bakr heard it and took oath that he won't spend further for Mustah and help him. God then sent this revelation: A man among you possessing grace and wealth should not take oath not to spend for relatives, the poor and the refugees in the way of God. But let him pardon and forgive. Don't you like that God should forgive you? 24:22Q. Hazrat Abu Bakr said: Yes, we love it. Then he began to spend for him. This is the rank of the truthful.

**THREE CONDITIONS OF A MAN OF HATRED:** There are three conditions of a man of hatred at the time of his power. (1) His mind remains steady inspite of hatred. In other words, the hated person gets his kindness as he used to get it before from him. (2) The man cherishing hatred pardons the hated man, rather he treats good with him. (3) The third kind of man oppresses the man of hatred. The first kind is the condition of the religious men, the second kind is the condition of the faithful and the third kind is the condition of the worst man.

### MERITS OF GOOD TREATMENT IN LIEU OF EMITY

Pardon means not to take revenge though one has got power to take it and to exempt such guilty person from enjoin good and keep away from the illiterate-17:199Q. God says: your pardon is near God fear. The Prophet said: By One in whose hand there is my life, had I been an oath-taker, I would have taken oath in three matters. (1) Wealth does not decrease by charity. So give charity. (2) If a man pardons the faults of another for pleasure of

God, He will give him more honour on the Resurrection Day. (3) If a man opens the door of begining for himself, God opens the door of poverty for him. The prophet said: Modesty does not increase but progress. So take to modesty, God will raise you up. Pardon does not increase but honour. Charity does not increase but wealth. So give charity, God will show you mercy.

**Hazrat Ayesha said:** I did not see the Prophet taking revenge for any wrong till anybody did an unlawful thing ordained by God. When he did any unlawful things were presented before him, he used to select the easier one till it contained no sin. Hazrat Oqbah said: Once I met the Prophet and handshaked with him hastily out of respect and he said: O Oqbah, shall I not inform you of limitless virtuous acts of the travellers of the world and the next? Join the tie of relationship which is severed by anybody. Give charity to one who deprives you of something. Pardon one who does any wrong to you. The Prophet said: When the Merciful Lord will raise up all the creatures on the Resurrection Day, a proclaimer will proclaim thrice from underneath the Throne: O followers of Tauhid, God has forgiven you. So forgive one another.

**Hazrat Abu Hurairah reported:** The Prophet prayed two rak'ats of prayer within the Ka'ba after Tawaf after the conquest of Mecca. Then he entered the Ka'ba and placing his hand on the door of the Ka'ba addressed the Quraish: What do you see and what treatment do you expect? The Quraish said: We are your brothers and children of the patient and kind uncle of yours. They repeated it thrice. The Prophet said: I am telling you what Eusof had said to his brothers: To-day there is no reproach against you. May God forgive you and He is the most Forgiving, the Most Compassionate. They then went away as if they arose from graves. Afterwards they all accepted Islam.

**Huzail-b-Amr said:** When the Prophet came to Mecca, he placed his two hands on the door of the Ka'ba and he was surrounded by the people. He said: There is no deity but God. He is one there is no partner for Him. He has proved His promise true. He has helped His servant and He has also routed the combined forces of the enemies. Then he said: O assembled Quraish, what do you say and what treatment do you expect? I said: O Messenger of God, we pray for good and pardon from you. You are our honoured brother and the son of our kind uncle.

Now all powers are in your hands. The Prophet said: I say what my brother Joseph said: To-day there is no reproach against you. May God forgive you.

The Prophet said: When all the people will be waiting on the Judgment Day, a proclaimer will proclaim: Come you all who will get rewards from God and enter Paradise those people who used to pardon men. Then thousands and thousands of people will stand up. He will admit them in paradise without account. The Prophet said: When a guilty man is brought before any judge, he is not bound to punish him. God loves pardon and He is forgiving. Then he read this verse - Pardon and forgive. The Prophet said: He who has got three qualities with belief will enter Paradise by whichever door he likes and he will marry any black-eyed Hur he likes-(1) He who pays his dues secretly, (2) he who recites after each compulsory prayer eleven times chapter Ikhlas (3) he who exempts his murderer from the charge of his murder. Hazrat Abu Bakr asked: O Messenger of God, will the rewards be obtained if there is only one quality? The Prophet said: yes, even if there is only one quality in him.

#### WISE SAYINGS

Yezid-b-Mysarah said: If you invoke against a man who has done you wrong, God then says: One with whom you did wrong will also invoke against you. If you wish, I will make your invocation delayed for acceptance up to the Resurrection Day and forgive you. One Christian monk came to Caliph Hashem who said to him: Have you thought over Alexander? Was he a Prophet? The hermit said: He was not a prophet but he was given four qualities. (1) He used to pardon having had power. (2) He used to fulfill promises when he promised. (3) He used to speak the truth. (4) and he used not to put off to-day's work for to-morrow.

#### MERITS OF KIND TREATMENT

Kind treatment is good. Its opposite evil is harsh and cruel treatment. The result of anger is harsh treatment and the result of good conduct is kind and good treatment. The cause of cruel treatment is anger and the cause of anger is too much greed and love of influence. For this reason, the Prophet praised kind treatment highly. He said: O Ayesha, he who has been given the gift of kind treatment has been given abundant portion of good of this world and the next and he who has been deprived of kind

treatment has been deprived of abundant portion of good of this world and the next. The Prophet said: When God loves the members of a family. He gives them the quality of kind treatment. He also said: God does not give for benevolence what He gives for kind treatment. When God loves a man, He gives him the quality of kind treatment. The members of a family who are deprived of kind treatment are deprived of the love of God. The Prophet said: God is kind and loves kind treatment. He gives for kind treatment what He does not give for harsh treatment. The Prophet said: O Ayesha, mete out kind treatment, as God intended to give honour to Able Bait. So show path towards the door of kind treatment. The Prophet said: He who has been deprived of kind treatment has been deprived of all good. The Prophet said: Do you know for whom Hell-fire would be unlawful? every modest man of sweet tongue, easy and near man (to God). The Prophet said: God will treat kindly with the ruler on the Judgment Day who accorded kind treatment and who was modes. He said: Kind treatment is the sign of fortune and foolishness is the sign of misfortune. He said: Delay comes from God and hastiness from the devil.

**The Prophet said:** When you wish to do a thing, think of its result. If it is easy, do it or else refrain from doing it. The Prophet said to Ayesha: o Ayesha, take to kind treatment, as it adorns a thing in which there is kind treatment and it disgraces a thing from which it is taken off.

**Wise sayings.** Hazrat Omar once heard some complaints against one of his governors. He called the people and addressed them thus: O people, I have got rights over you that you should advise me in my absence and help me in my good deeds. I have got rights over you whoever he may be. Know that there is nothing so dear to God as patience and kind treatment of a ruler and there is nothing so displeasing to God than ignorance and foolishness of a ruler. Know that one who keeps the persons under his control in punishment will get punishment from the Unseen. There is a Hadis that learning is the friend of a believer, patience is his minister, wisdom is his proof, divine service is its protector, good treatment is his father, modest treatment is his brother, patience is the commander of his forces. A wise man said: How nice is faith? Learning makes it nice. How good is learning? Action makes it good. How good is action? Kind



treatment makes it beautiful. As patience makes learning beautiful, so one thing makes another thing beautiful. Hazrat Amr-b-As asked his son Abdullah: What is kind treatment? He said: A ruler's kind treatment with his subordinate officers. He asked: What is foolishness? He said: To oppose your Imam or leader and to be modest to one who does you harm. The sage Sufiyan once said to his disciple. O Abu Muhammad, describe it. He said: To put every thing in its proper place, to mete out good treatment in its proper place, to use sword in its proper place, and to whip in proper place. It appears from this that it is necessary that there should be harsh treatment with modesty and kind treatment with harshness. So it is best to take the middle course between kind and harsh treatments.

### ENVY

There are many sayings of the Prophet regarding envy. The Prophet said: As fire destroys fuel, so envy destroys virtues. He said: Don't envy one another, don't forsake one another, don't hate one another, don't trade over the trade of another. O the servants of God, be brothers to one another. Hazrat Anas said: Once we were seated near the Prophet who said: Just now one of the inmates of paradise will pass by this way. It was then found that an Ansar was coming by that pathway. Abdullah-b-Omar informed him of the Prophet's saying about him and asked him for what thing he earned that rank. He said: I don't envy any Muslim for any gift on him from God. The Prophet said: No man escapes from three things-(1) bad conjecture, (2) envy and (3) evil sign. I am teaching you the means to get rid of these things. If there is bad conjecture, don't believe it. When you find evil sign, don't believe it, when you hate, don't inquire about it. The Prophet said: The habits of earlier generations have attacked you envy and hatred. Hatred is sharing. I don't say that it shaves hairs but it shaves the religion. By One in whose hand there is the life of Muhammad, you will not enter paradise till you believe. You will not believe till you love one another. Shall I not inform you what thing will establish you on it? Spread peace among you. The Prophet said: Poverty was about to come near infidelity and envy was about to overcome Taqdir. The Prophet said: The behaviors of the other nations will soon attack my people. The companions asked: What are the behaviors of other nations? He said: Pleasures and enjoyments, heedlessness, abundant wealth,

rivalry in the world based on envy, to think one another as distant, to envy one another, to raise rebellion, and then to live in dangers and calamities. The Prophet said: Don't expressed joy at the sorrows of your brothers, perchance God may forgive him and let you down in that calamity.

It is narrated that Moses went to meet his Lord and found a man under His Throne. Seeing his high rank, there grew a spirit of rivalry in his mind and he asked his Lord: What is the name of this man? God did not communicate his name but said: I will inform you about his three good deeds-(1) he does not envy for nay gift of God on man, (2) he does not become disobedient to his parents, (3) he does not roam with slander. Prophet Zaoharia said: God says: An envious man is enemy of My gifts, dissatisfied with God's decree, and dissatisfied with the division of My gifts which I have distributed among My servants. The Prophet said: The greatest of what I fear for my followers is the increase of their wealth for which they will envy one another and quarrel with one another. The Prophet said: Pray for help for fulfillment of secret necessities, as every wealthy man is an object of envy. The Prophet said: Six persons will enter Hell before accounts are taken each for one sin. The companions asked: O Prophet of God, who are they? He said: (1) A ruler for his oppression, (2) a desert Arab for his unjust love for his tribe, (3) a rich man for his pride, (4) a village man for his foolishness, (5) and a learned man for his envy.

### A STORY OF ENVY

A man approached a king and said: Treat good with a religious man for his good works and release the wicked as his evil deeds are sufficient as a punishment for him. A certain courtier of the king grew envious of another courtier seeing his fortunes. He complained against that man to the king saying that he had defamed the king as he had a very offensive smell of mouth. The king said: How can I know that it is true? He said: You can know it when the man will place his hand on his nose. He then invited the man to his house and gave him fresh onion to eat with meal. After eating, the man went to the king and fearing bad adore of onion from his mouth placed his hand on his mouth and nose. The king was then convinced of the truth of the statement of the man and sent him with a letter to his governor to put him to deat'i. On the way the envious man requested the

religious man to hand over the letter to him thinking that it contained words of rewards. Accordingly, the letter was handed over to the envious man who took the letter to the governor. When the governor got the letter, he at once put him to death. The religious man went next day to the king as usual, but the latter was surprised to see him alive and asked him about his letter. He said that he handed it over to another man. The king asked him why he closed his mouth and placed his hand over his nose at the time of his interview with him. He said that the man had invited him and gave him meal with fresh onion. So for fear of bad smell, he placed his hand over his mouth and nose. The king said: Sufficient is the wrong deed of a person for his punishment.

### WHAT IS ENVY?

There is no envy except for gifts. When God showers gifts on any person, two conditions arise in your mind. The first condition is that you do not love those gifts for him and like that those gifts should go away from him. The second condition is that you do not wish that the gifts should go away from him but that those gifts may be bestowed on you also. This is rivalry or competition in good works and gifts. The Prophet said: A believer makes efforts based on competition about a hypocrite envies. Envy is unlawful under all circumstances and there is no distinction between Muslims and non-Muslims in matters of envy. God distributed His gifts among His servants in the world. To envy it is to express displeasure at the distribution of God. So there is no cause of envy. The Quran says: If a good thing reaches you, it grieves them and if a disaster afflicts you, they become joyful-9: 50. The name of this joy is envy for the well-being of others. God says: A majority of the people of the Book wish that you should return to infidelity after you believed -3: 29. God mentioned the story of Joseph and also mentioned the envy of his brothers towards Joseph. They said out of envy: Kill Joseph or throw him into a well-12: 8Q. God says: Mankind was only one Ummat or people. Thereafter owing to envy, they separated themselves. God says: They became separate after knowledge came to them, being rebellious. God gave them knowledge in order to unite mankind and united their hearts by affection for His divine service. But they differed among themselves out of envy and everyone of them wished that he alone would yield authority.

**Hazrat Ibn Abbas said:** When the Jews fought with a people before the Prophethood of Muhammad (p.h) they used to pray: O God, we invoke you in the name of that Prophet whom you have promised to send and with him a Book. As a result, they used to get victory. When the Prophet from the descendants of Ismail was sent to them, they could recognise him but they did not believe in him. God says in this connection: Before this, they prayed for victory against the unbelievers but when he appeared to them, they disbelieved him. This is out of envy.

To have competition is not unlawful, rather it is commendable. It is an effort towards further progress and advancement. God says: And in this, let those aspire who have aspiration-83: 26Q. God says: Complete one another towards forgiveness from your Lord-57: 21Q. They are like two servants who both try to please their master and hope to defeat the other in this matter. The Prophet mentioned about them. He said: There is no envy for two persons- (1) God gave wealth to one person and also gave him power to spend it in the path of truth. (2) God gave learning to another who acts up to it and teaches it to the people. The Prophet then explained the words of Abu Kabsha Anmari and said: The example of this people is as the example of four persons. (1) They are like the person whom God gave wealth and learning and who spends wealth in useful ways according to his learning. (2) They are like the person whom God gave learning but not wealth and yet he says: O God, had I had wealth like so and so, I would have spent it as he spends. They will get equal rewards. The rewards which a rich man will get by spending money will be equal to those which a poor man will get only by cherishing the desire to spend it. (3) They are like the person whom God gave wealth but not learning and who spends it in sinful acts. (4) They are like the person whom God did not give learning and wealth and who says: Had I had wealth like so and so, I would have spent it in sinful acts like his expense. They are equally sinners. The Prophet rebuked the persons of such intention to commit sins. The Prophet said: No believer is saved from three matters-(1) envy, bad conjecture and bad omen. These are outlets from them. When you feel envy, don't run after it.

### THREE STAGES OF ENVY

There are three stages of envy according to status. (1) The first stage is that the envious person loves that wealth and gifts

should go away from the person envied and that they should not come to him again. This is unlawful and worst condition. (2) The second stage is that the envious person wishes to have the gifts of the envied person, such as to have beautiful house like his house, to have a beautiful wife like his wife and to have power like him. This is lawful but not commendable. (3) The third stage is that the envious person does not wish to have identical things for himself but to have similar things. This is condemned in some cases and not in others. God says: Don't greed for the gifts which God bestowed on some of you.

### SEVEN CAUSES OF ENVY

There are seven causes of envy arising out of sight of the fortunes of another. (1) Enmity. This is the worst cause. As he is your enemy, you don't wish that he should have gifts and riches and other things of the world and such a person likes that these gifts of God should go away from him. The object of God-fearing men is opposite. They don't envy anybody for these things. God mentioned the envy of the unbelievers towards the believers in this verse: If any good reaches you, it grieves them and if any evil affects you, they become pleased 3:118.

(2) **Dislike of another's good.** An envious man greatly dislikes the well-fare and good of another and it gives him too much pain. He can't bear when the person envied gets any power, recognition and honour.

(3) **Pride.** The envious man takes pride over the envied man and holds him in contempt. God says about the unbelievers in verse (43:31Q). They say: Why has not this Quran sent down to some leading man in either of the two cities? Do they divide the mercy of their Lord?

(4) **To express wonder.** The unbelievers say: Shall we believe in a man like us? They expressed wonder at the claim of the Prophet of prophethood. Thus they cherished hatred against the Prophet seeing his influence and power.

(5) **Fear of failure of object.** For instance, two men work with the same object, but one of them envies another fearing the failure of his object. This is like the envy of two co-wives.

**(6) Greed of name and power.** This is also a cause of envy between two persons. This applies in all spheres of life-worship, industry, beauty, wealth, power etc.

**(7) Narrowness of mind.** This is another cause of envy. One becomes glad to see the loss of fortune of another and wishes that all blessings and gifts should be bestowed on him alone.

True religious men have got no envy. The real cause of envy is love of the world. Those who love the world envy one another for wealth, riches, power and name and fame. The religious persons have got no such greed and as such they have got no envy. They desire the next world and its comforts. There is no narrowness in Mar'fat. The religious persons also do not envy one another in matters of religious advancement. They are praised by God: I have taken out of their hearts envy. They are brethren sitting facing one another upon thrones.

### MEDICINE OF ENVY

**(1)** Envy is a very serious disease of heart. It cannot be cured without knowledge and action. The medicine of envy based on knowledge is to know that envy is injurious for this world and the next but not harm reaches the envied person, rather it benefits him. When you will know it by deep insight, you will consider it as your enemy and it is injurious to you. **(2)** Envy is injurious to your world. The fire pangs of envy burns your mind and for that your mind is filled up with sorrows and difficulties. **(3)** The envied person suffers no harm in this world and the next. It is clear that there will be no harm of the envied person. God gives properties and wealth to a person for a certain term and there is decree for every age. A certain Prophet complained to God against the oppression of a certain queen's administration. God then revealed to him: Till her rule does not end, you live elsewhere fleeing away from her. In other words, there is no alternative to change the decree which I have written for her. So bear patience till the end of her time. If by envy, gifts would have gone, God's gifts would not have been bestowed on you or anybody in the world. The unbelievers envied the Muslims for the gift of faith. God says: Many people of the Book like out of envy that you should return to disbelief after you have believed.

**(4)** The benefit of envied person in this world and the next world is open. The envied person will gain benefit by your envy,

but you think that he is oppressed. The envied person if back-bited will get the various of the envious person. The worldly anxieties of the envious person are a gain of the envied person. A desert Arab asked the Prophet: O Prophet of God, what is your opinion about a person who loves a people without seeing them? The Prophet said: He is with one whom he loves. A desert Arab asked the Prophet during his sermon: O Prophet of God, when will occur the Resurrection? He said: How have you prepared for it? He said: I donot pray much for it, nor fast much, rather I love God and His Prophet. The Prophet said: You will be then with one whom you love. Hazrat Anas said: The Muslims did not feel so much joy after their conversion to Islam than that of this day.

It appears from this that the great matter of the Muslims was to love the Messenger of God. Hazrat Anas said: We began to love the Prophet, Abu Bakr and Omar but we could not do divine service like them but yet we cherished hope to live with them. Hazrat Abu Musa said: I asked, O Messenger of God, one man loves those who pray, but he does not himself pray. He loves those who fast but does not himself fast. The Prophet said: He will be with one whom he loves. One man said to Caliph Omar-b-Abdul Aziz: Every man says from the beginning: If you can be learned, be a learned man. If you cannot be a learned man, be a student. If you cannot be a student, love him if you cannot love him, don't hate him. He said: Glory to God, God made a way for us. The Prophet said: Three classes of men are inmates of Paradise-(1) One who does good deeds, (2) one who loves the doers of good, (3) and one who removes difficulties from the doers of God. So you should not get out of these three classes by taking recourse to envy and hatred. The devil has entered your mind and keeps you out off these three classes. Evil returns to you as God says: 'The evil machination falls on those who contrive it.' Many a time it happens that the snare which is laid for an enemy falls on the person who contrives it.

## (2) MEDICINE OF ENVY BASED ON ACTION

To do an action opposite to the cause for which envy aries is its medicine, be it with words or with actions. If your object is to mention the guilts of the envied person out of envy, then the medicine to remove it is to praise him. If the cause is pride, its

medicine is to treat with him with humility. If envy advises you to destroy another's property, its medicine is to help him.

To drive out envy from mind. Envy is an evil of the mind and not of any organ of the body. God says: They do not find in their minds narrowness for what they were given. God says: They wish that you should turn infidels. God says: When any good reaches you, they become sorry. The action of envy is expressed through back-biting and falsehood. So he will be sinner for entertaining envy in mind. When it is expressed in outer organs of the body, to seek pardon becomes compulsory for it.



# **The Revival of Religious Learnings**

## **The Book of Destructive Evils - Part II**

### **CHAPTER VI**

#### **ATTACHMENT OF THE WORLD**

All praise is due to God who discloses the merits and demerits of the world to His friends. They weighed its benefits and harms on the scale and found that its harms are greater than its benefits. The world is like a beautiful unchaste woman who attracts the people towards her by her beauty but she has got such secret diseases which destroy one who goes unto her. If you do good to the world for one hour, it does you harm for one year. If you carry on business with the worldly people, you gain no benefit but loss. He who seeks the world faces many dangers and difficulties which cannot be enumerated. Who so wants it, it flees away from him ; and who so does not want it, it goes to him.

#### **THE WORLD IS AN ENEMY OF GOD**

The cause is that the world cuts the ways of divine service. For this reason, God keeps an eye on it since He created it. The world is an enemy of the friends of God. The cause is that it presents itself with its best grandeurs just like an unchaste woman dressed with various beautiful dresses. The world is also an enemy of the enemies of God. The cause is that the world entraps them in its net of love after deceiving them and opens its door of love for them. They are deceived by its love and get attached to it.

The result is that they are dishonored and disgraced and they go away from it. Their hearts are pierced for its separation and fortune bids them adieu for ever. Then there is no limit to their remose and they therefore seek refuge to God. They have purchased this world in exchange of the next world.

When the harms of the world are many, we should know its snares and charms and then save ourselves from its deceptions and love.

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## EVILS OF THE WORLD

There are innumerable verses of the Quran regarding the evils of the world. The goal of the Prophet was to turn away the people from the evils and harms of the world and so there is no necessity of collecting verses from the Quran about it. I shall mention only some Hadis.

(1) It has been narrated that the Prophet was once passing by a dead goat and said to his companions : Don't you look to the dead animal ? Its owner is now looking at it with hate. By One in whose hand there is my life, just as this dead goat is more an object of hate to its owner, the world is likewise more an object of hatred to God. If the value of the world would have been like the wing of a mosquito, He would not have given a drought of water to an unbeliever to drink. (2) The Prophet said : The world is a prison to a believer and a Paradise to an unbeliever. (3) He said. The world is caused and all the things in it are cursed. (4) He said: He who loves the world injures his hereafter and he who loves his hereafter injures his world. So take what will last for ever by giving up what will not last. (5) He said : Love of the world is the root of all sins. (6) Zaid-b-Akram reported : We were once with hazrat Abu Bakr. He ordered for water and honey which were brought to him. He lifted them to drink but began to weep. On being asked the reason, he said : Once I was with the Holy Prophet and saw that he was wiping out something from his body. I asked him : O Prophet of God, what are you throwing out ? He said : This is the world. It came to me with beautiful face. I said : Be off. The world said : You have saved yourself from me, but those who will come after you will not be safe from my hand.

(7) the Prophet stood by a place full of human bones and said to the people : Do you like to look at the world ? He then took a rotten cloth and melted bone and said. This is the world. He said that the wealth and pleasures of the world will be ruined like the rotten cloth and all the people will be melted like the melted bone. (8) The Prophet said : This world is sweet and fresh and God made you His representatives therein. He is looking how you act therein. (9) When the children of Israil were given enormous wealth and when they were engrossed therein, they were attached to the worldly pleasures, love of women and precious scents and dresses. (10) Jesus Christ said : Don't take the world as you lord. If you do so, it will make you slaves. Hoard up

your wealth with such One who will not destroy it. Guards of wealth of this world cannot be relied on, but you can rely on the guards of God. He also said : O my disciples, I have leveled the world with earth for you. Don't take it up after me. One of the evils of the world is that the people commit sins therein. Another evil of the world is that the next world cannot be acquired unless this world is given up. So take care and think that the world has passed away and don't live therein with happiness. Know that the root of all evils is attachment for the world. Many a time the present greed becomes the cause of man's calamities.

(11) Jesus Christ also said : The world lies behind you and you take seat thereon. Therein the kings and women stand as stumbling blocks against you. Don't dispute with the kings regarding this world, as they will not stand in your way if you give up connection with them and their affairs. Save yourselves from women with fastings and prayers. He also said : The world searches for the people and the people search for the world. The world searches for one who searches for the next world till his provision does not become complete for him. The next world searches for one who searches for the world till his death. Thereafter it catches his neck and climbs upon him. He also said : God created nothing so obnoxious than the world. He did not look at it on the day He created it.

(15) It has been reported that Hazrat Solaiman was roaming in air and birds were giving him shade and men and Jin were on his right and left sides. He met a hermit of Banu Israil on the way and the hermit said to him : O son of David, the Almighty God has given you reign and power. At this, Solaiman said : One Tasbih (praise of God) in the book of deeds of a believer is more superior than my reign, as what has been given to the son of David will end but Tasbih will remain, (16) The Prophet said : Excessive wealth has kept you forgetful. The son of Adam says : My wealth, my wealth. Have you got any other wealth than what you have eaten and ended, what you have put on and got old, what you have given in charity and remained lasting ?

(17) The Prophet said : He who has got no abode takes the world as his abode. He who has got no wisdom makes enmity for it. He who has got no power of doing justice, covets it. He who has got no sure faith makes efforts for it. (18) He said : He who gets up at dawn with the world as his object of thought is not

God-fearing in any matter. God gives him four conducts in his mind—(1) such anxiety as has got no end, (2) such engagement as has got no limit, (3) such poverty as can never make him rich. (4) and such hope which has got no end.

(19) **Hazrat Abu Hurairah** reported : The Prophet said to me : O Abu Hurairah, shall I show you what obnoxious things are there in this world ? I said : O Prophet of God, show me. Then he caught my hand and took me to a valley of Madina and showed me a place full of carcasses, stools and urine, rotten clothes and bones and hides. He said : O Abu Hurairah, there were in their heads greed like you greed and hopes like you hopes, but to-day those are with the rotten remains and those will be consumed by earth after some days. All these are of the world. If you can weep at the sad plight of the world, then weep. Then we began to weep.

(20) **Hazrat Daud-b-Hallal** reported that it is written in the Scripture of Abraham : O world, how ignoble you are to religious men. You have presented yourself to them with your grandeurs, but hatred has been cast at you in their hearts and for that they have turned away from you. There is nothing so obnoxious to Me like you. Every act of your is mean and comes to destruction. I have recorded for you on the day I created you that you will not stay with anybody forever and that he who loves you will be miser. Thanks to those pious men who seek Me with pleasure in their hearts, those in whose hearts there is truth and who stand on right path. Happy are they as they will get rewards of what their hands have acquired. When they will come to Me from the graves, light will move forward in front of them and the angels will surround them. They will get mercy as they all hoped it from Me.

(21) **The Prophet** said : There will appear such persons on the Resurrection Day whose merits will be high like the hillock of Tohama but they will be ordered to go to Hell. The companion asked : O Prophet of God, did they say prayers ? He replied : Yes, they observe prayers and fastings and prayed also at night but whenever anything of the world came to them, they jumped upon it. The Prophet said in his sermon : A believer will live with two fears. One fear is for his fate which is past and he does not know what was recorded therein. Another fear is his book of deeds which yet remains and he does not know what has been recorded by God therein for him. So a servant should gather

sufficient provision for himself, from the world for his next world, from his life for his death, from his youth for his old age because the present world has been created for you good and you have been created for the next world. By One in whose hand there is my life, there is no field for labour except Paradise and Hell and there is no abode after the world.

(22) Jesus Christ said : Love of both this world and the next cannot remain united in the heart of a believer just as water and fire cannot remain united. Hazrat Gabriel asked the Prophet Noah : O one having a very long life, how have you found the world ? He said : It is like an abode having two doors. I have entered through one door and come out of another.

(23) Jesus Christ was asked : Why do you not construct a house to live in ? He said : The abode of our predecessors is sufficient. The Prophet said : Beware of the world, as it is a sorcerer greater than Harut and Marut.

(24) Hazrat Hasan Basari said : Once the Prophet came out to his companions and said : Who is one amongst you who does not wish bright eye sight after his blindness ? Beware, the more he is attached to the world and the longer is his hopes, the more God makes his heart blind ; and the more one gives up the world and the more he curtails his hopes, God gives him more wisdom without education and guides him more without guidance. Beware, there will come such a people after you whose kingdom will not be alright without pride and miserliness and who will not love except for passion. Beware, whoever reaches that age and remains patient over poverty even though he can acquire wealth and remains patient over hatred even though he can earn love, and remains patient over dishonor even though he can earn honour and he has got no other object for these things than the pleasure of God, will get rewards of fifty truthful men.

(25) It has been reported that the Prophet Jesus Christ began to search for refuge having fallen in storm, lightning and thunders, til he found a tent and came to it, but when he found a beautiful, woman therein he returned from there. Thereafter he came to a cave wherein there was a tiger. Then he placed his hand upon the ground and said : O Lord, you have given shelter to everything, but not to me. God then revealed to him : Your shelter is God's mercy. I shall get you married on the

Resurrection Day with one hundred Hurs whom I have created with My hands. Your marriage ceremony will continue for four thousand years, one day of which is equal to the age of this world. I will order a proclaimer to proclaim : Those who were religious and asectic will join this marriage ceremony.

(26) Jesus Christ said : Alas for one who is added to the world. How can he die after leaving the world and its fortunes ? How does the world play deception with him and he puts trusts in it? The world plays treachery withhim but he lives out of its fear. What he does not love comes to him, what he loves goes away from him. What has been promised for them must come. Alas for one whose only object of thought is this world and whose actions are sins. How can he appear to-morrow with sins?

(27) It has been reported that God revealed to Moses : O Moses, what necessity have you got in the abode of the sinners (world) ? It is not your abode. Drive out your thoughts from it and remain aloof on the strength of your wisdom. What a bad house it is ? It is a good abode for one who does good therein. O Moses, I am searching for one who commits therein oppression secretly, so that I may take his virtues and give them to one oppressed.

(28) It has been reported that the Prophet once sent Hazrat Abu Obaidah to the province of Bahrain. He went there and returned with enormous wealth from the inhabitants and placed it before the Prophet. The Ansars came to know of it and assembled for morning prayer to the mosque. After prayer the Prophet said : You have perhaps heard about the riches brought by Abu Obaidah. Then he said : I don't fear for your poverty but I fear for your enormous wealth as our previous nations got it. They got enormous wealth and engaged in quarrels with one another. As they were destroyed by this wealth, you will likewise be destroyed by it.

(29) The Prophet said: I fear that you will be given the plenties of the world. He was asked : Who are the plenties of the world ? He said : Riches and treasures of the world. The Prophet said : Don't keep mind engaged in the thoughts of the world.

(30) Jesus Christ said to his disciples : In order to get peace of this world as well as of the next, it is more preferable to eat bread with only salt, to wear gunny bag and to sleep in stables.

(31) Hazrat Anas reported that the Prophet had a she camel named Ajwa which defeated all camels. A desert Arab came with a camel which defeated Ajwa. The Muslims were grieved to see this and the Prophet said : It is a duty of God that He does not raise up a thing without lowering it. (32) Jesus Christ once said : Who is there who constructs a house in the currents of sea ? It is the world. Don't take it as your permanent abode. (33) Jesus Christ was once asked : Give me such short advice by virtue of which God will love us. He said : Hate the world and God will love you.

(34) The Prophet said: If you had known what I know, you would have laughed little and wept much. Hate the world and love the next world. (35) Abu Dara's said : Had you known what I know from the Prophet, you would have come out to every elevated place and wept for salvation of your soul, given up the riches and treasures of the world except what is essentially necessary for you. (36) Jesus Christ said : O my disciples, be satisfied with little of worldly riches but with greater divine service, as the worldly addicted man remains satisfied with little of divine service but greater worldly riches.

(37) Jesus Christ said: It is of greater virtuous act to give up the world for those who search the world for religion. (38) The Prophet of Islam said : The world will be broadened for you after me but it will consume your faith in such a way as fire consumes a dry wood. (39) God sent revelation to Moses : O Moses, don't be addicted to the world, as you will not come to me with a greater sin than this. (40) Once Moses passed by a man who was weeping. He found the man in the same condition when he was returning. Then Moses prayed to God : O Lord, your servant is weeping for fear of you. God said : O son of Imran, if his tears flow over his head and he keeps his hands raised up till they fall down, I shall not forgive him as he loves the world.

Wise sayings Hazrat Ali said : He who has got six virtues leaves nothing for search for Paradise and for salvation from Hell- obeying God after knowing Him, following truth after knowing it, disobeying the devil after knowing him, saving himself from falsehood after knowing it, giving up the world after knowing it, and search for the next world after knowing it. Hazrat Hasan Basari said : God shows mercy on him who competes with another in matters of religion and He throws one

on his neck who competes with you in matters of the world. Loqman advised his son : O darling, the world is a deep sea and many people are drowned therein. Make God-fear as your boat, Iman as your oar, God-reliance as your sail, so that you may get salvation, or else I don't see the cause of your salvation.

The saint Fazil said: We should ponder deeply over the Quranic verse : I have made adornments for the world. I have created them with the object that I will see who among them is great in good works. A hermit was questioned : What do you think about time ? He said : Time destroys the body, creates new hopes, takes death near and removes light distant. A certain sage said : success in the world means failure, cleanliness therein means uncleanness and its dwellers remain in fear of loss of wealth, of clarity and impending death. One man said to the saint Abu Hazem : I have got no abode in the world, yet I complain to you about my attachment to the world. He said : Look to what God granted you regarding wealth. Don't take except what is lawful. Don't spend except for things for which you should spend. If you conduct yourself in such a way, attachment for the world will not harm you. The saint Fazil said : If the transient world was made of gold and ever-lasting and the next world of clay, it would have been our duty to love the clay-made next world than the world made of gold. How futile is it to love transient earth-made world than to ever-lasting gold-made next world.

The wise Loqman said to his son: O darling, sell your world in exchange of your next world. You will then get benefit in both the worlds. Don't sell your next world in exchange of this world, you will then be a loser in both the worlds. Hazrat Ibn Abbas said : God divided the world into three parts—(1) one part for the believers, (2) one part for the hypocrites and (3) one part for the infidels. A believer gathers his provision therein, a hypocrite adorns it and an infidel makes enjoyments therein. Hazrat Baheli said : After the Prophet became the messenger of God, the armies of the devil came to him and said : One Prophet has appeared and one nation has come out. What shall we do now ? The devil said : Do they love the world ? They said : Yes. The devil said : I have got no anxiety about them even though they do not worship idols provided they love the world. I will come to them



morning and evening with three advices—(1) acquire wealth unjstly, (2) spend money in improper places and (3) be miser in places where expenditure is necessary. All sins arise out of these three matters.

Hazrat Ali was once asked about the world. He said in short that accounts will be taken of lawful things in the world and punishment will be given of unlawful things. Abu Solaiman Darani said : When there is the next world in the mind of a man, the world stands before him. When there is the world in his mind, the next world does not come in, as the next world is honourable but the world is an object of hatred. Malek-b-Dinar said : The thoughts of the world will come out of your mind in proportion to your sorrows for the next world. Hazrat Ali said : This world and the next world are like two-co-wives. A co-wife will be dissatisfied in proportion to your giving satisfaction to another co-wife.

Hazrat Hasan Basari said: I saw such men to whom this world was more an object of hatred than the trodden mud. They had no attention to whom it went, to whom it rested and from whom it set in. Once Hazrat Omar went to visit Syria when Abyu Obadah was its governor. He came riding on a she camel to receive Hazrat Omar. The she-camel had a rope tied with her nose. Hazrat Omar conversed with him and then came to his abode but found nothing therein except a sword, a shield and a wood stand for placing the Quran therein. The Caliph asked him : Why have you not kept other necessary things in your house ? The governor said : O Commander of the Faithful, these things will carry me to the place of questions and answers (grave). The wise Loqman said to his son : O darling, you are drifting away from this world from the day in which you were born and advancing towards the next world. The abode to which you are proceeding is better than the abode from which you are drifting away.

The saint Farnil-b-Iyaz said: Wonderful is the man who roams merrily even though he knows that death is inevitable. Wonderful is the man who laughs even though he knows that Hell is a truth. Wonderful is the man who remains satisfied with the world even though he knows that it is transient. Wonderful is the man who keeps himself engaged in earning wealth even though he knows that fate is true.

Once an old man of 200 years of age came to the Caliph Muwayyah who asked him what he wanted from him. The old man said : I wish to get from you the life that has passed and to remove death which is near. He said : I have got no power over that. He said : Then I have got nothing to ask from you. Hazrat Hasan basari said : The life of a man will not go out of the world without repentance for three things—(1) he could not enjoy with satisfaction what he hoarded, (2) he could not fulfill what he hoped for, (3) and he could not do actions which ought to have been done for the next world. A certain sage was asked : For whom is this world ? He said : For those who give up this world. He was asked : for whom is the next world, He said : For those who want it.

**The saint Ihya-b-Ma'az said:** The wise men are three—(1) he who gives up the world before the world gives him up, (2) he who keeps himself prepared for his grave before he enters it, (3) and he who keeps God satisfied before he meets Him. Hazrat Ali said : The following six things are the world—(1), food, (2) drink (3) dress, (4) conveyance, (5) woman and (6) scents, Honey is the best of foods and it comes from the mouths of bees. Water is the best of drinks. Both the virtuous and the sinners enjoy it. Silk cloth is the best of dresses and it is the saliva of worms. Horse is the best of conveyance. The Prophet fought riding on it. Woman is the best of coveted things to a man. He takes pleasures in penetrating his genital organ into female vaginal canal. Thus vagina is the most coveted thing in a woman. Musk is the best of scents and it is the blood of deer.

Hazrat Hasan Basari once wrote to Caliph Abdul Aziz : This world is transient, not ever-lasting. Adam was sent to the world as a sort of punishment. O Commander of the Faithful, fear the world. Giving up the world means gathering provision from the world for the next world. To remain in want in the world means to possess wealth in the hereafter. Every moment of the world destroys a man. He who honours the world, is humiliated by it. He who hoards up for the world, is thrown into wants. The condition of the world is like poison. He who does not know it eats it and therein there lies his destruction. Live in the world like the person who treats his wound and bears hardship for a time for fear of long sufferings and keeps patience of bitter pills for fear of too many medicines. So fear this abode of deception,

deceit and treachery. Treasures of the world were presented to our Prophet. Had he accepted them, he would not have received honour like the wing of a fly.

There is in Hadis Qudsi that God said to Moses : When you see some wealth coming to you, tell it: Punishment of sin will soon come. When you see poverty coming to you, say : Welcome to you, thanks to the sign of the religious men. If you like, follow Jesus Christ as he used to say : Hunger is my curry, God-fear is my sign, Sufi cloth is my dress, sun-rays in cold season is my provision, morning is my lamp, my feet are my conveyances, what the earth grows is my food. I pass nights having nothing and I pass my days having nothing. Who is a richer man than myself?

Hazrat Ohab-b-Munabbah said : When God sent Moses and Haron to Pharaoh, He said : Don't fear him, his forelock is in my hand. He cannot move his tongue without My permission and cannot breathe. Hazrat Ali said in his sermon : O people, know that you are dead and you will be raised up after you are dead. Let not the world's life deceive you. This world's life is surrounded by dangers and difficulties, its destruction and its treachery are well known to all. What is therein will pass away along with the world and the world will roam in the midst of its votaries.

### ILLUSTRATIONS OF THE WORLD

(1) **First illustration:** The world is moving towards destruction. The world promises that it is lasting, but it breaks its promise immediately after that, Look to the world. It is motionless and steady, but really it is always moving.

(2) **Second illustration:** The world is like a shade. Shade seems to be steady at its outward look, but really it is moving and constantly drifting.

(3) **Third illustration:** The world is like dream of night and like the different ideas in dream. The Prophet said : The world is like a dream and like happiness and punishment in dream. Eunos-b- Obaaaid said : I found myself like a sleeping man in the world. He sees what he likes and does not like and then he wakes up from sleep in this condition. Similarly the people are asleep and rise up at death.

**(4) Fourth illustration:** The world is like an unchaste woman. The world at first treats well and then leads to destruction. The world dresses itself like an unchaste woman and calls the people towards her. Whenever she takes the people to her house, she ruins them. Jesus Christ saw the world in his mind's eye like an old woman dressed nicely and asked her : How many husbands have you taken ? She said : There is no limit. He asked : Have all of them died during your life time or have they divorce you once after another ? The woman said : I have ruined all of them. Jesus Christ said : Woe to your remaining husbands. Thy do not take lessons seeing the condition of your previous husbands. They do not take care even tough you have runined them one after another.

**(5) Fifth illustration:** The world is like anugly old woman. The outer form of the world is one kind and its secret form is another. Its outer form is nice but its inner form is ugly and poisonous. So the world can well be compared to an old and ulgy woman. The saint Abu Bakr-b-Iyash said : I saw the world in dream as an ugly woman with dislevelled hairs. She is beating drum with her hands and many people are dancing behind her. When she came forward, she said : If I can win over you, it will be good. I will deceive you as I have deceived these people. Then Abu Bakr wept : I saw this woman before I came to Bagdad.

**(6) Sixth ill illustration:** Know, O dear readers, that a man has got three conditions—(1) one condition is that he was nothing at one time and that was before his birth. (2) The second condition is that he will not see the world after his death till resurrection. (3) The third condition is the time between these two times—the time of life. This is the time of life's span. Now compare this short time with the endless time before and after. For this reason, the Prophet said : 'I am in this world like a sojourner who travels in scorching rays of the sun and then sleeps for a time under the shade of a tree on the way and then rises up and walks. He who looks to the world with this angle of vision, can not be addicted to this world. He cannot look how his days pass by, whether in sorrows and difficulties or in joy and happiness. He does not construct any building or a house of wood up to his death. One day he saw a companion constructing a house of wood and said : I am seeing that death is faster than this house. Jesus Christ said : The world is like a bridge. Cross it

but do not live in it. This is a clear illustration as this world's life is drifting towards the next world. The beginning of this bridge is the birth place and the end is grave. To construct houses on the road and to adorn them is foolishness in the extreme as it shall have to be crossed.

(7) Seventh illustration: At first, it seems that there is joy and happiness in the world but it is difficult to get out of it safe. Hazrat Ali wrote to Salman Faresi : The world is like a snake which is smooth on touch but whose poison is destructive. So be careful of what seems therefrom liking to you. When you are certain that you shall have to part from it, you should give up all thoughts about it. The more you enjoy the objects of happiness in the world, the more it will be the cause of your sorrows.

(8) Eight illustration: The Prophet said : The worldly addicted man is like one who walks upon water. Can he walk upon water without getting his feet wetted in water ? This is a lesson for those who think that their soul is pure though their body is in worldly happiness. Worldly attachment becomes a stumbling block to getting pleasures in divine services. Jesus Christ said : I tell you with truth, the worldly addicted man does not get pleasure in divine service as a diseased man does not get any taste in delicious foods. I tell you with true that if you do not hold under control your riding animal, its nature will change and you will feel difficulty in riding on it. Similar is the condition of mind. If you cannot keep the mind under control by constant divine service and remembrance of death, it will become hard and harsh. The Prophet said : There are difficulties and danger in the world. The good work of any of you is like a pot. If its upper portion is clean, its inner portion is also clean and if its upper portion is unclean, its inner portion also is unclean.

(9) Ninth illustration: The Prophet said : The world is like a torn cloth from its beginning to end. The end of the cloth is hanging up with a thread which will soon be torn.

(10) Tenth illustration: Jesus Christ said : The searcher for the world is like one who drinks water of sea. The more he will drink the saltish water of the sea, the more his thirst will increase and ultimately he will meet with his end.

(11) Eleventh illustration: The temptations and greed of the world conduce to happiness as the greed for food is enjoyable to

belly. Everyone will see his greed of the world stency and an object of hatred at the time of his death as the delicious foods become obnoxious in stomach. The more the food is delicious and tasteful, the more the stool gives out obnoxious smell. Similarly the more the temptations are delicious to heart, the more it will become troublesome at the time of death. The more a man has got wqrlldly riches, the more are his pangs of separation at the time of his death. What is the meaning of death except the leaving of the worldly riches ? The Prophet said : God likened the world to the food of men and likened the food to the world.

(12) **Twelveth illustration:** The Prophet said : What is this world in comparison with the next world ? This world is like that scanty water which a finger catches when it is put into sea.

(13) **Thirteenth illustration:** Know, O dear readers, that the worldly men are like the people in their carelessness who got on a boat and the boatman held it up with an island and asked the boarders to clear their natural calls. Some of them returned soon after their calls of nature and some sat in the island heartily enjoying the songs of birds, seeing the beautiful brids and beasts and other charming things of the island. They returned after sometime only to find their places in the boat made too narrow. Some of them totllay forgot the boat and settled in the island without heeding the boatman's words that they should return soon to their boat. As a result they stayed in the island and died soon after without getting food and drink. This is the illustration of the world. Those who forgot their permanent abode and are engrossed in worldly enjoyments, they meet with spiritual death and destroy themselves. Nothing will go tight them at the time of their death except good deeds.

(14) **Fourteenth illustration:** Hazrat Hasan Basari reported : I heard that the Prophet gave advice to his companions : The world is like a company of people who were travelling through a desert. Their provisions ran short and they faced death. When they where in this this condition, they found a man coming towards them from a distance. When he came, he said to them : If I can take you to a fountains and a good garden, will you obey me ? they said : Yes, we shall not disobey you. We swear in the name of God. He then took them to a fountain and a garden full of vegetables and fruits. Thus they saved their lives after eating them. The man said : O people, now you may go. Some of them

obeyed him and went away from that place. Those who disobeyed were soon caught by enemies and were either killed or made captives.

(15) **Fifteenth illustration.** This world is like guest or rest house built for the travellers and not for permanent residence therein. The rest house is to be enjoyed only temporarily. This world is similarly a rest house for the travellers of the next world who will take benefit therefrom for their permanent residence.

### **SPECIAL KNOWLEDGE OF THE WORLD**

What is the world? Which portion of the world is to be accepted and which to be rejected ? Which is good in the world and which is bad ? This world and the next world are two conditions of your mind. everything before death is world and everything after death is next world. The thing which gives you pleasure before death increases your greed and gives you taste in the world for you and the thing which will give you pleasure after death is the next world.

**THREE KINDS OF THINGS ARE NOT WORLD.**—(1) The things that will go to the next world with a man and knowledge and actions. The objects of knowledge are God, His attributes, His actions, His sovereignty over heaven and earth, etc. Actions mean the actions done for the sake of God and His pleasure. The learned man is he who possesses these two attributes. To him knowledge of the former is greatest, for which he gives up food, drink and even marriage, as the happiness of the former is greater than that of the latter. This knowledge is a portion of the world, yet it cannot be called world. It is included within the next world. A certain sage said : I fear death as it will destroy my might prayer. Another sage said : O God, give me strength in the grave to pray, to bow and prostrate. The Prophet said : Three things of the world are dear to me—wife, scent and prayer. Even prayer was considered as belonging to the world. The things which can be perceived by the five senses are of this world. Prayer is done by movements of bodily organs and therefore it is included within the world.

(2) **Things of the second kind.** These things are also not included within the world and these are such things as are absolutely necessary for a man in this world. What is not absolutely necessary is world. What is not done for the next

world is world and not next world, just as to enjoy lawful things in excess of necessity, to enjoy silver and gold, horse, cattle, landed property, houses and buildings, dress and delicious foods of various kinds. Hazrat Omar reported that he had appointed Abu Darda'a as governor of the province of Hems. The governor erected a latrine with two dirhams' expense. Hazrat Omar wrote to him on getting this news : From Omar, Commander of the Faithful, to Abu Darda'a. You have got ample worldly adornments in the places of Chosroes and Byzantines, but God proposes to destroy them. When this letter of mine reaches you, you and your family must come to Damsscus and stay there till death. Hazrat Omar thought it even unnecessary.

(3) **Things of the third kind.** The things of the third kind are in the intermediary between the above two classes. This is to work with the object of doing next worldly actions, such as taking food and drink only to save life, to wear coarse cloth only to cover private parts and to do such works from which there is no escape. So what is necessary of food and drink to save life and health is not world.

### **THREE THINGS WILL GO WITH A MAN AT THE TIME OF HIS DEATH**

(1) purity of heart, (2) satisfaction arising out of the remembrance of God (3) and engagement of mind in divine love. Purity of mind cannot be attained if one cannot control himself from worldly passions and temptations. Satisfaction cannot be gained unless there is constant remembrance of God and keeping patience therein. These three things will be the causes of satisfaction. By death the existence of man does not end but he returns to God after separation from his dear things of the world. From this, it is known that a traveler towards the next world must necessarily possess three qualities—Zikr (remembrance of God), Fikr (good thought) and meditation and pious actions which prevent him from worldly greeds. To such a man, the enjoyments of the world are bitter. If there is no health, these qualities cannot be attained and dress and an abode for habitations. So these things are also necessary. If a man takes these things to the proportion of necessity with the object of the next world, he cannot be addicted to the world. For him the world is a seed ground for the future.



There are two classes of these things—Lawful and unlawful. Unlawful things lead to the punishment in the next world and lawful things stand as blocks to higher ranks. To wait for rendering account on the Resurrection Day is a sort of punishment. The Prophet said : There are accounts for the lawful things of the world and punishment for the unlawful things. He also said : There is also punishment for the lawful things but this punishment is lighter than that of unlawful things.

So everything in the world is cursed, small or great, lawful or unlawful. The proportion of a thing which helps God-fear is not world. He whose Marfat or God's knowledge is strong takes great care of the world. Jesus Christ once was sleeping placing his head on a stone. The devil came to him and said : You have become attached to the world. At this, he threw away the stone at him. Hazrat Solaiman entertained his people with various dishes, but himself ate husk of wheat. Our Prophet was presented the treasures of the world, but he kept himself hungry for some days and bound stones in his belly to reduce the pangs of hunger. For this reason, the prophets and friends of God were given the most severe trails, so that they may enjoy eternal happiness of the next world. So what is not done for the sake of God is called world and what is done for His sake is not world.

**Question.** What are the things for the sake of God?

**Answer.** All things are divided into three classes.

(1) What is not done for the sake of God, such as sins, prohibited things and unnecessary lawful things. These are the things of the world, (2) What is done for the sake of God. (3) Worldly actions done for the sake of God, such as food and drink, marriage etc. The second class of things are again sub-divided into three classes. (1) Fikr or meditation about the creations of God, (2) Zikr or remembrance of God and (3) abstaining from worldly greeds and passions. When these things are done for the sake of God and not for show, they appertain to the third class. They are food, drink, marriage etc. If they are done for the sake of God, they are next worldly actions but if they are done to satisfy just, they are worldly actions. The Prophet said : He who, searches lawful things of the world to show glory or boast will meet with God in His enraged condition, but he who searches the world to abstain from begging and to

save him will come on the Resurrection Day with face bright as full moon. God says : He who restrains himself from vain desires will have paradise as his destination—19 : 40Q.

**FIVE THINGS OF VAIN DESIRES:** Passion or vain desire is composed of five things. God says of them in the following verse : Know that this world's life is a mere sport, vain plays and adornment, mutual boast and increase in wealth and children—57 : 20Q. In another verse, seven things have been counted as vain desires—3 : 14 Q.—Men have been given the vain desires of women, children, hoarded wealth of silver and gold, horses of good quality, quadrupeds and crops. These are things of this world's life.

Now you have come to know what is world and what is not world. Food, dress and abode to the extent of almost necessity and if done to please God are not world. What is in excess of these things is called world. There are things which are absolutely necessary and things which are simply necessary. There is the middle course between these two kinds which is best and the middle course keeps near the border line of absolute necessity.

The saint Wais Qarni was regarded by his country men as a mad man as he subjected himself to strict rigours of life. They constructed for him a hut which he visited once a year or once in two or three years. He used to go out before Azan for morning prayer and returned home after Isha or night prayer. His food were the stones of dried grapes and he used to put on the torn pieces of cloth after sewing which he gathered from heaps of refugees in markets. Often the boys threw stones at him. He said to the body's : Throw small stones as my ablution might break for bleeding if large stones are thrown at me. The Prophet looked his actions with honour and said : I am feeling the breath of God from the land of Yemen. This is a hint at Wais Qarni. Hazrat Omar delivered this sermon to the people after taking charge of Khilafat : O people, let the inhabitants of Iraq stand up and let others sit down. A party of men stood up. Then he said : Let the inhabitants of Kufa stand up and let others sit down. When it was done he said : Let the people of Murad clan remain standing and let others down. He said afterwards : Let the inhabitants of Qarn remain standing and let others sit down. Except one man, all others sat down. Then Omar said to him : Do you know Wais-b-Amr Qarni ? He said : I know, O Commander of the

Faithful, why do you ask about him? By God, there is nobody more insane, stupid and fool than him. Hazrat Omar began to weep and said : I heard from the Prophet that owing to his intercession a great many people like the numbers of Rabia and Modar clans will get salvation.

Haran-b-Hayan said : When I heard this from Hazrat Omar, I came to Kufa and searched for Wais Qarni and found him at noon washing cloths in the bank of the Tigirs. I found him strong and stout, with bald head, thick beard, and broad face. I asked him : How are you O wais ? He replied : O Haran, son of Hayan, how are you ? Who did tell you my address ? I said : God. I wondered how he came to know my name when he did not see me before. I asked him : How have you come to know my name and the name of my father? He said : The Almighty gave me this information. My soul recognized your soul when I talked with you. Similarly a believer can recognise another believer. I said : Tell me a Hadis of the Prophet. He said : I never had any companionship with the Holy Prophet but I saw some of his companions and heard some traditions from them. Then he recited the Quranic verse : I have not created the heavens and earth and what is between them out of sport. I created them with truth, but most people do not know—44 : 39 Q. When he read up to this, he raised a loud shriek and said : O Haran, your father Hayan has died and you will soon die. Hazrat Adam, his wife Hawa, prophets Noah, Moses, David and even Muhammad, the world Prophet, died. Hazrat Abu Bakr died and my friend Hazrat Omar also has just expired. Alas, O Omar, alas, O Omar. I said : Hazrat Omar has not died. I saw him alive when I left him. He said : My Lord has just now given me the news that Omar has expired. Then he said to Haran : Walk in the path of God's Book and the believers and pious men. The news of your and my death have come. Don't be unmindful even for a twinkling of an eye. When you will return to your people, give sermons to them. Don't go a single step from the Jamaat of a Muslims. Invoke for me and for you. Haran I entrust you to God. May God shower mercy on you. You will not see me again. I am going this way and you go that way.

### MEANING OF THIS WORLD AND THE NEXT WORLD

It will be clear to you from what has been described above that the things on which the sun casts its rays and the things

which the earth grows are all included within the limit of this world, and the things if done for the sake of God and the things contrary to the above are the next world. Whatever is absolutely necessary to gain strength for divine service is an action of the next world if taken in accordance with the wishes of God. If a pilgrim is on his way to pilgrimage and takes care of things necessary for his pilgrimage, such as provisions of himself and his conveyance, pilgrimage is not nullified therefore and he is engaged then in the actions of pilgrimage. Similarly body is the carrier of soul and walks along the distance of life. So efforts to gain and preserve strength of body for acquiring knowledge and good works are not called world, but included within the next world. The saint Tanafusi said : I was attached to the door of Banu Shaiba of the Ka'ba for seven days. On the eighth day, I heard an unknown voice : Be careful, God makes the internal eye of one blind who takes from the world things in excess of what is necessary for him.

### REAL KNOWLEDGE OF THE WORLD

Know, O dear readers, that the making of the world is—(1) the things which exist in the world, (2) the things with which man have got connection, (3) and the things for the adornment of which men are engaged.

(1) The things which exist in the world are the earth and the things that are on it. God says : I have created whatever is in the earth as adornment in order to try who among them is best in action. The earth is a bed for the children of Adam and for their rest. Whatever is grown is divided into three classes—(1) mineral substances, (2) plants and (3) animals. Animals are men, birds and beasts. Man wants to subdue birds, beasts and even men called slaves and wants also women for enjoyment. These are the world. Men love women, children, gold and silver, crops and quardrnped animals. Man has got two connections with these things—internal and external. The meaning of internal connection is to love these things with heart, to engage with them in enjoyment and turn all thoughts for them. His heart then becomes addicted to the world like a slave. For this reason, all evils, such as pride, treachery, show, hatred, name and fame, flattery, love of wealth enter the heart. This is the internal connection with the world. The meaning of outer connection so that of the body to take recourse to business and industry. So

there is the connection of mind with love and connection of body with the things. All the things are for food of the body, but food of the soul is the intention with which food is taken for the sake of God. The man who forgets his goal and soul living in the world is like the pilgrim who remains always engaged with his conveying animal and forgets his pilgrimage. The pilgrim towards the next world remembers his goal and does only what is necessary to take him to the destination.

**CAUSES OF ENGAGEMENT IN THE WORLD:** The three causes are to gather food, dress and abode. Food is for preservation of the body, dress is for protection of the body from heat and cold, and abode is for protection of the body and to keep away the causes of destruction of lives and wealth, God created these things for the benefit of mankind. There are five necessary things for man which are the basis of industry and main causes of his engagement—(1) cultivation, (2) grazing, (3) hunting, (4) weaving and (5) construction. Cultivation is for growing crops and food stuffs. Grazing is for maintaining beasts and quadrupeds. Weaving is for making cloths and dresses and construction is for making houses for habitation. For smooth living, administrative works, judicial works and military work, are necessary. So mankind is divided into three classes from the point of view of these works—(1) cultivators and industrialists, (2) soldiers, and (3) offices of government.

The religious men are of different classes. One class of religious men think that this world is a house of dangers, difficulties and labour and think also that they will be owners of fortune in the next world irrespective of actions good or bad. Another class of religious men think that natural passions must be uprooted for salvation and it is not sufficient only to bring them under control. Another class think that it is impossible to observe religious rules and that God has got no necessity for the divine service of men. Another class think that divine service is not necessary as it is sufficient to have knowledge of God. Another class of men rightly think that there is salvation in following the prophets especially the last Prophet of Arabia. They do not give up the world, nor uproot their passions. They take from the world whatever absolutely necessary for them. The Prophet said that out of many parties, only one party will get salvation. The companions asked : O Prophet of God, who are

**they ? He said : People of Sunnat and Jamaat. The Prophet was asked : Who are the people of Sunnat and Jamaat ? He said : Those who tread my path and the path of my companions ? They did not take the world for its sake but for religion. They did not give up the world but really they renunciated the world. They adopted the middle course in their actions and did not go to the extremes.**

## **CHAPTER VII**

### **LOVE FOR WEALTH**

There are many dangers and difficulties in the world and the greatest danger is that of wealth. One of the dangers of wealth is that it cannot satisfy anybody and nobody is safe even if he possesses enormous wealth and riches. If he loses his wealth, he becomes poor and poverty leads to infidelity. If his wealth become enormous, it leads him to irreligiousness. Its ultimate result is loss. In short wealth has got benefits and harms. Its benefits lead him to salvation and its harms lead him to destruction. It is very difficult to distinguish its good and evil, its good and bad. Only those who are experienced know them. Man is tried by two conditions, solvency and poverty. He who has got no wealth meets with two conditions, satisfaction or greed. Satisfaction is good and greed is bad. Greed also has got two conditions-(1) to be greedy for what people have got and (2) to engage oneself in different businesses and industries. The rich man meets also with two conditions, hoarding wealth or spending it. The former is bad and the latter is good. He who spends wealth with two conditions, is either extravagant or moderate. The former is bad and the latter is good. We shall describe below these conditions in detail.

#### **CONDEMNATION OF LOVE OF WEALTH**

God says: O believers, let not your wealth and children divert you from the remembrance of God. Those who do that are indeed the losers. God says: Your riches and children are a trial. God says: I will give full rewards for the actions of those who desire the world's life and its adornments. God says: Surely man is inordinate as he thinks himself free from wants-96:7Q. God says: Excessive wealth will destroy you. The Prophet said: Love for wealth and greed for power breed hypocrisy as rain grows grass in the earth. He also said: As two hungry tigers cause harms to the goats by entering their fold, so also love of riches and greed for power and for name and fame make destruction by entering into the religion of a Muslim. The Prophet said: Those who have got enormous riches are ruined, but those who spend them for the good of the people are happy. Their numbers are few. The Prophet was once asked: O Prophet of God, who among your followers are bad? He said: The rich. The Prophet said: Such

people will appear after you who will eat various delicious dishes, ride on different good conveyances, marry beautiful women, put on valuable dresses. Their bellies will not be satisfied with little of food and will not be satisfied even with sufficient food. They will spend their energies in earning and they will worship deities other than God and they will follow their low desires. By Muhammad, son of Abdullah, if your successors or those who will run after them will meet them, they shall not salute them, nor treat them in their illness, nor attend their funeral prayer, nor honour their elders. He who does the above will help the destruction of Islam.

**The Prophet said :** Leave the world to the worldly addicted man. He who takes from the world in excess of what is necessary for him, takes the path of destruction without his knowledge. The Prophet said: The son of Adam says : My wealth, my wealth. What connection have you got with your wealth? You have destroyed what you have eaten. You have rendered old what you have put on. What you have given in charity has gone and became permanent. One day a man said to the Prophet : O Prophet of God, I don't love wealth. What is its reason? He said Have you got any wealth. He said : O Prophet of God, I have got. The Prophet said: Send your wealth in advance, as the heart of a believer keeps attached with his wealth. If he leaves that wealth in this world, his mind will wish to remain with it in this world.

**The Prophet said :** The son of Adam has got three kinds of friends-(1) one kind of friend remain with him till his death, (2) another kind of friend go with him upto his grave, (3) and the third kind of friend remain with him up to the Resurrection Day. The friend which remains with him up to his death is his wealth, and the friend who goes with him upto his grave is his relatives and the friend which will remain with him upto the resurrection day is his good works. The disciples of Jesus Christ asked him : What is the matter that you can walk upon water? He asked : What value do you attach to gold and silver? They said : To us they are most valuable? He said : To me gold and silver are the same as earth.

Hazrat Salman Faresi wrote to Hazrat Abu Darda'a : O dear brother, don't accumulate such thing from the world for which you will not be able to express gratefulness, as I have heard the prophet say : The worldly man who spends wealth in obedience



to God, will be brought on the Resurrection Day with his wealth. When he will be hanging to and for on the bridge, his wealth will tell him : You may go as you have paid God's dues. Then the worldly man who did not spend wealth according to the injunction of God will be brought and his wealth will be placed around his neck. When he will be hanging on the bridge, his wealth will say to him : Woe to you. You did not pay God's dues. You will remain in such condition. His wealth will then lead him to destruction.

**The Prophet said :** When any man dies, the angels say: What wealth has he sent in advance? But the people say: What wealth has he left behind? The Prophet said: Don't acquire landed properties. If you do it, you will love the world.

A certain man treated badly with Hazrat Abu Darda'a who said: O God, keep the body of the man who illtreats me sound, give him long life and increase his wealth. If these three things are united in a person, disaster befalls an him. Hazrat hasan Basari said: By God, God makes him loud and humiliatd who loves wealth. He said: When gold and silver are perpared, the devil lifted them, placed them on his forehead and kissed them out of love and said: He who loves you will be truly my slave. Thya-b-Ma'az said: Gold and silver come to one like a snake. Don't go to catch it without learning beforehand its charms, because when it touches you, its poison will destroy you. He was asked: What is its charms? He said: Earning it in a lawful manner and spending it moderately for God.

Mosallamah, son of Abdullah Malek, went to the Caliph Omar-b- Abdul Aziz at the time of his death and said to him: O Commander of the Faithful, you have done such good works as nobody did before. You are leaving 13 sons and daughters but you have left no property for them. Omar said: Bring them to me. When they came to him, he said to Mosallamah: You have said to me that I am leaving no property for my sons and daughters. I have not prevented them to take what is their dues and have not given them what is due to others. My issues belong to either of the two classes. (1) If they are obedient to God, God is sufficient for them. God gives power to the pious. (2) If they are disobedient to God, I don't care to whatever condition they fall.

Mohammad-b-Ka'ab got once enormous wealth. people requested him to leave it for his sons, but he refused and said: I

will hoard it for myself with God and leave God for my sons. Ihyā-b-Ma'az said: Two conditions appear before a rich man at the time of his death. The predecessors and successors will find no more danger than these two, He was asked: What are these two calamities? He said: (1) all his wealth are separated from him, (2) and he understands that he shall have to render accounts for all his wealth.

**BENEFITS OF WEALTH:** God has mentioned wealth in the Quran in many places as Khair (good). God says: If anybody leaves khair (wealth)-2: 180Q. God says: This disclosed their secret wealth out of mercy of your Lord. he says: he will help you by your wealth and children. The Prophet said: lawful wealth is good for the pious people. He said: Poverty was about to become near infidelity. Wealth is good from one point and bad from another point. When it is good, it is praiseworthy and when it is bad, it is condemned. Wealth is not wholly bad or wholly good, but it is an instrument of good and bad. The Prophet was once asked: Who is the most honourable and wise? He replied: he who remembers death much and becomes most prepared for it.

### THREE MODES OF SPIRITUAL FORTUNE

(1) Gift of soul is knowledge and good conduct. (2) Gift of body is health and safety. (3) Gift of the world outside the body and soul, is wealth, air, light. Of all the above three gifts, the gifts of soul is greatest, the gift of body is less than that and the gift of the outer world is bad. Out of these gifts, the worse is the gift of wealth and the still more worse is the gift gold and silver as they are slaves and they have got no value. Gold and silver have got no value of their own. They are utilized for gaining other gifts. Soul is the most invaluable gift. Its object is to attain virtues and good conduct and knowledge of God. Body is the carrier and slave of soul. Body perfects the soul and the purity of soul is possible owing to knowledge and good conduct. He who knows this mode knows the function of wealth which is necessary for upkeep of the body and the body necessary for upkeep of soul.

**WEALTH IS GOOD AND BAD ACCORDING TO INTENTION:** As is the intention, so is the condition of wealth. If the intention is good, wealth is also good. If it is bad, wealth is bad. The Prophet said: He who takes wealth in excess of what is necessary for him draws his own destruction, but he does not

know it'. Wealth supplies materials to a man who follows his evil desires. For that reason, the prophets used to seek refuge to God from excessive wealth. Our Prophet used to pray: O God, supply the provision of the family of Muhammad according to their requirements. He used to pray: O God, keep me alive as a poor man, take my life as a poor man and resurrect me in the company of the poor.

**The Prophet Abraham prayed:** O God, save me and my successors from idol worship-14 : 35Q. By this he meant the worship of gold and silver, as gold and silver are deities of people. The status of prophethood is so high that he had no fear of idol worship but it is possible here of the worship of gold and silver. The Prophet said : The owners of gold are ruined and the owners of silver are ruined. So it appears that he who loves gold and silver, worships stones and idols. There are two kinds of Shirk. One kind is secret shirk for which Hell is not the permanent abode and the other kind is open Shirk for which there is the abode of permanent Hell.

### **BENEFITS AND HARMS OF WEALTH**

Know, O dear readers, that wealth is like snake in which there is both honey and poison. He who knows its honey and poison becomes careful of its harms and enjoys its benefits. The benefit of wealth is worldly and next worldly. Worldly benefits are known to all and the next worldly benefits are of three kinds (1) Benefit of divine service. It means wealth spent for pilgrimage and Jihad as without money, these virtuous acts cannot be performed. A poor man is deprived of these virtues. The strength that is required for divine service is gained from food, dress, abode, marriage and other necessities of life. These things without which divine service is not possible are also actions of worship and divine service. This is up to the limit of necessity. (2) Benefit of spending it in good works. Good works are of four Kinds-(1) charity, (2) expense for gentlemanliness, (3) expense for preserving honour and (4) to pay remuneration for works. The benefits of charity are not secret. It appeases the wrath of God. Expense for gentlemanliness means entertainments, feeding, presents, helps, and expense for giving satisfaction to the minds of the honourable men. By this expense, brotherhood and friendship are established and the attribute of generosity is born. The benefit of preserving honour is to save

oneself from the attack of the fools, to uproot the cutting of jokes, etc. The Prophet said : One act of charity is written for one who saves his honour by spending money. The benefit of payment of wages and remunerations is a kind of charity. Zikr is the highest stage of a religious traveller. He who has got no wealth has got to do many things by his own hand for which a great deal of time which could be engaged in Zikr is spent uselessly. He who is rich can engage others to do these and other works. Another benefit of wealth is the ever running charity. It is not spent for a particular man but for the good of the general public, such as construction of mosque, bridge, rest house, orphanage, house for deatitutes and helpless, charitable hospitals and other good works of public utility. For these works soul gets benefits even after death. These are the religious benefits of wealth. Besides these, one having wealth can save himself from humiliation of begging and poverty and gets honour and help from the people.

The harms of wealth are of two kinds—wordly and religious. The religious harms are of three kinds. (1) Wealth leads to sins and opens the doors of sins and thus one is ruined. (2) It leads to the happiness of enjoying lawful things which is the first step to the path of sin. Does a rich man use coarse cloth and rice ? Can he give up the various kinds of delicious food ? Hazrat Solaiman was able to give up the fineries of the world inspite of his rule over vast territories. Another harm of wealth is to be forgetful of God and nobody is free from this danger. Man forgets God in his engagement of maintaining his fortunes and wealth. The thing which keeps a man forgetful of God is harmful. Jesus Christ said: Wealth has got three harms—(1) it is taken even if it is not lawful. (2) He was asked : If wealth is taken from lawful things? He replied : Even then he spends it in an illegal way. (3) He was asked : If he spends it in a legal way ? He replied : Even then it keeps him forgetful of God, because he engages himself in maintaining and guarding it. This is a serious disease, as the root and life of divine service is the remembrance of God and to ponder over His glory and His wonderful creations. For this, mind should be free from thoughts other than God. A man having wealth thinks of the success of his disputes, of his accounts, guarrels with co-shares regarding the boudaries, clash with government officials and peasants and workers and thousand other things of his properties and businesses and industries.

### HARMS OF GREED FOR WEALTH

We have mentioned in the chapter of poverty that poverty is good provided one remains content with it and not look to the greed to earning wealth. The Prophet said : Had the son of Adam had two mountains full of gold, he would have surely searched for a third. His belly cannot be filled up except with earth. God accepts the repentance of one who repents. Abu Musa Ashari said : A chapter like the chapter Bara'at was revealed and it was deleted later on, but the verse remained in the memory of men : God will surely help this religion through such men as have got no share therein. If a son of Adam has got two mountains full of gold, he would have searched for the third one full of gold, Nothing can fill up the belly of man except earth. God accepts the repentance of one who repents. The Prophet said : There is no satisfaction of two coveted things—desire of knowledge and greed for wealth. He also said : The son of Adam gets old but his two things remain young—hope for long life and greed for wealth.

**MERITS OF SATISFACTION WITH POVERTY:** God and His Prophet praised one who remains satisfied with poverty. The Prophet said : Thanks to him who is guided to Islam and remains satisfied with necessary provision for removing his wants. The Prophet said : There is no such man, rich or poor, who will not like to say on the Resurrection Day that only necessary food was sufficient for him in the world. The Prophet said : There is no real contentment in enormous wealth. The real contentment is that of mind. He said : O people, take care, search for power in a legal manner, as man will get nothing except what has been decreed for him. No man will leave the world till he enjoys fully the provision which God prescribed for him.

Moses once asked God: O Lord, who is the richest man among Thy servants ? He said : The man who remains satisfied with what has been given to him. Moses asked : Who among them is the best judge ? He said : The man who is the best judge for himself (Meaning he takes utmost measures against him for his sins). The Prophet said : Gabriel inspired in my soul : No man will die till he fully enjoys his provision. Abu Hurairah reported that the Prophet said to him : O Abu Hurairah, when you are extremely hungry, take a piece of bread and a cup of water and strike the world away with your feet. The Prophet said : Fear

God, you will then become the most religious man. Remain satisfied with little, you will then become the best grateful man. Love for others what you love for yourself, you will then become a real believer.

**The Prophet said :** When you pray, pray in such a manner that you are leaving the world. Don't utter such word for which you shall have to offer excuse on the Resurrection Day. Don't greed for the things in possession of men. **The Prophet said :** Will you not take allegiance to the Prophet of God? The companions said : Yes, He said : Do divine service and don't set up partner with Him. Pray five times a day, hear and obey. Then he secretly said : Don't beg to people. The narrator said : After that day, nobody amongst us required anybody to lift even a stick when it fell down.

**Wise sayings:** Hazrat Omar said : Greed is poverty and despair is wealth. He who does not wait to get from the people is not deprived. A wise man was asked : What is wealth? He said : Little hope and satisfaction with necessary things. Mohammad-b- Wase used to eat dry bread soaked in water and say : He who is satisfied with this food does not rely on others. Sufiyan Saori said : The world is good for you till you do not fall in dangers and calamities in the world. What goes out of your hands is the best of things as trial over you. Hazrat Ibn Mas'ud said : There is no such a day on which an angel does not proclaim : O son of Adam, necessary little provision is better for you than misguidance by enormous wealth. God said : O son of Adam, if the whole world is given to you, nothing remains belonging to you except what is necessary for you. When I give you necessary food therefore and I entrust your accounts on others, you will consider that I am merciful on you A certain sage said : I see an envious man the most distressed, a contended man the most happy, a greedy man the most impatient at the time of distress, a worldly renunciated man the most happy and a transgressing learned man the most repentant.

Once a desert Arab rebuked his brother for greed and said : O brother, what do you search and who scratches you? You have got no way from him who searches you (death) The necessary things which you search must come to you. The thing which is concealed from your eyes is not secret to you now (death), rather it is open. The condition in which you are now must change. You

have thought that a greedy man is never despondent and a sage who has renounced the world does not get provision. It is only your conjecture.

The saint Shibli reported that a hunter caught a bird which said : What will you do with me? He said : I shall eat your meat. The bird said : Will you be satisfied if you eat my meat ? I am teaching you three words which will be better for you than my meat. I can tell one word while I am in your hand. I will tell you the second word if you let me off. I will tell you the third word when I shall be sitting in the valley. He said : Tell me the first word. The bird said : Don't repent what goes out of your hand. Then the hunter released the bird which took shelter to a tree and said : Don't believe an impossible thing. The bird then sat on the valley and said : Woe to you. If you would have killed me, you would have found two jewels in my belly, each weighing 20 tolas. The man became much grieved and said : Tell me your third word. The bird said : How can I tell you the third word? Have I not told you that you should not grieve for what goes out of your hand and you should not believe an impossible thing ? My blood, meat and wings are not more than 20 tolas. How can I have two jewels of 20 tolas each in my belly ? Then the bird flew away. The story is narrated in order to convince a man how he becomes blind when he has got greed and believes impossible things. The sage Abdul Wahed said : I was passing once by a Christian monk. I asked him : Wherfrom do your provision come ? He said : He who created crushing wheel in me brings wheat therein for crushing. Then he hinted at his teeth.

**MEDICINE FOR GREED:** The medicine of greed has been prepared by three ingredients - patience, knowledge and action. During the use of this medicine, the ingredients come through the following five prescriptions. (1) The first prescription for removing greed is to adopt middle path to earn provision and to cut short the expenditure. He who wishes to get the honour of contentment should shut up all the doors of expenses as far as possible and spend what is absolutely necessary for him. If the expense is too much, it is impossible for him to earn the quality of contentment. If he remains single, he should remain content with a coarse cloth, with whatever food he gets and with little curry. If he has got family, each should take the like proportion of things. The middle course is the root of getting contentment for

livelihood. The Prophet said : God loves the middle course in all affairs. He also said : He who incurs just expense does not fall in want. The Prophet said : There is salvation in three things-(1) to fear God openly and secretly, (2) to adopt middle course in expense in poverty and solvency, (3) and to be just in happiness and wrath, The Prophet said : Adoption of middle course, good treatment and true guidance are a little over one- twentieth part of prophethood. He also said : Expense with good arrangement is half of livelihood. He said : God saves one from depending on others who spends moderately and He throws one in want who is extravagant. God loves one who remembers the Almighty. He said : Make delay if you wish to do a thing till God makes out for you a way and means. To make delay in expense is very necessary.

The second prescription of removing greed is that one should not be anxious for fortune if he gets his present necessary things at ease. He should curtail his hope. He should have this much of faith that the provision which has been pre-decreed must come to him. Greed cannot take provision. He should put faith in the following verses of the Quran - There is not a single animal in the earth whose provision is not upon God - 11 : 6Q. God says : The devil threatens you with poverty and enjoins on you to do indecent things - 2 : 218Q A sage said : Once two sons of Khaled came to the Prophet who said to them : Don't be despaired of livelihood till your heads move (till you live). Man is born sound from his mother's womb without any defect, and before his birth God prescribed his provision. The Prophet once passed by Ibn Mas'ud and finding him troubled in mind said : Don't increase your thoughts. What has been decreed must come to pass. The Prophet said : O people, search for your livelihood in a just manner, as nobody will get except what has been decreed for him. Nobody will leave the world till he enjoys fully the provision that has been decreed for him, while the world is an object of hatred. Nobody will be free from greed till he believes firmly in the good arrangement of God regarding the measure of provisions. That can be earned in good search after it. He should know that God provides one with provision from where he does not even conceive. God says : Whoever fears God, He finds out a way for him and provides him from where he does not even conceive- 65 : 3Q. When one door of his livelihood is closed, another door is opened up for him. The Prophet said : God



provides the provision of a believer from a place which he cannot even conceive. Sufiyan Saori said : Fear God. I have never found a God-fearing man to fall in want. In other words, God gives the necessary things to the God-fearing man and does not leave him. God instils in the minds of the Muslims such feeling that they are led to take their provisions to him.

**The saint Abu Hazem said :** I see two things about the world. One of these two is that the combined strength of the heavens and earth will not be able to bring before time and has been decreed for me. The other thing is for others. I did not get it in the past, nor can I hope to get it in future. I will never get what has not been decreed for me. What has been decreed for me must come to me. I don't know in which of these two things my life will end.

**The third prescription of removing greed is to know what merits there are in contentment, what honour there is in not depending on other and what disgrace there is in greed.** When knowledge of these things will grow, eagerness for contentment will grow, as there is difficulty in greed but there is no difficulty in contentment except patience. The Prophet said : The honour of a believer lies in not depending on others but there is freedom and honour in contentment. A certain sage said : You will become an ideal for one from whom you hope unless you depend on him and you will be confined to one from whom you hope if you depend on him. If you do benefit to one from whom you hope, you will become his master.

**The fourth prescription of removing greed is to think about the wealth of the irreligious people of the Jews, Christians, Beduins and then to look to the prophets and friends of God and their sayings and wise counsels and then adopt a way for yourself.** You will then say to your intellect : Will you be like the prophets and the friends of God or like the irreligious and low class people ? If you feel happiness in getting your belly full of dishes, an ass is more happy than you in that respect as it eats more than you. If you feel happiness in copulation, a swine is more happy than you in that respect. If you feel happiness in dresses, buildings and conveyances, the Jews are more happy than you in those respects. If you feel happy in having little, you will get on less status than others expect the prophets and friends of God.

The fifth Prescription of removing greed is not to hoard wealth and riches. If wealth is hoarded, there is fear of theft and looting. If the hands remain empty, there is security and leisure. A rich religious man will enter Paradise 500 years after a poor religious man. One should look to those who are superior in religion than him and to those who are inferior to him in worldly riches Hazrat Abu Zarr said that the Prophet had given him this instruction : Look to your inferiors in worldly matters and don't look to your superiors. The root of all affairs is to have patience, to curtail hopes and to have this knowledge that he will enjoy for long if he keeps patience for a few days in this world.

**MERITS OF GENEROSITY:** If a man has got no wealth, he should remain contented and curtail his greed. If anybody has got wealth, he should adopt Isar (sacrifice for other) generosity and benevolence and should keep away from an narrow-mindedness and miserliness, as generosity is the conduct of the prophets and it is root of salvation. The Prophet illustrated it by saying : Generosity is a tree of Paradise. Its branches are hanging towards the earth. If a man catches a branch therefrom it will take him to Paradise. The Prophet said : Gabriel told me that God said : 'This religion (Islam) I have proposed for Myself. Generosity and good conduct increase its grandeur. So honour Islam by these two qualities. The Prophet said : God does not accept one as His friend who has not got generosity and good conduct. The Prophet was once asked ; O Prophet of God, which action is good ? He said : Patience and generosity. He said : God loves two qualities - good conduct and generosity. God hates two conducts - Bad conduct and miserliness. When God wishes good of a man, He engages him in good works of public utility. The Prophet was once asked : Give me clue to such action for which I can go to Paradise. He said : The actions which give power is feeding food, spreading peace and sweet talks. The Prophet said : Generosity is a tree of Paradise. He who is generous takes hold of one of its branches. He does not give it up till he enters Paradise. Miserliness is a tree of Hell. He who is m'ser takes hold of one of its branches and he does not leave it till he enters Hell. The Prophet said : God says : Search good from My kind people, you will then live under their care, as I have placed My mercy among them. Don't search good of those who are hard-hearted, as I have placed My displeasure among them. The Prophet said : Forgive the faults of the benevolent man as

God keeps his faults concealed by His hands. The Prophet said: Mercy descends on a man who gives food so soon that a knife cannot be inflicted on the neck of a camel with greater speed. The Prophet said : God is benevolent and He loves good conduct and hates bad conduct. Hazrat Anas reported that if any person begged anything of the Prophet in the name of Islam, he gave it to him. One day a man begged something of the Prophet who ordered goats for him. The open space between two valleys was filled up with goats of Zakat. He gave all the goats to him. He came back to his clan and said : O my clan, accept Islam. Mohammad gives such charity that he does not fear poverty. The Prophet said : God makes some men prosperous with riches, so that they may do good to the people. He who shows miserliness in doing good to the people. God takes it from him and gives it to others.

**The Prophet said :** Everything has got its fruit. The fruit of benevolence is salvation. He said : The food of a benevolent man is cure. The food of a miser is disease. He said : He who is a giver of excess gift bears the sufferings of many people. He who cannot bear them loses that gift. Jesus Christ said : Take such thing in excess which cannot be destroyed by the fire of Hell. He was asked : What is it ? He said : To do good. The prophet said : Paradise is an abode of charity. He also said : The charitable man is near God, near people, near paradise and distant from Hell. The miser is distant from God, distant from people, distant from Paradise and near Hell. The Prophet said : Do good to all whether in want or not. If you do good to the people, you will remove really your wants. If you do not do it, you will fall in want. The Prophet said : Those who are included within 'Abdal' pious men, will not enter paradise for only prayer and fasting but will enter Paradise for their generosity, purity of heart and for the benefit of advising the people. The Prophet said : God created some matters for the good of the people- (1) He made dear to the people doing good to others, (2) He made dear to the people those who do good to others, (3) He turned the faces of those who want good to those who do good. They give charity to them without difficulty as rain-water falling in some dry place brings it back to life and its inhabitants.

**The Prophet said :** Every good act is an act of charity. What a man spends for himself and his family is regarded as an act of

charity. He who saves his honour is an act of charity. It becomes the duty of God to give rewards to one who spends. The Prophet said : Every good act is charity. He who guides to a good act will get the rewards of one who does that good act. The Prophet said : To good to a man, rich or poor is an act of charity. Moses got revelation : Don't kill Sagir as he is a charitable man.

**Wise sayings:** A sage said : spend worldly riches when they come to you, as they will not come to an end. Hazrat Hasan said on a question of Caliph Muwayyah : The meaning of manhood is to save one's life and religion, to treat well with a guest, to argue in a good manner and to proceed to one's duty. The meaning of courage is to remove the sufferings of a neighbour and to have patience in place of patience. The meaning of generosity is to do good before asking, to give charity in time and to treat well with a beggar along with charity. Zainal Abedin, son of Hazrat Hussain, said : He is not a benevolent, man who gives in charity when asked for. The benevolent man is he who, in obedience to God's command, pays the dues of those to whom they are due before asking and he is not eager to get their gratefulness, as he believes firmly that he will get fully rewards from God. Hazrat Hasan Basari was asked : What is generosity ? He said : Your charity of wealth in the way of God is called generosity. He was asked : What is miserliness ? He replied : Not to spend your wealth in the way of God is miserliness. He was asked : What is misuse of money ? He said : To spend for greed of passion is misuse. The saint Jafar Sadeq said : There is no greater wealth than wisdom, no greater danger than ignorance and no greater helper than mutual consolation. Beware, God says, I am the great giver, honorable. No miser can come near Me'. Miserliness is included within infidelity and the infidels are in Hell. Benevolence and honour appertain to faith and the believers are in Paradise. Hazrat Hasan Basari said : It is the height of generosity to give in charity of one's hard earned money.

### SOME ILLUSTRATIONS OF BENEVOLENCE

(1) Once the Caliph Muwayyah sent two loadfull of silver coins numbering one lac and eighty thousand to Ayesha as present. She accepted them and distributed all to the people. When there was dusk, she said to her maid servant : Bring my meal. She took a piece of bread and some olive oil and said to Hazrat Ayesha : We could have broken our fast with meat if you

had kept one dirham out of those you distributed to day. Hazrat Ayesha said : If you had reminded me, I could have given something to you therefrom.

Once the Caliph Muwayyah went on a pilgrimage. When he was passing by Madina, Hazrat Hossain told his elder brother Hazrat Hasan not to meet him and not to salute him. When Muwayyah went out of Medina, Hazrat Hasan informed him that they were in debt. His people paid him eighty thousand dinars. Before this, the people of Muwayyah went in advance. Only a camel was left. That was given to Imam Hasan along with the money it was carrying.

**The Prophet once said to Jabair-b-Awam :** O Jabair, know that the key to the provisions of men is placed before the Throne. God gives to every man in proportion to his expenditure. He gives him more of provisions whose expense is much. He gives him less of provision whose expense is less. Once a man complained of his wants to Hazrat Hasan who said : I have got no such wealth as can remove your wants. If I give much in charity, it seems little to me. He said : I will accept whatever you give me. He ordered his officer to count the money he has got. That amounted to three lac dirhams and five hundred gold coins. He gifted away all the sums he had at that time to him.

Hazrat Ibn Abbas was governor of Basra. One day some learned men of Basra said to him : One of our neighbors prays all night and fasts all days long. He has got a daughter to be given in marriages but for want of money, he cannot give her in marriage. Then Hazrat Ibn Abbas got up and gifted six bags full of coins to him and said : I will not give him so much money as can divert him from his prayer and fasting.

Abdul Hamid-b-Sa'ad was once the governor of Egypt. There was drought one year in his regime for which prices of food stuffs went high. He began to meet the demands of the people, so much so that he fell into debt for two lac Dirhams. he mortgaged the ornaments of his family members to the merchants for the debt and the ornaments valued at fifty correes of dirhams. When he could not release the ornaments, he wrote to the merchants : Sell those ornaments and what remains after satisfaction of your debts should be given to such persons who did not get from me anything.

When Ma'an-b-Zaid was the ruler of two Iraqs, a poet came to see him but could not have an interview with him. One day the ruler entered a garden having a canal and he sat at the end of this garden by the side of the canal. The poet saw him and wrote on a plank a couplet and floated it in the canal—O generosity of Ma'an free me from my wants, Who else will speak for me to Ma'an except you.

Ma'an lifted the plank and read the couplet. He ordered the poet to be brought to him and gave him ten thousand dirhams. On the second day he read the couplet and called the poet and gave him one lac dirhams. The poet did not like to receive it but he had to accept it. On the third day the poet was searched for but could not be found. Then Ma'an said : It is my duty to give him charity till there remains a dirham and a dinars in my treasury.

Once Hazrat Hasan, Hussain and Abdullah, son of Ja'far started for pilgrimage from Medina with a camel which was loaded with all their foods, drinks and luggages. When it was lost on the way, they were fatigued owing to hunger and thirst. They look shelter to a house wherein there was an old woman. She gave them the milk of her only goat. They wanted food but there was nothing with her except the goat. She slaughtered the goat and fed them. When they were leaving, they said to the woman : We belong the Quraish tribe and we are going for pilgrimage. When we shall return to Medina, you will see us. We will help you at that time. Thereafter she fell into extreme poverty and came to Medina where she sued to gather the dungs of camels, sell them and maintain herself. One day she was passing by a lane and Hazrat Hasan sitting in his house saw her and recognised her. He purchased one thousand goats from the goats of Zakat and gave her those goats along with one thousand dinars. He also sent her to Hazrat Hussain who also gave her the like amount. Then Hussain sent her to Abdullah who gave her two thousand goats and two thousand dinars. Then this woman went with four thousand goats and four thousand dinars s to her husband.

Hazrat Abdullah-b-A'mer purchased a house situated in the midst of a market belonging to Khaled-b-Oqbah for ninety thousand dirhams. When it was night, he heard the cries of the family members of Khaled. On inquiry he learnt that they were crying for the house sold to him. He said to his servant : Tell them

that the house along with the money belongs to them. Caliph Harun Rashid once sent a present of 500 dinars to malek-b-Anas. When Lais-b-Sa'ad heard it, he sent to Malek one thousand dinars along with the dinars of the Caliph. When the Caliph learnt it, he was enraged and called Lais who said : I earn daily not less than one thousand dinars and I felt ashamed to give in charity less than one day's income. It was reported that Zakat was not due on Lais for his charity and that he did not talk with anybody before giving in charity daily to 360 poor men.

Sayeed-b-Khaled was a charitable man. One day he went to Caliph Solaiman-b-Malek who asked him : Have you got any need ? He said : I have got debts. He said : How much ? He replied: Thirty thousand dinars. The Caliph said : I give you this sum for payment debt and another like amount in addition. When Imam Shafeyi was in death-bed, he gave death-instruction that a certain man would wash him. When he died, the man was brought and the written death-instruction was given to him. He read it and learnt that he left a debt of seventy thousand dirhams. He paid all his debts and explained that it was what he meant by washing. It is reported that Hazrat Talha was indebted to Hazrat Osman for fifty thousand dirhams. One day Hazrat Talha said to Hazrat Osman : I have collected money to satisfy your debts. Hazrat Osman said : O Abu Muhammad, I give it in charity to you owing to your religious tendencies. The daughter of Auf named Syeedi reported : I went to Hazrat Talha and found him in pensive mood. On being asked the reason he said : I have got some money for which I am thinking. Call my people. Then his people were called and he distributed the money amongst them. I asked his servant : How much did he spend to-day in charity ? He said : Four lac dirhams. Once a desert Arab came to Hazrat Talha and introduced him as his relative and wanted some money. Hazrat Talha had a landed property which he sold to Hazrat Osman for three lac dirhams and he gave the money in charity to the man.

### CONDEMNATION OF MISERLINESS

**God says :** Those who have been saved from the miserliness of their minds are the successful ones—59 : 8Q. **God says :** If those who have been given wealth by God show miserliness, they should never think that it would be good for them, rather it will be harmful for them. The subject about which they are misers will

cling round their necks as chains on the Resurrection Day — 3:180 Q. God says : Those who are misers and enjoin men to be miser and conceal the wealth which God has given, give them news of severe chastisement. The Prophet said : Be careful of miserliness, because the nations before you were destroyed for miserliness. Miserliness encouraged them to shed blood among themselves and they considered unlawful things as lawful. The Prophet said : Keep away from miserliness, as the people before you shed blood among themselves, they considered unlawful things as lawful and they cut off blood connections owing to its incitement. The Prophet said : The miser, the wrong doer, the treacherous man and he who treats bad with the people under his control will not go to Paradise. The Prophet said : There are three destructive things—miserliness which is obeyed, passion which is followed and self-praise which is considered good. The Prophet said : God is displeased with three persons, an old fornicator, a miser who give troubles and proud man having big family. The Prophet said : Two conducts do not unite in a believer—miserliness and bad conduct. The Prophet used to pray: O God, I seek refuge to Thee from miserliness. I seek refuge to Thee from cowardice. I seek refuge to Thee from extreme old age. The Prophet said : Save yourselves from miserliness, because the nations before you were destroyed by it. Miserliness enjoined them to tell falsehood and so they spoke falsehood. Miserliness enjoined them to make oppression and so they oppressed. Miserliness enjoined them to cut of blood connection and so they cut it off.

**The Prophet said:** Man has got two extreme evils—extreme miserliness and extreme cowardice. One man was killed at the time of the Prophet. A woman was weeping for him saying : Where is my martyr ? The Prophet said to her : Who told you that he has become a martyr ? Perchance he uttered such a word which he had no necessity to utter or was miserly with a matter for which his expense was necessary.

It was reported by Jubair-b-Mutem that when the Prophet was returning home after the siege of Khaiber, some desert Arabs drove him to a place full thorns after begging something from him. The Prophet said : By One in whose hand there is my life, had I had wealth to the numbers of these thorns, I would have distributed it among you and you would not have found me



miser, liar and coward. The Prophet said : No man has miserliness and faith united in his mind, He said : No believer should be miser and coward. He said : You say that an oppressor is more disliked by God than a miser. What oppression is greater to God than the oppression of miserliness ? God says on oath of His glory and honour : No narrow-minded man and miser shall enter Paradise.

Once the Prophet was circumbulating the Ka'ba and found a man catching the cover of the Ka'ba saying: O God, forgive me by virtue of this holy Ka'ba. The Prophet said: Tell me your sin. He said : My sin is greater, greater than mountain, sea, sky, Throne, The Prophet said : Is your sin greater than God ? He said : God is greatest. The Prophet said : Tell me your sin. He said : I had enormous riches and beggars used to come to me to beg. Then it appeared to me that they were approaching me with sticks of fire. The Prophet said : Be off from me, least I may be consumed by fire. By One who sent me with guidance, if you can pray for two lac years standing between this Rokan and Maqam and then weep so much that your tears run a river and as a result trees grow and thereafter you die on miserliness, God will roll you down in Hell. Woe to you, you know that miserliness is infidelity and infidelity is in Hell. Don't you know that God says? He who is a miser shows miserliness against himself and those who are saved from miserliness of his soul are indeed successful.

**Wise sayings.** Muhammad-b-Munkader said : It is wellknown that when God does not wish good of a people, He give power to the impious of them to rule over them and places their provision in the hands of the misers of them. Once a woman was praised before the Prophet. They said that she fasts all the year round and prays the whole night, but she has got miserliness. The Prophet said : Than what good does she posses ? The saint Bashr said : Heart becomes hard if look is cast on the misers and trouble comes to the hearts of the believers if they meet with the misers. Ihya-6-Ma'az said : There grows love in mind for the charitable persons and there grows hatred in mind for the misers even if they are virtuous. Once the Prophet Ihya (John) saw the devil in his own form and asked him : O devil, inform me who is the dearest to you and the most hated ? The devil said : The dearest to me is the miserly believer and the most hated to me is the charitable sinner. On being asked its cause, he

said : Miserliness of the miser is sufficient for me. If charitable man commits sin. I fear lest God shows mercy on him for his generosity.

### MERITS OF ISAR (SACRIFICE FOR OTHERS)

There are degrees of generosity and miserliness. I'sar or sacrifice for others is the highest stage of generosity. I'sar is the name of charity to another for a thing which is required by the charitable person himself. So he does not look to his inconvenience but gives a thing which he badly needs to remove the wants of another. The last limit of benevolence is to remove the wants of another inspite of the fact that he requires the thing gifted very badly. The last limit of miserliness is to be miser to one self inspite of the fact that he requires it. He falls ill, but does not take medical treatment. He has got greed for many things but does not purchase them as they are dear in the market. God praised the companions of the Prophet for the self-sacrifice for others inspite of the fact that they required those things. God says: They preferred self-sacrifice when they are in wants. The Prophet said : If a man has got a desire for anything but fulfills the desire of another with that thing leaving his desire unfulfilled, God forgives his sins. Hazrat Ayesha said : The Prophet of God could not eat with his heart's content for consecutive three days till his death. We could have eaten to our heart's content if we wished, but we left our wants unfulfilled and fulfilled the wants of others.

Once a guest came to the Prophet. He could not gather food for him from his wives. Then an Ansar came there and took the guest to his house. He placed food before his guest and told his wife to extinguish the lamp. In darkness, the host showed as if he was taking food with his guest, as there was not sufficient food for the guest. The guest ate to his heart's content. When it was dawn, the Prophet said to him : God is pleased with you as you have treated well with your guest last night and revealed this verse : They (Ansars) remove the wants of others without looking to their own wants. Benevolence is an attribute of God and I'sar or self-sacrifice is its highest stage. The Prophet had such quality of self-sacrifice for which God gave him the title of : "You are upon the sublime character"—68 : 4Q.

The sage Sahal Tastair said : Prophet Moses said, O God show me the superiority of Muhammad and his followers. God said : O Moses, you have got no power to see is superiority. Yet I will show you such superiority of his which I have given you and all the people. God then disclosed the heavenly region to him. He looked to such a rank which was about to destroy him owing to its dazzling light. Moses said : For what action, did he get this rank ? God said : For such a conduct with which I have ordered him specially. That is I'sar or self-sacrifice for other. O Moses, I will feel ashamed to take accounts of any of his followers who will follow this I'sar even once in his life time. He will be given place in My Paradise which he will wish.

It is reported that Abdullah-b-Jafar went to see a garden of his and on the way he entered a garden of grapes belonging to another. He saw a black slave with food in front and a dog was present there. The slave threw a piece of bread in front of the dog who ate it. Then he gave the dog another piece of bread which it ate. Thereafter he gave a third bread to the dog which it ate. Hazrat Abdullah was looking at it. He asked the slave : What quantity of food do you get daily ? He replied : This is what you have seen, He asked : Why have you given to the dog without fulfilling your need ? He said : There are no dogs in this region. This dog has come from a distance hungry. Therefore, I did not wish to eat the bread. He asked : How can you go on to-day ? He said : I will bear hunger. Abdullah thought within himself : People tell me that I am a philanthropic man. I see this slave a more philanthropic man. Then he gave the garden to this slave and purchased his freedom.

Hazrat Omar said that when a companion of the Prophet was presented with the head of a goat, he said : The want of my brother Muslim is greater than mine. He sent it to him. The latter also thought likewise and sent it to a third Muslim. Thus the head of the goat roamed to seven houses and returned to the first man. The Quraish youths one day surrounded the house of the Prophet in order to kill him. Hazrat Ali, in order to save his life, thought his life insignificant and went to the bed of the Prophet. God then addressed Gabriel and Michael and said : I have established brotherhood among you and gave you equal period of life. Who is there among you who can sacrifice his life for another ? Both of them preferred to save his own life. God then said to

him : Why could you not show example like Ali? I have established brotherhood between him and MUhammad, and Ali is pending the night by lying upon the bed of Muhammad in order to save the life of the latter. Go to the earth and save him from his enemies. Gabriel began to protect im keeping near his head and Michael near his feet. Gabriel said to Ali : Blessed you are, blessed you are. There is no comparison with you. God is taking boast of you before the angels. God then sent this revelation : There is a man among men who sacrifices his life in search for the pleasure of God and God is merciful over His servants—2 207Q.

More than thirty pious person lived with the saint Hasan Antqi. Once they stayed in a village within the province of Rai with some pieces of bread which were not sufficient for food of all. They broke their breads into pieces and extinguished the light and sat for eating. When the cloth was lifted up, it was seen that the breads remained as they were before. None ate them. Everybody showed self-sacrifice after giving opportunity to his comrades.

**Hazrat Huzaifah reported :** Many Muslims were martyred in the Bittle of Yarmuk. I was seeking to give water to my cousin in the battle field. When I founded him, I gave him water to drink. Just at that time, a man by his side raised a cry—water, water. My cousin told me to give water first to that man. When I came to him with water. I recognised him and he was Hisham-b-A's. I said : I am giving you water. Just at that time, another man was crying : Water, water, Hisham then give signal that he should first be given water. Before I came to him with water, he breathed his last. Then I came to Hisham with water only to find that he also had expired. Then I came to my cousin with water only to find that he also had expired.

**Hazrat Abbas-b-Dihkan reported :** Man cannot go out of the world in the condition in which he came to the world. Only the saint Bashar Hafi remained in that condition. At the time of his death, one man came to him and complained of his wants. He gifted his only shirt to him and put on another after borrowing it from another and then he expired.

### **LIMIT OF CHARITY AND MISERLINESS**

One party say that not to spend where Shariat orders to spend is the limit of miserliness and that he who pays what is

obligatory on him is not a miser. Another party say that he is a miser who feels pain in giving charity. Similarly there are differences regarding limit to charity. Some say that the limit to charity is that which is given without rebuke. Some say that it is charity which is given without asking. The fact is that wealth has been created with a special object, that is to remove the wants of men. No to spend where expense is compulsory is miserliness. To spend where it is not compulsory is extravagance. The middle course between these two extremes is good. God says : Don't keep your hands tied to your neck, nor spreacitto most spreading—7:29 Q. God says : When they spend, they don't misuse nor are miser. They stand between these two—25 : 67 Q. So to spend wealth proportionately and to save money to the compulsory proportion is generosity. This is not sufficient if it is given by bodily limbs buys satisfaction of mind is necessary without any dispute or argument.

There are two kinds of compulsory expense, compulsory according to Shariat and compulsory to preserve honour, dignity and manliness. A benevolent man does not hesitate to spend according to the requirement of Shariat as well as gentlemanliness. If he does not spend as described above, he will be regarded as a msier. He who does not spend according to the dictates of Shariat is a more miserly man. For instance, if a man does not pay Zakat and does not spend for the maintenance of his family, he is a more miserly man. If he feels pain in this expenditure, he is a miser by nature. To spend for gentlemanliness and honour is also charity as narrow mindedness is an evil thing. This differs according to the economic condition and personality of a man. If miserliness is shown to a wealthy man, it is more reprehensible than that shown to a poor man. The treatment of miserliness shown to family member and relatives is more reprehensible than that shown to strangers. Treatment of miserliness shown to neighbors is more than treatment to a stranger. Treatment of miserliness shown in entertainment is more reprehensible than that shown to strangers. Treatment of miserliness shown in foods, dresses, feasts and presents is worse than that shown in other receipts. So want of expenditure where expenditure is necessary is miserliness. It is compulsory according to Shariat or gentlemanly behavior. The limit of miserliness is not to spend in necessary things and proper places. It is better than hoarding riches. So he

who does not pay zakat is a miser. To spend for gentlemanly behavior is more necessary than to save money.

There remains another stage which is this. A man spends money in his compulsory duties and gentlemanly behaviors if he has got surplus wealth and if he does not spend it in charities and for those in wants, he entertains the thought of hoarding which is miserliness according to pious men though it is not miserliness according to the general public. He who spends money according to Shariat and gentlemanly behavior, gets release from being termed a miser but cannot be called a generous and benevolent man till he spends in addition to the optional duties for getting higher rank in religion. A man is called philanthropic if he spends in charity in addition to his compulsory charities and in furtherance of gentlemanly treatments.

**EXPENSE IN GOOD WORKS:** He who spends in good works can be called philanthropic provided he gives in charity with contented mind and under no pressure or hopeful of any service or reward. A female saint went to Habban-b-Helal who was at that time surrounded by his disciples. The woman asked them : What is sakhawat or philanthropy ? They said : Charity expense and self- sacrifice. The woman said : It is worldly charity with satisfaction of mind without being dissatisfied in divine service. The woman asked : Don't you hope for reward therefor ? They replied : God promised to give ten rewards for one act of charity. The woman said : If you get merits in exchange of an act of charity, how can it be called philanthropy ? The woman said : The meaning of philanthropy to me is to give charity with pleasure of mind in obedience to God's commands without hoping for reward. Another female said that philanthropy means sacrifice of life along with expenses of money. The saint Mohasshi said : The meaning of charity in religion is to sacrifice one's life for God voluntarily and not under compulsion without hoping any reward.

**MEDICINE FOR MISERLINESS:** Know, O dear readers, that miserliness arises out of love for wealth which again comes to pass for two reasons—(i) to satisfy passions and desires which cannot be fulfilled without wealth and hope for long life. Hope for long life is conjoined with the existence of children and it is also a cause of miserliness. The Prophet said : Children are the cause of a man's miserliness, cowardice and ignorance. The

second cause of love of wealth is love for wealth itself. There are men whose habit is to hoard money and not to spend even though they have got sufficient wealth to meet the necessary things during the rest of their lives. It is seen that one has got no children in his old age but he has got enormous wealth. Still he does not pay Zakat and does not undergo treatment for his diseases. Rather he worships money and loves it for itself. Even he buries money under the ground although he knows that after his death his money will be destroyed. This is extreme misguidance.

The medicine of every disease is to apply the opposite thing to the root cause of the disease. The medicine of greed is satisfaction with little and patience. The medicine of long hope is the remembrance of death too much and to think of sudden death of contemporaries. Similarly the medicine of miserliness is to remember its condemnation by the Quran, Hadis and wise men and to spend money in charity without which the disease of miserliness cannot be removed. Another noble method of removing it is to remove one evil by another evil. In other words, spend money to acquire name and fame and to be known in the society as a great philanthropic man. Though the motive is an evil, yet it will habituate you to spend money. So acquire the will of show by removing the evil of miserliness. So a lesser evil is sometimes good to remove a greater evil. The weak evils become the object of food of the strong evils, till there remains only one strong evil after all the evils are crushed. This is just like some worms eat up the dead body of an animal. The strong worms eat up the small worms after meat is finished, till there remains only one strong worm which also dies in the end for want of food. Miserliness orders hoarding of wealth. When it is not hoarded but rather spend again and again in spite of unwillingness, there occurs the death of miserliness and expense becomes the habit and no difficulty is felt in spending.

The medicine of miserliness is based on knowledge and action. To know the evil of miserliness and rewards of charity and generosity is the medicine based on knowledge. To give in charity in spite of unwillingness is the medicine based on action. A king was presented a most valuable cup made of rare pearls. The king was greatly pleased to get it and asked a wise courtier how he liked it. The courtier said : I consider it as a great danger

and perchance it will throw you into want and distress. The king said : How can it be ? The courtier said : If it is broken, it will be an object of your great repentance as the like of it will not be found. If it is stolen by a thief, you will feel its want very keenly. By chance the cup was broken or it was stolen. The king then felt very much worried and said that the saying of the wise courtier was correct. This event is applicable to all things of the world.

**DUTIES ABOUT WEALTH:** For the above reason, wealth is good from one point of view and bad from another point of view. Wealth is like a snake. The charmer takes out its poison after catching it. A lay man will be struck with poison if he catches it without knowing its charms. So whose goes to catch the snake of wealth before knowing its charms, it becomes an object of ruin. There are five charms of the poison of wealth. Every rich man should know them.

(1) **First charm** is to appreciate the benefit of wealth, why it has been created, what is its necessity and why should it be earned—these should be known beforehand along with the fact that wealth beyond necessity should not be kept.

(2) **Second charm** is to search the mode of earning wealth. Unlawful earning is to be given up like poison as bribe-taking, begging, stealing etc.

(3) **Third charms** is proportion of earning wealth. Earning of excess wealth should be avoided. It should be earned only what is necessary. What is necessary of food, cloth and habitation should be earned. There are three stages of each of these three subjects—low, middle and high stages. So long you remain near the low stage and near the necessary limit, you have got right therein. When you cross that limit, you will fall in the lowest. Hell.

(4) **Fifth charm** is to keep honest and good motive in earning money, in expenditure and saving. Earning money is necessary to gain easiness in doing divine service. If money is acquired with this intention, it will injure you. Hazrat Ali said : If one becomes owner of all the things of the world and thereby he wishes to have the pleasure of God, he can be called worldly renunciated man. If one, however, renounces all wealth but does not wish to have the pleasure of God, he cannot be called a worldly renounced man. So in all your actions and movements,



keep yourself confined to the divine service and those things which help it. The actions which are nearest to divine service are food and removal of wants which are helps to divine service. If by these action, your object is divine service, they are considered as divine service. So every worldly action if done for getting divine pleasure is divine service. Your dress, your sleep, your eating and drinking are all divine services if done with that object. What you earn beyond what is necessary should be spend for the good of the people when they require it. A certain poet said :

The world is like a serpent that pours poison,  
But the snake salutes one who knows its charms.

### CONDEMNATION OF WEALTH AND PRAISE OF POVERTY

We shall show here that poverty is better than wealth by some illustrations, stories and sayings.

Jesus Christ said : O dishonest learned an, you fast, pray, pay zakat but you do not do what you were ordered and you read what you do not do. What you utter is very bad. You utter Tauba by mouth but you follow in heart your passions. Your Tauba by mouth will come to no use. You keep your outer appearance neat and clean but you keep your mind polluted and unclean. I will tell you with truth that you should not become like a sieve. Subtle things come out of a sieve and only outward forms remain. Words of wisdom come out of your mouth, but hatred and evils remain in your mind. O worshipers of the world, how can you gain the fortunes of the next world when there is no end of your greed and temptations ? I tell you with truth that your hearts are weeping seeing your actions. You have placed the world under your tongue and actions under your feet.

I tell you with truth that you have destroyed your next world. Earthly good is dearer to you than the good of the next world. Who are more losers than you ? Had you known, you would have gained for yourselves. You show path to the travelers, but remain in the same place being misguided. You call the worldly people to give up those things for you. Stop, stop, alas for you. What is the use of keeping a lamp on the top of the house in a dark house ?

Similarly what will be the use of keeping the lamp of education in your mouth ?

(3) O worshipers of the world, you are not like the pious men, like the free respected men. It is a wonder that the world will cut off your roots and throw them over your faces and then enter your nostrils. Then it will throw you into Hell.

**The sage Haris said:** O brethren, three evil learned men are the names of the people and their trials. They are attached to the wealth of the world and eager to the worldly advancements. They have preferred this worldly treasures than those of the next world and humiliated religion for the world. They are owners of high rank in this world but losers in the hereafter. Don't you see that the Prophet said : Don't hoard up wealth on the plea that the companion of the Prophet Hazrat Abdul Rahman-b-Auf was a great rich man during the time of the Prophet: When he died, Hazrat Ka'ab said that he earned lawfully and left lawful wealth. When the companion Abu Zarr heard it, he flew into rage on Ka'ab and found him near Hazrat Osman and said : O Ka'ab you think that there is no fault in the wealth left by Abdur Rahman. The Prophet took me one day to the mountain of Uhud and said : O Abu Zarr, the rich will become poor on the Resurrection Day except those who spend to their right, left, front and back and their numbers are few. O Abu Zarr, if there be my wealth equal to the mountain of Uhud, it would not be good for me if I leave therefrom even two qirats at the time of my death. You wish to have greater wealth but I wish to have little. Abu Zarr said to Ka'ab : You say that there is no fault in properties left by Abdur Rahman. Then he went out.

**Hazrat Haris said :** We heard that there was a great row when several camel loads of merchandise of Abdur Rahman arrived at Medina. Hazrat Ayesha asked : Why is this row ? He was told that merchandise had come. Then he said : I heard the Prophet say : I saw paradise and saw that the poor refugees are entering paradise. I saw no rich man entering there except Abdur Rahman whom was going there crippling. Abdur Rahman said ; I give in charity in the way of God all these merchandises and I give liberty to all the male and female slaves along with it, so that I can enter paradise with them running. The Prophet said to Abdur Rahman : You will enter Paradise first among my rich companions, but you will enter there crippling.

**Riches of companions:** It is true that some companions of the Prophet had riches. But these riches were for expense for those who were unable to earn and in the ways of God and His Apostle. They earned lawfully, spent lawfully, are lawful foods, paid dues of wealth and were not misers. they threw almost all the riches on the way of God and preferred poverty for themselves. They felt sorry when wealth came to them and thought that punishment for sins approached them. When they saw poverty coming to them, they welcomed it. A certain companion used to say : I feel joy when there remains nothing in my house at dawn and the Prophet is my ideal. I become grieved when there is something in my house as the Prophet is my ideal. The Prophet said : those whose bodies grow by luxurious enjoyments are the worst among my people. he also said : He who is grieved at the loss of his earth in the world comes one month near Hell. He also said : Love of the next world goes away from the heart of a man who loves world and feels joy at it.

The companions of the Prophet saved themselves from lawful things more than the way you save yourselves from unlawful things. What is now not a fault with you was the destructive fault with them. They used to look upon misers' sins as great as you regard great the great sins. What you regard as lawful wealth was considered by them as doubtful. They used to fear nonacceptance of their good works you fear it now for your bad deeds. Your fastings are like their non-fastings. Your efforts in divine service are like their rise and sleep. Your entire good deeds are like one of their sins. A certain companion said : I have given up seventy soucess of lawful earnings lest I fall in an unlawful thing. The Prophet said : He who dares to accept doubtful things. A certain sage said : Don't you know that to give up one dirham for fear of God is better for you than to give in charity one thousand gold coins of doubtful nature between lawful and unlawful things ?

**A certain companion said:** It does not seem good to me that I earn one thousand dinars lawfully and spend it in the way of God for which I lose prayer of congregation. The people asked him : What is its reason ? He said : The reason is that I will not be able to absolve myself from accounts of such a nature on the Resurrection Day. God will say : O My servant, wherefrom have you earned this money, and in what way have you spent it ?

Inspite of the wealth being lawful, they gave it up for fear of rendering accounts. There are some cases that when a companion got heritage, he gave it up for fear that it might injure his mind. The Prophet said : He who will face accounts will get punishment. He also said : On the resurrection day, a man will be brought for rendering accounts. He earned wealth illegally and spent it illegally. He will be said : Take this man to Hell. Another man will be brought. He hoarded lawful wealth and spent it legally. He will be said : Wait, Wait. Perchance you could not pray in time in search of it and could not make prostration well. He will say : O Lord, I have earned lawful wealth. I did not destroy your compulsory duties. He will be said : Perchance by boast of your wealth, you rode on a good conveyance, put on valuable dresses and took pride. He will say : O my Lord, I have not taken boast. God will say : You have perchance not performed your duties toward your relatives. orphans, poor, travelers. He will say : I did not neglect my duties. I earned lawfully and spent lawfully. He will be saint : Bring gratefulness for the food, drink and other dubious things that I gave you. Thus God will be asked questions to him.

**The Prophet said :** The poor refugees will enter paradise five hundred years before the rich refugees. He also said : The poor believers will enter paradise before the rich believers. They will be engaged in enjoyments of food and drink when the rich will remain been down on their knees. God will say : I have got questions to ask you. You have wielded power over men. you were kings and rulers over them. Now inform me what actions have you done with the gifts I gave you ?

Once Hazrat Abu Bakr was thirsty and cold drink with honey was brought to him. He drank it but soon after began to weep profusely. On being asked the reason, he said : Once I was with the Prophet and there was nobody else. He was throwing away something from his body and saying : Be off from me. I said : May my parents be sacrificed to thee. I don't see anybody before you. Whom do you address ? He said : To the world. It has extended its hands and neck towards me and said : O Muhammad, take me. I said : Be off from me. The world said : O Muhammad, though you have saved yourself from me, your successors will not be able to save themselves from me. I feared lest I would be that man.

A certain pious successor of the companions was asked about two men—who among the two is better. One man searches wealth in a lawful manner, shows kindness on relatives and spends in good works. Another man gives up wealth and does not search for it. he said : By God, there is a great deal of difference between them. He who gives up wealth is better and there is between them the distance of east and west. The Prophet said : Those who will be the chiefs in Paradise among the believers are those who could not procure their night meal after their morning meal, who did not get any loan when asked for, who had no cloth except what they got to cover their shame and who could not procure even their necessary things, yet they were satisfied with their Lord at all times. They are those persons on whom God showered His blessing—the prophets, the truthful, the martyrs and the religious people. How good they are as companions.

After these narrations, if you want to hoard up wealth and promise that you will do it for good works, your word will not come out true. In this age, we are deprived of lawful things. How can we except to live on lawful food and lawful dress? Abu Omamah Baheli reported that Sa'alaba once asked the Prophet : O Prophet of God, pray to God that He may grant me wealth. He said : O Salalaba, to express gratefulness for little wealth is better than enormous wealth for which gratefulness cannot be expressed. He said : O Prophet of God, pray to God that He may grant me wealth. He said : O Sa'alaba, will you not adopt an ideal ? Are you not satisfied to be like the Prophet of God ? Beware, by One in whose hand there is my life, if I wish, this mountain will be filled up with gold and silver. He said : By One who sent you as a true prophet, if you pray to God to grant me wealth, I will pay the dues of everyone, I will do this and that work. The Prophet prayed : O god, give provision to Sa'laba. he took some goats which began to increase like worms. He began to live with those goats in the suburbas of Medina He could not pray in congregation except noon and afternoon prayers. When the goats increased to a great deal, he could not pray in congregation except Jumma prayer. When the goats still increased, he gave up Jumma prayers also. One day the Prophet enquired of him when he did not find him in congregation. The people said : He is engaged in grazing goats in the outskirts of Medina. The Prophet said : O Sa'laba, alas for you. Then the following verse was revealed—Take Zakat from their properties. That will purify

them and pray for them. Your prayer is consolation to them. This is the first verse for the realisation of Zakat.

The Prophet engaged two persons to realise Zakat from the Muslims. They both went to Sa'laba and asked Zakat from him in accordance with the order of the Prophet. He said : It's nothing but poll-tax. Show me your letter of appointment. When it was shown, he said : It is the sister of Poll-tax. They returned to the Prophet and informed him of it. Then God revealed this verb : These are such persons among them who promised to God : If He grants them wealth, they will pay its dues and becomes religious man. When He granted them wealth, they were miserly to that and turned their faces. So He punished them with such hypocrisy which will last up to that day on which they will meet with God, as they promised with God and treated falsely.

At that time, there was a relative of Sa'alaba near the Prophet. He informed Sa'laba of this verse. Then Sa'laba came to the Prophet and requested him to take Zakat from him but he said : God prohibited me to take your Zakat. He then began to besmear dust on his face and the Prophet said : This is your action. I have enjoined you but you have not obeyed me. Then Sa'laba returned to his house. *After the demise of the Prophet, he came to Abu Bakr who too refused to accept his Zakat. Thereafter he went to Hazrat Omar who also refused to accept it. During his Caliphate. Sa'laba died.*

This will show you how wealth works in the minds of the people.

The Prophet preferred poverty for himself and his family members. Hazrat Imran-b-Hussain said that he had rank and honour before the Prophet. One day Prophet said to him : O Imran, will you go with me to see the illness of Fatima, daughter of the Prophet of God ? Then I said. O Prophet of God, I will go with you. Then we came to the house of Fatima. When the Prophet knocked at the door and sought permission to enter the house, she said : Who is with you ? He said : Imran-b-Hussain Fatima said : By One who sent you a prophet with truth, I have got nothing to put on except an old blanket which does not cover my whole body. The Prophet said : Cover your head with a piece of cloth. Then after permission, the Prophet entered with Imran. When questioned about her health, she said : By God's mercy, I have got a pain. Besides this, I have got nothing to eat. Hunger gives me trouble. At this the Prophet wept

and said : O darling, have patience I am more honorable near God than you. If I prayed to my Lord, He would have given me food, but I prefer then next world more than this world. Then he placed his hand on the shoulder of Fatima and said : Hear a good news. By God, you will be the queen of the women of Paradise. Fatima asked : Then where will be Asia. wife of Pharaoh and Mary, daughter of Imran ? He said : Asia will be the queen of her contemporary women and Mary will be the queen of her contemporary women and Khadijah will be the queen of her contemporary women. You will all reside in buildings made of jewels where there will be no sorrow. Then he said to Fatima: Remain satisfied with my cousin Ali : By God, I have got you married to such a person who is the king of this world and of the next as well. Now see how the Prophet preferred poverty for his beloved daughter.

Hazrat Aas reported that a man wished to accompany Jesus Christ in his travel. They both came to the bank of a river and sat to eat their morning meal with three pieces of bread. Each of them ate one bread and there remained one bread only. Jesus Christ then got up and drank water in the river. On return he did not find the remaining bread there and asked his companion : Who has eaten the bread ? He said : I don't know. Then they both went on their journey till they found a deer with two young ones. They caught one, sacrificed it and ate its meat. Then Jesus Christ said to the young one : Rise up with the permission of God. Then it rose alive. Then he asked his companion : By Him who showed you this miracle, tell me who ate the remaining bread ? He said : I don't know. Both came to the bank of a river and Jesus caught the hand of his companion and crossed it by walking over it and then asked his companion : By One, who showed you this miracle, I ask you : Who ate the remaining bread ? He replied again : I don't know. Then they reached a region full of dust. Jesus Christ gathered a heap of sands together and said : Be gold by the permission of God. Then Jesus Christ divided it into three portions and said : One portion is for myself, another for you and another for that man who ate the remaining bread. Then the man said : I ate the remaining bread. Jesus Christ said : All the divisions of gold are for you. Then he became separate from him there and went away.

The man met in that place two other men who saw the heaps of gold and wished to get them all by killing the man. They sent

the man to purchase foods for them. The man thought to kill the two persons and so he went to purchase breads. He purchased poison and bread and mixed them together and came to the two men. The two men thought that they should kill the other man. when he would come with the bread and appropriate the heaps of gold. When the man came with food mixed with poison, they at once killed him. They then ate the bread mixed with poison and soon expired. The dead bodies of three persons lay there. Jesus Christ returned by that way and saw the dead bodies and said to his companions : It is the world and so fear the world.

Once Zul-Qurnain (Alexander) came to a people who had no wealth. They dug graves and prayed therein. They used to eat grass like lower animals. Alexander called the chief of them but he refused to come saying : I have got not necessity to go to him. Alexander himself went to him and said : I find you in such a condition in which I found no man. You have got nothing of this world. Don't you use gold and silver ? They said : We hate these two things and whoever gets them wants them more. We want what is better than that. He asked them : Why do you pray within graves ? They said : When we look to the graves, the world cannot attract us. Alexander asked : Why do I not see you taking food ? They said : We hate to make our bellies graves of meat and take grass and leaves as our necessary food. This is sufficient for the children of Adam. All things become equal if they go down the belly, be they delicious foods or leaves. Then he took a skull from behind Alexander and asked : O Alexander, do you know what is this ? He was king of a vast empire but he began oppression. When God saw it, He caused his death and dug his skull underneath the ground. Thereafter he dug out an old skull and said : O Alexander, do you know who was he ? He came after the former king. He treated well with his subjects and did good and established justice. God will reward him on the Resurrection Day. Then he took a skull with two horns and said : O Alexander, look to this man having two horns like you. Alexander said : Can I live with you and can I get you as my friend and member ? He said : We can't live together in the same place, as all men are year enemies but they are our friends. Alexander asked : What is its reason ? He said : They are your enemies because you have got vast empire and enormous wealth, and they are our friends because we have got nothing in this world. Then Alexander went away from that place.



## CHAPTER VIII

### LOVE OF POWER AND SHOW

The Prophet said : the greatest of what I fear most for my followers is Riya or show of piety and secret greed. It is more secret than the movements of black ants on a smooth stone in the darkest night. For that reason, the experienced learned men have become baffled to save themselves from its injuries. By it the religious men are tried as they want to get respect from the people for their learning and piety. They wish to get praise and respect in meetings. When show is a secret disease and a great window for the devil, the causes of show should be known, We shall divide this chapter into two sections-(1) Love of power, name and fame and (2) show.

#### SECTION I

##### LOVE OF POWER, NAME AND FAME

Know, O dear readers, that lover of name and fame is bad and to live in an unknown state is good, but if name and fame spread without search, it is not bad. The Prophet said : It is sufficient for the evil of a man if he is shown by fingers regarding his temporal and spiritual worlds. But he is saved whom God saves. He also said : God does not look to your figures but He looks to your hearts and actions, Hazrat Ali said : spend but don't disclose it. Don't raise your personality to attract attention of the people, rather keep it secret and remain silent, you will then remain safe. The pious men will be satisfied with you and the impious people will remain dissatisfied. Hazrat Ibrahim-Adham said : He who loves name and fame does not know God to be true. Abu Ayyub Saktani said : By God, a man does not know God to be true till he knows well that his address should not be known by anybody. When many people gathered in the assembly of Zikr of Khaled-o-Ma'ad, he used to go away from it.

Once ten persons were walking with Hazrat Talha. He said : It is the wing of greed and bed do Hell. Once Hazrat Ibn Mas'ud came out of his house when a host of men were following him. He said to them : Why do you walk behind me. By God, had you known why I keep my door closed, two of you would not have followed me. Once Hasan Basari came out followed by a group of people, He said to them : Have you got any necessity with me? If

you have got, it is good or else it is not good to have this feeling in the mind of a believer. Once Hazrat Ayub came out and many people followed him, He said : Had I not known that God knows that I hate your following me, I would have feared the dislike of God. sufyan Saori said : The wise men of yore hated the dress at which the people looked with prolonged eyes Once a man requested Bashr-b- Hares to advise him. He said : He who loves name and fame does not get the taste of the next world.

### **MERITS OF STAYING BEHIND THE EYES OF MEN**

The Prophet said : there are many a man whose body is besmeared with dust, whose hairs are disheveled whose dress is torn who is disregarded by men, but he fulfills his promise taken in the name of God. If he says : O God, I seek from you Paradise, God will grant him Paradise. When he seeks anything of the world, He does not give it to him. The Prophet said : Shall I not inform you of the dwellers of Paradise?- every weak and neglected man. If he is given oath in the name of God, makes him to fulfill it. Shall I not inform you of the inmates of Hell?-every proud, haughty and harsh man. The Prophet said : those who are dishevelled in hairs, dust ridden, dressed with torn and tattered clothes, hated by people, those who are not given permission to go to the ruler when prayed for, who are not given girls in marriage when sought, who are not heard when they talk, whose wants and complaints are extinguished in their minds-they are the dwellers of paradise. If their light is distributed among the people on the Resurrection Day, it would be sufficient for them.

The Prophet said : There is such man among my followers who is not given gold coin when begged for, who is not given silver coin when begged for, who is not given a piece of cloth when begged for, but who is given even Paradise by God when it is prayed for to God. If he wants from Him anything of this world, he does not give it to him. Don't think that God is dissatisfied with him as God does not give him anything of the world. How many men there are dressed with tattered clothes whom God make to fulfill their oaths if made in the name of God.

Once Caliph Omar entered the mosque and saw that Hazrat Ma'az-b- Jabal was weeping by the side of the grave of the Prophet. One being asked the reason of his weeping, he said : I heard the Prophet of God say : A little show is Shirk or setting up

partner with God. God loves religious men who are not searched for in their absence, who are not taken notice of even in their presence, whose hearts are lighted by the light of providence and who are free from all sorts of darkness and dirtiness. Once there was famine in Medina. There was a religious man there whom the people considered as mean. He stayed in the mosque of Medina. When the people were engaged in prayer to God to ward off famine, a man with tattered clothes came there, prayed two rak'at in short and then began to invoke God with his hands spread out : O Lord, I swear by you, shower rain just now. Hardly had he raised up his hands and his invocation ended, the entire sky was filled up with clouds and there was shower of rain. It was so profuse that the dwellers of Medina feared to be drowned, Then he prayed : O God, you know best that it is sufficient for the people, so lift up rain. Then the rain stopped. The religious man followed the man who prayed for rain and recognised his abode. Why he went to him at dawn, he came out and said : I have come to you on account of necessity. He said : Tell me your necessity. He said : Oblige me by accepting my invitation. He said : God is pure. It is a wonder that I would oblige you by accepting invitation. Then he said : How did you acquire the rank which I saw? He said : I obeyed what God ordered me and prohibited me. So I invoked God and He accepted my invocation.

**Hazrat Ibn Masud said :** Be fountain of learning, be light of guidance, be lamp of night, be jewel of heart and put on old clothes, you will be known to the dwellers of heaven and live unknown to the dwellers of this world. The Prophet said : God says : The object of envy is that believer who makes light the burden on himself, gets delight in prayers, good in divine service, worship[s] in secrecy, lives behind the eyes of men, is not shown by fingers and keeps patience. The Prophet made a sound by his hands and said : His death is quick, his heritage is very little and his mourners are very few.

**Hazrat Abdullah-b-Omar said :** The dearest man to God is Goraba. The people asked : Who is Gorabah? He said : He who flees away from the society with his religion and gathers together with Jesus Christ on the Resurrection Day. Sufiyan Soari said : I wish to see myself with the poor of Medina who live in want of necessary food and with difficulty. The sage Fazil said : If you can make yourself such as the people do not know you, it is better.

You should be in such a condition that nobody can know you and nobody praises you. It does not matter if you become mean before the people but good to God.

**Question :** Is there more fame for anybody than that of the Prophets and learned men? Have they lost the merits of not remaining behind the eyes of men?

**Answer:** Search for name and fame is bad, but if name and fame come from God without seeking them, it is not bad. It is true that it is injurious for the weak and not for the strong. The weak man is like a drowning man with whom many men are about to be drowned. Nobody among them should help him as they have chance of being drowned and nobody can help another. The drowning man should introduce himself to the strong man, so that he may rescue him and get merits.

**CONDEMNATION OF LOVE OF POWER :** God says : I have kept the next world for those who do not wish to have fame in the world or create disturbance—28 : 83. Q God says : I will give those who wish to have this world's life and its grandeurs full rewards of their activities therein and those rewards will not be reduced. They are those for whom there is nothing in the next world but Hell fire and what they did therein will be baffled. This will be result on account of the love of power and there is the greatest delight in love of power out of all worldly delights. The Prophet of God said ; Wealth and power grow in mind hypocrisy as rain grows herbage. He also said : As two hungry wolves do injury by entering the pound of goats, so fame and wealth destroy the good qualities of a believer by entering into his religion. The Prophet said to Hazrat Ali : To follow the dictates of passion and greed for praise destroys mankind.

**MEANING OF LOVE OF POWER :** Know, O dear readers, that wealth and love of power are two worldly things. Wealth means possession of beneficial thing and love of power means exercise of power over those from whom search is made to get allegiance, obedience and honour. As a rich man meets his objects and necessities by being the owner of gold and silver so the possessor of power keeps the minds of the public subdued in such a manner that they do whatever he wished them to do. Man's mind cannot be subdued without belief and introduction; and physique and wealth are subservient to mind. If mind can be

subdued, physique and wealth are also subdued along with mind. The condition of mind again is the result of faith, knowledge and idea. As a man loving wealth likes to be owner of servants and slaves, so one who loves power to subdue free people and to get their services. Loves to be the owner of their minds.

**CAUSES OF LOVE OF POWER.** The reason of love of power is that for which gold and silver are loved, rather love of power is more than that. Gold and silver are not loved for their sake, but for the fact that therewith necessary things can be purchased, Similar is the case with love of power, because it means to bring the mind of another under one's control. There are three cause for which power is more loved than wealth.

(1) **First cause :** To get wealth by power is easier than to get power by wealth. It a kind man or a man who renunciated the world wishes to earn money, it is easier for him as the wealth of those whose minds have been brought under control is under his control. So power is an weapon to earn money. If there is power, wealth comes, but if there is wealth, power does not come in all circumstances. For this reason, power is more liked than wealth.

(2) **Second cause:** Wealth is easily ruined and thieves and dacoits can rob it. Oppressors may have greed to get it and there arises the necessity of keeping guards to save it. There arises thoughts in mind for its upkeep. When a man can become owner of human minds, these calamities do not appear. Power is such a wealth over which thieves have got no control, oppressors have got no power and power is safe from theft and plunder.

(3) **Third cause:** Right over mind increases gradually without efforts, as when the minds of the people fall into the snare of respect of a man, the superiority of his action and knowledge is proclaimed by endless mouths for whcih his name and fame spread. As a result many minds bend down to show respect to him. On the other hand, wealth does not increase without efforts.

Mind is not free from love of wealth and power for two reasons, one reason is open and another secret. The open reason is the removal of fear. A man possessing enormous wealth hopes to get more wealth and there is no limit to it. For this reason, the Prophet said: There is no satisfaction of two greeds, greed for knowledge and greed for wealth. Love of power is like that

disease. He wishes that people from distant places will come and show respect to him. The second cause is more powerful. The soul of man is included within the commands of God. God says: They ask you about soul. Say: It is a command from my Lord-17:18 Q. It is therefore included within the spiritual world and there is no permission to explain it and the Prophet also did not explain it.

1 Soul has got four natures, animal nature, the nature of ferocious beasts, devil's nature and divine nature. Soul's animal nature is food, drink and copulation. Soul's nature of ferocious beast is to kill, assault and give trouble. Soul's divine nature is to boast, seek honour, power, love of lordship etc. As there is divine command in soul, it loves divine nature. It means full knowledge of Tauhid or unity of God and to know that God has got no equal. The perfection of sun is in its uniqueness Had there been another sun, there would have been harm to the sun and it would not have retained power as it would not been unique in shedding its luster. God is unique in His existence as there is existence of nothing along with Him. Whatever exists besides Him is sign of His power and it has got no independent existence Everything exists for His existence. Rather he expresses Himself through His creations. He has got no equal. The sun suffers no loss because of its shedding rays throughout the world As rays are included within the sovereignty of one sun and cannot be separated from it, similar is the case with God who dominates over everything in the world and there is no existence of anything without Him. Whatever exists in the world is lighted through His radiant light.

Every man is an object of love by nature as he is unique in his attributes, as Pharaoh said: I am your highest Lord - 79 : 24 Q. There is no man in whose mind this does not exist but he does not express it Slavery is compulsory in nature but power is dear. As man's soul has got connection with God, it is natural with him to seek power and lordship. All things are divided into three classes- (1) Some things which are naturally unchangeable, for man cannot see things such as God's existence and attributes. (2) Some things which are changeable and the creations have no power over them, such as sky, stars, angels, jinn, devil mountains, rivers and seas and the wonderful matters beneath mountains, rivers and seas. (3) Some things which can be changed by men such as earth, minerals, trees. So there are

principally two kinds of things - one kind of things can be changed by men such as things made of earth; and another kind of heavenly things cannot be changed by men, such as existence of God, angels, jinn.

Man loves the sky as he wishes to extend his power of research and investigation of its secrets. The thing that comes within the preview of knowledge is included within knowledge and the wise men rule over them. For this reason, man loves knowledge about God, angels stars, sky and the wonderful matters underneath the oceans and mountains. It is a part of power and lordship. Another kind of things are underneath the ground. Man has got power over it. it is also of two kinds, material and immaterial. Material things are wealth, gold, silver etc. Man wants to lord over them and loves to hoard, spend and give them in charity. It is termed as power which is included within the supreme power of God. It is naturally dear to men. Immaterial things are minds of men. Men love power to lord over minds of peoples. So the object of mind is full and complete progress in knowledge and power.

They have got different steps and degrees. There are real and unreal progress. Unreal progress arises out of three causes. The first cause is that the subject of knowledge of God is limitless, while man's wisdom is limited. So if the knowledge of man increases, he becomes much near God. The second reason is the connection of God's knowledge with the objects of knowledge and the full expression of the objects of knowledge. As man's knowledge is limited, the more is the knowledge of a man regarding God, the more he becomes near God. The third reason is that God's knowledge is ever lasting and eternal without any loss or decrease. So whoever's knowledge is not changed with regard to the object of knowledge, he becomes very close to God.

The objects of knowledge are of two kinds - changeable and unchangeable. Knowledge of changeable thing is described below. You know that Zaid is in a house. This knowledge is not perfect as Zaid may not be in that house and might have gone out. This knowledge is faulty and not sufficient. This applies to everything in the world. Knowledge about unchangeable thing is that of God, His attributes, His creations and His conduct of heavens and earth and their arrangements. He who acquires knowledge of these things comes near God and this knowledge

remains with his soul even after his death. It will serve as a become light which will run in front and sides. Then they will say: O my lord, perfect our light. This knowledge will be a valuable asset at that time. This is a secret lamp. He who has got no such secret lamp cannot expect perfection of his light. He who has got no basic spiritual knowledge of God cannot expect to get that light and will remain in darkness from which there will be no outlet. It will be the darkness of the fathomless bottom of sea. No benefit will be derived without that spiritual knowledge, Knowledge of literature or poetry or science will be of no avail on that day, however export it is. The knowledge of Arabic language, Quran and Hadis will be a helping hand to that knowledge. These are materials to purify the soul. God says: He purifies soul will get salvation - 91 : 10Q. God says: I shall show My paths to those who strive hard for Me. There are helpers to spiritual knowledge. he who knows that everything in the world is the action of the Almighty and that his will, strength and wisdom are His creations, gains perfect knowledge of God. These have got no connection with the exercise of power, show etc.

**POWER:** No man can have full power, but he can have real knowledge. Full unlimited power belongs to God only. Full and perfect knowledge remains with soul even after man's death, but his power ends after his death. Power should be exercised to acquire spiritual knowledge and if it is bereft of that, it has got no value. He who regards this temporary taste of power as full progress is a fool and the majority of men are immersed in that idea and they are thus ruined. They forget the knowledge which takes them near God. That progress arises out of knowledge and freedom. This knowledge implies knowledge of God and freedom implies freedom from passions and low desires which the angels enjoy. Their nature then becomes like the nature of angels.

**FULL PROGRESS HAVE GOT QUALITIES** - (1) No change of anything owing to greed, (2) result not without perfection just like full progress of knowledge and (3) full progress of freedom from passions and other worldly desires. If a man possesses full power, it shows the path towards full knowledge and full freedom. Power dies with his death, but spiritual knowledge remains with his soul to gain full perfection. Now see how the fools think that full power can be gained by wealth and lordship.



The ignorant people purchase the world in exchange of the next world as God says: Wealth and children are adornment of this world's life but the ever lasting good works are better to your Lord in reward and better in hopes. So knowledge and freedom are everlasting good works which will go with soul but wealth and power will vanish. God explains it by an illustration. This world's life is like a shower of rain which God sends from the sky. God says: Give them illustration of world's life. It is like the rain shower from the sky.

It is understood from the above that wealth and power are considered as progress arising out of ignorance which has got no root. He who searches it takes the world's life as his goal. The saint Abu Tayyab said: He who loses time in earning wealth for fear of poverty creates wants. What he earns for what is necessary leads him to real progress.

### GOOD AND BAD THINGS OF POWER

I have already said that lordship means to subdue human hearts and to exercise power over them and as such the rules which are applicable to wealth are also applicable to lordship as they end with the end of death. This world is a seed ground for the next world. Whatever is done in the world is a provision of the next world. As food, drink and dress are necessary to the limit of necessity, so also some power is necessary for the maintenance of men. As food is necessary for life, so servants are necessary for works and friends are necessary to show him the path of religion, guide is necessary for the same purpose and kings and rulers are necessary for his upkeep from lad people. So love of servants, friends, spiritual guide, rulers and kings is not bad. Power is a means like riches to achieve the ultimate goal. This love is not for itself but of achieving the goal. This love should be to such an extent as a man loves places of stools for calls of nature or as a man loves his wife for satisfaction of his sexual desire at his sweet will. When he has got no sexual passion, he leaves his wife. Similar is the condition of wealth and power. He should love these two things with ultimate object.

**THREE OBJECTS:** There are three objects of seeking name and fame. Out of them, two objects are lawful and one unlawful. The object which is unlawful is to seek rank after creating belief in the minds of the people, while he is not qualified with that

qualification. He expresses to them that he is high in pedigree or that he is a real learned man or that he is a pious and God fearing man.

One of the objects which are lawful is to seek rank by the qualities which a man has got, as Hazrat Eusuf said: *Appoint me treasurer of this country* - 12 : 55Q. He knew that he was a trustworthy treasurer and as such he sought this rank. Another lawful object is to try to conceal one's sins and faults that they may not come out. This is lawful as to conceal evil things is allowed and it is unlawful to disclose sinful acts. One of the prohibited things is to pray well before the people with the object of getting their respect and good ideas. This is deception. It is unlawful to seek name and fame in this way. This is just like earning wealth illegally.

### CAUSES OF LOVE OF PRAISE AND HATRED OF BACK-BITING

There are four causes of love of praise.

(1) First cause is appreciation of one's own qualities. This is a strong cause out of all causes. Owing to praises of others, one thinks that he has got all qualities. The praise with which a man is praised is either clear, open or appreciable. If you say to someone - you are pretty, the praised man gets pleasure. If praise is made of doubtful thing, it is more relishable. If a man is praised for his perfect learning or perfect God fearing quality, he gets more pleasure and taste. It is more relishable when it comes from a learned man or a God fearing man.

(2) Second cause is wide appreciation of one's own influence. It appears from the praise that the mind of the praised man has become under the control of the praiser. To subdue man's mind is a covetable thing and there is a great relish in it. For this reason he finds great taste if the praise comes from powerful men or rulers, kings and great men.

(3) Third cause is the joy of the increase of the number of praises. The hearers of the praise also fall under his snare.

(4) Fourth cause is appreciation of power and influence. Praise shows the power and influence of the praised man. It is understood from the praise of the praiser that he praises a proud

man after being subdued by the latter. He either willingly praises him or is compelled to praise.

**MEDICINE FOR LOVE OF PRAISE:** There are four medicines for these four causes. (1) The medicine of the first cause which is the appreciation of one's own qualities is to remove the praise by recognizing that the praise is not true. if a man says to you - you are a generous, man, you are a great learned man, you are a great God-fearing man, while you find that you have not got those qualities, the taste of praise goes away as you do not believe in the assertions. The medicine for the second cause which is wide appreciation of one's influence is this. The feeling of power and influence of the praised man over the praiser can be removed if he knows that the praise was heaped upon out of joke, for which the taste of praise goes away. The medicine for the third and fourth causes is the following. The third cause is the joy for the increase of the number of praises and the fourth cause is appreciations of one's influence. The medicine is to remove the causes.

**MEDICINE FOR LOVE OF POWER:** The medicine is mixture of knowledge and action. The medicine of knowledge is to know that the end of power is death and that it does not appertain to ever-lasting good works. Those who wielded great power had to fall victims to death or downfall. You will also meet the same fate. He whose goal is next world considers it as valueless, as he sees death imminent and considers earthly things as insignificant. His condition is like the condition of Hazrat Hasan Basari. He wrote to Caliph Omar-b-Abdul Aziz: You are as if the last person who will die. The Caliph also replied to him in the same strain: Think that you are no more in the world and will live for ever in the next world. The objects of these people were the next world. With this belief, they held divine services with the fear of God. So they considered early rule, honour and wealth as insignificant. God says: Rather you prefer this world's life, the next world is better and ever-lasting. God says: 'Never, rather you love the world and give up the next world'. He who has got the disease of greed for power, must remove it from his mind by applying this medicine arising out of this knowledge, as this disease is very dangerous and ruinous. He should think of the condition of those who wielded power and influence, their fall and their being always in fear of losing power and control. He

who wishes to live in the minds of men is like one who builds a house in the waves of sea. He who is busy in controlling the minds of men to preserve power, to remove the envy of those who envy and to remove enmity, remains in the worldly thoughts and anxieties and immersed in the abyss of taste of power. There is no end of his worldly hopes and aspirations. This is the medicine based on knowledge.

Medicine of action is to make oneself the object of rebuke. In order to remove the love of praise, you should do such act for which you may be rebuked and that respect for you should go from the minds of the people. Love to remain aloof from the people and not to meet them. In a certain city, there lived a learned and pious man: The ruler of that country being charmed with his praise came to see him. When the hermit saw the ruler, he began to eat food and curry with big morsels. Seeing this manner of taking food, the respect that the ruler had in his mind for the hermit went away and he departed. The pious man said: All praise is due to God who removed you from me. Another pious man used to drink lawful drink in such a cup of which the colour resembled the colour of wine. Seeing this, the people thought that he was drinking wine and so their respect for him decreased. This is allowed according to Shariat. These pious men take sure medicine for purification of their soul which is not included within the decision of legists. One pious man observed that his name spread for his renunciation of this world and that the people were coming to him. Then he entered a bathroom and put on another's cloth. Then he came out and waited on the road. The people caught him as a thief and beat him. When the people came to know of it, they stopped coming to him. The best way of preventing fame is to leave one's own place. When his name and fame spread, he should live in distant land where nobody knows him.

#### **CAUSES OF LOVE OF PRAISE AND THEIR MEDICINE:**

The first cause is appreciation of one's own qualities. Its medicine is this. Ask your conscience. have you got the quality for which you are praised? If you have got that quality whether you are fit to receive praise for it or not. The quality for which you are fit to receive praise is that of learning or God-fear. That for which you are not fit to receive praise is your wealth, power and influence. If you are praised for worldly riches, its joy is like that

of grass. Wind will blow it off. So men should not feel joy for worldly riches. If he feels delighted for his wealth, he should not feel joy for the praise of men. If you are praised for your God fear or for your learning, still you should not feel happy as you don't know what will be your condition at the time of earth - whether it will be good or bad. The world is an abode of sorrows and anxieties and not an abode of joy and rejoicings.

(2) **The second cause** is that the mind of the praiser becomes under the control of the praised man. Its medicine is to search rank from God and not from men. Your knowledge that you search for rank before God is also its medicine. So it cannot be the cause of your joy.

(3) **The third cause** is the joy of the echo of the praise of the praiser. Its medicine is this. It is connected with your present power which has got no stability. So it can not be an object of joy. You should hate it as it throws you in anxieties and thoughts. A certain sage said: The devil makes his abode in the mind of one who feels joy for praise. Another sage said: When you are said: How good a man you are, you should then say: How bad you are. By God, you are really a bad man. Once a man praised another man before the Prophet for his good works. The Prophet said: If your praised man would have been present and he would have remained satisfied with what you uttered or died in that condition, he would have been a dweller of Hell. Once the Prophet said to a praiser: We to you! You have broken his back. Had he heard your praise, he would not have got salvation till Resurrection Day. The Prophet said: beware, don't praise one another. When you see th prayers, throw dust on their faces. Once a Caliph (of Khulafae Rashedin) asked something from a man who said to him: You are better and more learned than me. He got enraged at this and said: I have not told you to proclaim my purity. At another time, a man said to a companion: So long as God keeps you alive, the people will remain in good works. He got enraged at this praise and said: I think you are an inhabitant of Iraq. Praise of men were objects of hatred to the companions.

### MEDICINE OF BACK-BITING

He who back-bites you falls into three conditions: (1) What he says might be true and for that he advises you for your good. (2) What he says might be true, but his object is to give you trouble

by backbiting you, and show your guilt, (3) **First condition:** With regard to the first condition, if he rebukes you by way of admonition for your good, you should not rebuke him, nor be enraged on him and to show your guilt. (3) What he says might be untrue. **First condition.** With regard to the first condition, if he rebukes you by way of admonition for your good, you should not rebuke him, nor be enraged on him. Rather you should be delighted to hear it for removing your guilt. **Second condition.** If his object is to give you trouble by his back-biting, you should consider it as a benefit as he has shown your defect or guilt. This should be considered as a good fortune. This can be clearly explained by an illustration. You wish to go to the Darbar of an emperor, but there is impurity and stool and urine in your dress. If one shows you the uncleanness in your dress, you should be thankful to him, because you have been prevented from being put to disgrace by the emperor. Similarly the evil conducts are ruinous in the next world. You can know these from your enemies. It is a gift to you though the object of your enemies is to give you trouble.

(3) **Third condition.** If any guilt is attributed to you from which you are free, you should not hate and rebuke one who back-bited you. Rather you should think of three matters. The first matter is that if you are free from the guilt, there may be another guilt like that in you. What God kept concealed is more. You should rather express gratefulness to God that He did not disclose all your faults. The second matter is that his back-biting will be explanation of your remaining faults and sins. The virtues of one who back-bites you will come to you. He who praises you cuts your back. Why then do you feel joy as the cutting of your back and become sorry for getting virtues which will take you to the nearness of God? The third matter is that the rebuker falls from the eyes of God as he destroys his religion and destroys himself by his false accusation and calls for self destruction. You should rather say: May God correct him, accept his repentance and show mercy on him.

When the teeth of the Prophet were martyred and his face was wounded by the attack of the enemies and when the enemies killed his uncle Hamza, he prayed: O God, forgive my people. O God, give guidance to my people, as they do not know. Once a man wounded the head of Ibrahim-b-Adham who prayed for forgiveness of his sins. When asked the reason of this prayer, he

said: I know that I will get merits on account of that and there would remain nothing for me from him but good. So I don't like that he should get punishment for me. In short, if you can give up the trouble of rebuke, it will be easy for you as his accusation will not be able to exercise any influence in your mind. The root of religion in contentment which cuts the greed of wealth and love of power. Love of power and praise will remain in your mind till there remains in your mind greed and passion. .

**Classification of men in matters of praise and condemnation.** One who praises and one who accuses have got four conditions. The first condition is that the praised man expresses gratefulness to the praiser for his praise and wishes to take revenge on one who accuses him. This is the condition of the general people. This class of men is worst. The Second Condition is that the accused man hates the accuser in mind but keeps his tongue and limbs under control from taking revenge. he becomes pleased with the praiser but does not express his satisfaction. There is harm in it but this condition is better than the first one.

The Third Condition is the highest stage. Before this class of God-fearing people, praise and condemnation are equal as condemnation cannot make them sorry and praise cannot give them joy. There are signs of this indifferent attitude of such a man. (1) His mind remains the same if he stays with the accuser and the praiser. (2) The joy that is enjoyed in the removal of wants of the praiser is the same as in the removal the wants of the accuser. (3) The grief which he feels at the death of the praiser is the same as that at the death of the accuser. (4) He feels the same agony if the praiser and accuser fall in a calamity. The divine service of one who does not enquire about the machination of the devil and impulse of passions goes baffled both in this world and the next world. God says: Shall I not inform you of those whose good works will go in vain, whose good works will be ruined in this world's life while they will think that they are doing good works?

(4) The fourth condition is the highest stage of the truthful. They do not love praise and the praiser as they know that this praise puts them to trial, breaks their backs and destroys their religion. They love, on the other hand, the accuser as they know that he shows their guilts, shows them the necessary path and presents to them his virtues. The Prophet said: God-fear is the

root of humility and expression of hatred for praise of virtuous acts. The Prophet said: Woe to him who fasts all the year round, woe to him who prays the whole night. Woe to those who are Sufis. Joy only for one party of men. The people asked: Who are they? The Prophet said: Those religious men who keep themselves separate from the world, hate praise and love accusation.

## SECTION 2 SHOW

**CONDEMNATION OF SHOW:** God says: Woe to those praying persons who are unmindful in their prayers, those who pray for show - 107 : 6. God says: For those who hatch up evil plots for doing misdeeds, there is grievous punishment, and contrivance will go for nothing. In this verse, show has been mentioned. God instructs us to say: We shall feed you to incur pleasure of God. We don't expect from you rewards or gratefulness.' How God praised those who are sincere in their intentions and remove the pleasure of others besides that of God. God says: Let him who wishes to meet with his Lord do good works and not set up anybody as partner in the divine service of his Lord - 18:110. A man asked the Prophet: O Prophet of God, in which action there is salvation? He said: There is salvation in not wishing to incur the pleasure of men in the service of God. God will ask three persons-martyr in the way of God, philanthropist in wealth and learned man in the Quran and they will reply. He will say to the philanthropist: You have spoken falsehood but your intention in charity was that the people should take you as a great philanthropic man. He will say to the martyr: You have spoken falsehood, rather your intention was that the people should call you a great hero. He will say to the learned man: You have spoken falsehood, your intention was that the people should call you a great learned man. The Prophet said that they acquired no virtues and that show destroyed their divine services.

**The Prophet said:** God will mete out the same treatment to one who makes divine services for show. God will mete out the same treatment to one who seeks fame. In another tradition, God will say to the angels: This man did not make divine service for Me. So take him to Hell. The Prophet said: I don't fear so much for anything except what I fear for your small shirk. The companions



asked: O Prophet of God, what is small shirk? He said: Show. God will say on the Resurrection day: O man of show, go to those persons for whom you did divine service and get from them your rewards. The Prophet said: Seek refuge to God from Jubbul Hujn. The companions asked: What is Jubbul Hujn? The Prophet said: It is the name of a well in Hell which has been made for the learned who act for show. The Prophet said: God says: I give up the divine service of one who sets up partner with me in My worship to the partner. I become free from that, more free than an independent man.

**Jesus Christ said:** When the day of fasting comes to one of you, let him rub oil on his head and beard and wipe out his two lips, so that the people may not know that he is fasting. Let his left hand not know when his right hand gives in charity. When he prays, let the screen of his door be hanging up, as God distributes praises as He does in case of provisions. The Prophet said: God does not accept an action in which there is the slightest degree of show. The Prophet said: I don't fear for anything so much as I fear for your show and secret passion. The Prophet said: On the day when there will be no shade except the shade of the Throne, a man will remain under its shade who gives charity by his right hand and keeps it concealed from his left. The Prophet said: The merits of secret divine service is seventy times more than those of open divine service. The Prophet said: The person of Shirk will be addressed on the Resurrection Day thus: O treacherous man, O man of show, your divine service has been lost, your virtues have been void. Go and get reward from one for whom you worshipped.

**Shaddad-b-Masud reported:** I saw the Prophet one day weeping. I asked the Prophet: O Prophet of God, why are you weeping? He said: I fear Shrik most for my followers. Beware, they will not worship idols, sun, moon and stones, but they will do divine service for show. The Prophet said: When God created the earth, it was tossing to and fro with its inhabitants. Then he created mountains and placed them on it as nails. The angels said: Our Lord did not create anything harder than mountains. Then He created iron which is so powerful as it can cut mountain into two pieces. Then He created fire which is still more powerful as it can melt iron. Then He created water which can extinguish fire and then He created wind which can remove water. The

angels asked their Lord: O Lord, what thing have you created strongest in your creation? God said: I have made strongest among My creations the heart of a man who gives in charity by his right hand keeping it concealed from his left.

**Hazrat Mu'az-b-Jala said:** I heard the Prophet say: God created seven angels before He created seven heavens and the earth and placed one angel as guard of each heaven. The angel who presents actions raise up men's actions from morning to evening. When he reaches the first heaven with a man's actions, the guard of this heaven says to him: I am examiner of back-biting. My Lord ordered me not to lift the actions of a man who has back-bited. Then the angel leaves behind this bad action and takes the rest of his good actions to the second heaven. The guard of the second heaven says to him: My Lord prohibited me to allow those actions to go upward which have been done for worldly purposes. The angel then leaves those actions and takes the rest upwards. The guard of the third heaven says to the angel: I am angel of pride. My Lord ordered me not to allow such actions as were done with pride upwards, because he took boast of some divine services in the assembly of men. Then he leaves such actions and takes the rest towards the fourth heaven. The guard of the fourth heavens says to him: My Lord prohibited me to allow such actions to go upwards as were done with self-praise as I am angel of self-praise. Then the angel leaves those actions and takes the rest towards the fifth heaven. The guard of the fifth heaven says to the angel: I am an angel of hatred. I have been ordered not to allow those actions of men going upwards as were done with hatred. Then he leaves those actions and takes the rest towards the sixth heaven. The guard of this heaven says to him: My Lord ordered me not to allow such actions of a man going upwards who did not show kindness to My servants when they feel in dangers and calamities. I am an angel of kindness. Then the angel leaves those actions behind and takes the rest towards the seventh heaven.

The guard of this heaven says to the angel: My Lord ordered me not to allow going upwards such actions as were not done to please Him or for His sake, but for name an fame or for show. Then this angel leaves those actions behind and takes the rest towards the seventh heaven and to God who says: You are presenting the actions of My servants. I am guard of man's heart.

I know that some of these actions were not done to please Me. So My curse is upon him. The angels also curse him and the seven heavens also curse him.

Then the Prophet gave some instructions to Mu'az: Don't allow others to hear your sins. Bear them yourself. Don't think yourself pure by back-biting others. Don't place yourself above them. Don't allow your worldly actions to enter your next worldly actions. Don't boast in any assembly of yours. Don't talk secretly with another with whom there are other men. Don't take pride before the people. Don't boast before the people. Don't cut jokes with the people lest the dwellers of Hell cut jokes with you on the Resurrection Day.

Hazrat Omar saw a man looking downwards to show piety. He said to him: O brother, raise up your neck. Humility rests in mind and not on neck. Hazrat Ali said: There are three signs of a man of show - (1) When he remains alone, he shows idleness in divine service and when he remains in the middle of the people, he prays well. (2) When he is praised, he makes more divine service. (3) When he is back-bited, he makes less divine service.

What is show? Know, O dear readers, that the real meaning of Riya or show is to show good conduct in order to attract respect from the people. Attraction of people's minds by actions except divine services produces power and honour but Riya or show is expressed only in divine service according to habits. To wish to show divine services to the people is named Riya or show. So the religious people are the persons who show Riya. there are fives modes of expression of show - (1) by outward bodily limbs, (2) by signs and gestures, (3) by words and actions, (4) by following and (5) by outward causes. The worldly men also express show by these five methods.

(1) **First mode.** Show is expressed in divine service by outward bodily limbs and organs. A pious man shows to the people that he is making efforts in divine services by adopting yellow colour in appearance, or appearing before the people with dishevelled hairs, or with clothes of yellow colour. Jesus Christ said: When anybody amongst you keeps fast, let him rub oil in his head and apply antimony to his eyes. He advised this to get rid of show.

(2) **Second mode.** This mode of show is in demeanours and dresses to appear in dishevelled hairs, to clip off moustaches, to lower head at the time of walking, to walk in pensive and thoughtful mood, to keep signs of prostration on forehead, to put on coarse cloth, to put on sufi dress, to put on torn cloths. By these acts, one shows that he is a pious man.

(3) **Third mode** is show by words. Such a religious man delivers lectures and gives sermons by the verses of the Quran and Hadis after committing them to memory in order to show that he is a great learned man. He takes troubles in Zikr amongst the people and gives advice to the people, prohibits them from evil deeds with anger, expresses great grief for the sins of the people, recites verses of the Quran with sweet tone and expresses show in thousand other ways.

(4) **Fourth mode** of show is by actions, such as standing very long in prayer and in bending and prostration.

(5) **Fifth mode** of show is expressed by the excess number of disciples and visitors. Such a man says: Such a great religious man has come to see me, I have got so many disciples, etc.

**Is show unlawful?** Show is unlawful, condemnable and lawful according circumstances and conditions. The object of show is to search for name, fame and influence by divine services. If show is shown by actions other than divine service with the object of earning wealth, it is lawful. As earning of wealth in an illegal manner is unlawful, so gaining power in an illegal manner is also unlawful. As to earn very necessary things is good, so little power to save oneself from dangers and difficulties is good as Joseph said: I am a good treasurer for you. As there are harms and also benefits in riches, so there are also good and bad things in power. As too much riches make a man sinner and keep him away from remembrance of God, so too much power also is ruinous.

A man may adorn himself when coming out. The proof is the following Hadis. The Prophet once intended to go to his companions and so he put on his turban and dressed his hairs. Hazrat Ayesha said: O Prophet of God, are you doing this? He said: Yes, God loves the actions of His servant who refines his body in order to meet his friends and brothers. So it is lawful to have show in an action which is not included within divine

service. In prayer, fasting, Jihad, etc. the man of show has got two conditions. One condition is that he does that only for show and not to get any merits or virtues. This spoils divine service as man's action is judged by his intentions. He rather commits sin by this act as he plays deception by his act of show in the minds of the people. Secondly he cuts jokes with God. The sage Qatadah said: When a man makes a show of his divine service, God says to his angels: Look at him. How does he cut jokes with Me? This is a destructive element. No show is free from minor or major sins.

**CLASSIFICATION OF SHOW.** There are classifications of show and one kind of show is more heinous than another kind. There are three basic elements of show which make this difference - (1) motive of show, (2) subject matter of show and (3) the reason of show.

**MOTIVE OF SHOW:** There are four stages of show according to the kinds of motives of show. (1) The first stage is worst if the motive is for doing sins and evil works without the motive of getting merits in divine services. For instance, a man prays before the people, but not when he remains alone. He prays often without ablution with the people. His only object is show in divine service. It is hated by God. Similarly a man pays Zakat owing to fear of the condemnation of men but does not hope for reward at the time of payment. When he remains alone, he does not pay. This is the highest stage of show.

(2) **Second stage.** In this stage of show, a man intends to have merits but it is weak as when he remains alone, he does not do it. It is near the first stage. (3) **Third stage.** In this stage, the intentions of getting merits and of show are equal as without them, he gets no encouragement for divine service. For this, his divine service is not wholly good. It does not go for him or against him. (4) **Fourth stage.** In this stage, the intention of merits is strong and that of show is weak. In other words, he gets encouragement in divine service before the people but he does not give it up even when alone. He would not have prayed if his object was solely show. The Prophet said: God says: I am free from Shirk.

(2) **The subject matter of show.** The second basic matter of show has got three stages in divine service.

(a) **First stage** is show in faith which is worst and such a man will live in Hell forever. He utters Kalema Shahadat openly but does not believe it inwardly. He openly says that he is a Muslim but inwardly does not believe in Islam. The Quran mentions of this class of hypocrites in many places. God says: When the hypocrites come to you, they say: We bear witness that you are the Prophet of God. God knows well that you are the apostle of God. God testifies that the hypocrites are telling lies. God says: There are men whose talks will please you in this world's life but God sees what is in their minds. God says: When they meet you, they say: We have believed. When they go away, they grind teeth in rage over you. God says: They act for show of people and they do not remember God except a little. They turn to this side and that side.

(b) **Second stage.** In this stage, the basic principles of religion are believed but there is show therein. This is in the lower stage than the first. For instance, a man prays in congregation but does not pray when alone. He fasts among people but does not keep fast when alone. He does this for fear of men. This is show along with basic faith. He believes that there is no deity but God. If he is ordered to worship others, he does not do it.

(c) **Third stage.** In this stage, there is no show in the compulsory duties, but in additional or optional duties. If optional duties are given up there is no sin, but on account of idleness, that is not done when alone, for instance, to pray in congregation, to see a patient, to pray Tahajjad at night, to fast other than Ramazan etc.

(3) **The reasons of show.** There are three stages so far as the reasons of show are concerned.

(a) **First stage.** In this stage show is expressed by such action which, if given up, will cause injury to divine service. For instance, to make bending and prostration not in a good manner when alone but before the people in a good manner. (b) **Second stage.** In that stage, show is shown by such an action, which, if given up does not cause any injury to his divine service but if some makes it perfect, as to make bending and prostration long. (3) **Third stage.** Show is shown in such action which is not included in sunnat duties, as to come before all for Jumma prayer and to join the first row. If he remains alone, he does not do that.

(3) **Third basic subject** - Causes for which Riya is shown. Such a man has got some object, to gain wealth or power etc. There are three stages of this subject.

(a) **First stage.** It is the worst kind of show. The object of such a man is to commit sin by show of divine service. He prays more optional prayers to show his piety in order that he might get an higher appointment of trust and responsibility in order to misappropriate money.

(b) **Second stage.** In this stage, a man takes recourse to show to gain lawful earnings, for instance, to gain lawful wealth or to marry a beautiful woman.

(c) **Third stage.** In this stage, he does not intend by show to marry a beautiful woman etc, but to ward off low estimation of the people about him or to get respect from the people.

**Secret Show.** Show is of two kinds - open and secret. Open show is expressed in actions. Secret show does not give encouragement to good works but reduces it. For instance, a man has got the habit of praying Tahajjud prayer at night for which he feels difficulty. But to pray it before the people he feels easy. There is a more subtle riya or show than this. It does not affect his good works but it lies concealed like fire in an iron. It is to feel pleasure in doing divine service before the people, although he has intention of sincere divine service. Hazrat Ali said: God will ask the learned men of the Quran: Did not the people sell things to you at a reduced price? Did not they salute you first? Did not they work for you free of wages? Now you have got no reward. You got your reward before.

It is reported that the sage Wahab-b-Monabbah said that a hermit had said to his disciples: We have given up our wealth and children for fear of transgression, but we fear that greater transgression may enter in our divine services than that of the rich people. Some of us may like that people should show respect to them and do their works and that they should sell their goods to them at reduced prices. This news reached the king of that country who came to the hermit with many people. When the hermit knew that the king had come, he said to his servant to bring curry, olive oil and fruits and he began to eat them. When the king saw it, he went away from the hermit. The hermit said: All praise is due to God who removed you from me. Thus a

sincere religious man used to fear secret show. They tried their best to remain free from show of their religious duties, because they knew that God will not accept but the sincere divine services on the Judgment Day. So there are many secret shows which cannot be enumerated.

### SHOW WHICH RUINS GOOD ACTIONS

When a man determines to do a good work with pure intention and then the pleasure of show enters in his mind, he experiences three conditions in three stages, at the beginning of divine service, in the middle and in the end. If pleasure of show comes at the beginning of an action and if it is not disclosed, it does not spoil the divine service as the action began already with pure intention. After the beginning of an action, if show comes, it is expected that it will not affect the good work. There is no harm if God discloses it. His pleasure enters his heart without outward expression. If he discloses it after the end of his divine service and discusses it with others, it is a matter of fear. It appears from Hadis that it will be useless and void. A man said to the Prophet: O Prophet of God, I have fasted all along. he said: You have neither fasted, nor broken it. This he said as he disclosed his divine services. The Prophet said: Divine service is like a pot. If its end (bottom) is good, its first portion (top portion) also is good.

### MEDICINE OF SHOW AND MODE OF TREATMENT OF SOUL

Know, O dear readers, that show is a great evil and it is hated by God. One should take utmost care to remove it. There is no cure of this disease of show without bitter pills. All religious men are compelled to make efforts to remove it. Boys are naturally attracted to this virulent disease as they are prone to imitate persons. When they grow mature, they can understand that this disease is destructive but at that time it finds a firm footing in their hearts. There are two modes of treatment of this disease. One mode is to uproot the root of show and the second mode is to remove from mind what arises therein. The root of show is greed for rank and power.

There are three causes of this greed for rank and power - (1) love of praise, (2) feeling from the agony of accusation and (3) to wish to have what is in the possession of men. For these reasons,



show is searched and these give encouragement. Once a desert Arab asked the Prophet: O Prophet of God, one man fights to save himself from the trouble of dishonour, another man fights to establish his position (to establish his power and lordship). Another man fights to get praise. What do you say about them? The Prophet said: He who fights to keep the words of God high, is in the way of God. Hazrat Omar said: People say: So and so is a martyr. Perchance he loaded his conveyance with two purses of silver coins. The Prophet said: He who fought for getting the nose-string of the camel got what he wanted.

We shall discuss now about **special medicine of show**. **Medicine of show based on knowledge**. A man wishes to get something as he thinks that it is useful for him at present and future. If he can find that it is delicious at present but heinous at the end, his greed can easily be cut off for that thing. He knows that honey is sweet, but when he knows that there is poison in it, he refrains from taking it as it is injurious at the end. This greed for power is to be cut in this way as there is harm therein. On the Resurrection Day, it will be proclaimed before all the people: O sinner, O treacherous man, O man of show, are you not ashamed that you have purchased temporary things of the world in exchange of pure divine services and looked to the minds of men, that you have cut jokes with divine service that you have searched for the pleasure of men by incurring the displeasure of God, that you have sought honour from the people being dishonoured by God, that you have sought nearness of men being distant from God, that you have sought praise of men incurring the displeasure of God? Have they now come to do you benefit?

The remedy is the following in case of greed of wealth. Know it for certain that the earning of wealth is in the hand of God. There is no provision except what is given by God. He who greeds wealth from men is not free from despair and neglect. You will not get beyond what has been decreed for you by God. If you are a dweller of Paradise, people cannot send you to Hell. men are all powerless. They cannot do you benefit. There is no birth, death and resurrection in their hands. If these things are engraved in your minds, your hopes can be brought under control. If anybody can know that you have got show in divine service, he will hate you. You will also be an object of anger of the people. This is the medicine based on knowledge.

**MEDICINE BASED ON ACTIONS:** Do divine service secretly and lose up your doors. Don't be satisfied without divine service. A certain disciple of Abu Hafs spoke ill of the world and its dwellers. Abu Hafs said: You have disclosed what you ought to have concealed: You will not be able to remain with us.' So there is no other alternative for show than to conceal divine service. At first it will seem very difficult but ultimately it will be easy. God does not change the condition of a people unless they change their own condition. The duty of man is to make sincere efforts in divine service and it is the duty of God to give him guidance. People will knock at the door of God and God will open it. God does not spoil the rewards of a pious man. If he does one act of virtues. He increases it manifold and gives him ample rewards.

Thoughts that beget show are three and the modes of removing them are as follows. Sometimes the three thoughts occur together in mind and it seems that they are the same current of thought. Sometimes one thought comes after another. (a) The first thought that arises in mind is that the people should know your good works. (b) The second thought is to hope that those who come to know of it should think it good. (c) The third thought is to believe firmly that it is good when the people praise it and think it good. Firstly, when you can know that the people have come to know of your good works, remove your greed that the people should know your good deeds. Tell your mind: What necessity have you got that the people should know it? God knows best your condition. Man has got no hand in your affairs. If the second thought arises in your mind, remove it by thinking that God will hate it on the Resurrection Day you will be deprived of it when I will require it. When the third current of thought arises on your mind, think in this way. In the next world, the man of show will suffer humiliations. Only sincere efforts in divine service will be taken into account. If for the fault of show, divine services are spoiled, there will be great remorse on the Resurrection Day. This fear will dispel the thought of show of the third kind Hazrat Jaber said: We took oath of allegiance to the Prophet under the tree that we shall not flee from fight but in the battle of Hunain we forgot it. Then the Prophet said: O those who promised under the tree. Immediately we returned to the battle field and our minds were filled up with fear. Once some companions of the Prophet complained to him by saying:

Sometimes such thoughts come to our minds that we feel that we should rather fall to the ground, that wind should lift us up and the wind should blow us off to inaccessible places than to disclose it. The Prophet said: Do you feel it now? They said: Yes. Then he said: This is open faith. They hated it by thinking that it is evil thought. But the Prophet thought it to be open faith as they had hated it. The Prophet said: All praise is due to God who turned the contrivance of the devil to evil designs.

**FREEDOM FROM BASELESS THOUGHTS OF SHOW:** If baseless thoughts of show arise in mind, man falls into four conditions. (a) **First condition.** It is that such a man drives away the devil, thinks him as a liar and engages himself in arguments with him. This is not good as instead of engaging himself in the service of Lord, he is busy with thoughts of the devil. This is just like engagement with a robber on the way instead of going towards the destination. (b) **Second condition.** It is that such a man in such circumstances does not engage in argument with the devil but goes on his way towards his destination. (c) **Third condition.** It is that a man in such circumstances does not tell the devil a liar but rather hates show and walks on his way. (d) **Fourth condition.** It is that a man gets enraged at the devil when he finds that the cause of show has arisen in mind, increases his sincere wish, engages in meditation of God and divine services. The devil leaves him being disappointed and does not come to him again.

Once the sage Fazil was informed that a person back-bited him. He said: By God, I am displeased with one who ordered him to do so. He was questioned: Who ordered him to do so? He said: The devil. Then he said: O God, forgive him who back-bited me. I will make the devil disappointed by doing more good works. When the devil knows it, he will keep himself quite aloof from such a man. The sage Ibrahim Taymi said: Don't respond to the devil if he calls you from any door of sin but rather engage in good works. When he finds you in that condition, he will leave you. He also said: When the devil finds you rolling in doubt, he feels tempted towards you. When he finds you doing good works for long, he becomes disappointed and goes away from you.

The sage Hares Mohasabi explained the condition of these four persons by an illustration. He said that the examples of these four persons are like four students. These students intended to go to the

assembly of the learned in a distant land to acquire knowledge in Hadis and guidance. One dishonest misguided man, being envious, came to a student and prohibited him to go there and ordered him to join the misguided. He refused to join him and engaged with him in arguments. When he called the second student towards misguidance, he did not engage himself in arguing with him, but rather waded on his way. The misguided man was a little pleased with him as he spent some time in misuse by stopping him. Then he went to the third student who did not at all listen to him and waded on his journey as usual. The misguided man was totally disappointed at this. Then he went to the fourth student who grew in rage at him and waded quickly on his way. The misguided man may return to them on their way back but he will not come near the fourth student.

**God says:** O children of Adam, let not the devil throw you in a disaster as he ousted your predecessor Adam from Paradise. **God says:** The devil sees you with his companions from such a place which you do not see.' The Quran warns the people from the devil from the beginning to the end. So how can we be safe from him? It is only by obeying what God ordered us to do and refraining from what He prohibited us. **God says:** Let them take care and their weapons. He says: Prepare strength to your utmost against them - 8:60Q. When you should take care of the unbelievers, you should also take care of the devil with greater care. The Prophet said: Surely the devil roams about the four corners of my heart. The Prophet relied firmly on God, yet he took precaution against the unbeliever by taking recourse to arms and ammunition and even dug trenches. This does not injure Tawakkal or God reliance.

The simile of mind is like that of a well. If a well be cleared off the accumulated filth in the bottom, pure water emerges therefrom. Similarly if a mind is cleared of evil thoughts, pure ideas will immerge therefrom. When a man is busy with the devil, he accumulates filth in the bottom of his mind but does not remain busy in clearing it.

**WHEN DISCLOSING OF GOOD DEEDS ALLOWED:** If divine service is kept secret, benefits of sincere intention and freedom from show can be obtained. But if is done openly, benefits of following can be gained and encouragement for doing good deeds is given to the people. Hazrat Hasan Basari said: The

Muslims know that secret divine service is safe but there are benefits of open divine services. For this reason, God praised both secret and open divine services. God says: 'If you give charity openly, it is good for you and if you do it secretly and give it to the poor, it is also good for you.' Open divine service is of two kinds - to do divine service openly, as to give charity among the people. It gives encouragement of charity to the people. It was reported that an Ansar gave charity of a purse full of money. Seeing this the people began to give in charity. Then the Prophet said: He who introduces a good custom and acts up to it, gets the virtues of that action and the virtues of those who follow him. This is also true in case of of prayer, fasting, pilgrimage, jihad and other divine services.

(2) If charity is disclosed and if it gives pain to the receiver of charity, it is better to keep it secret as to give pain to one's mind is unlawful. If it does not give pain, there is difference of opinion among the jurists. One party of the learned men say that in this circumstance, secret charity is better then open charity. Another party say that open charity to encourage others is better than secret charity. It appears that God ordered the prophets to do open divine services. God gave them this status for the rank of their Prophethood. The Prophet said: Secret divine services bring rewards seventy times more than those of open divine services. Open divine service which is followed by others is seventy times better than secret service. This is shorn of any show and done with sincere intention. So he who does open divine services should observe two things. One thing is that he should disclose it in such place where he know that others will follow it. There are some persons whom his family members follow but not his neighbours. There are some persons whom his neighbours follow but not the mahalla people. A kind man is he who is followed by all the people. An illiterate man cannot expect to have this benefit and so he should hold secret divine service.

The second matter is that there should not be any thing of show in divine services. Generally the people say on completion of their works: I have done such divine services. But the strictly pious men express their actions not with any thing of show but for public benefit. Hazrat Sa'ad-b-Mu'az said: Since I became a Muslim and observed prayers, I did not think without prayer. When I buried a man, I did not think of anything except what will

be asked to him. When I heard of a Hadis from the Prophet, I believed it firmly as true. Hazrat Omar said: I don't fear for any work whether it is difficult or easy if I can understand that it is good for me, Hazrat Osman said: Since I took allegiance to the Prophet, I did not sign, tell falsehood and touch my private parts by the right hand. The sage Saddad-b-Aus said: Since I accepted Islam, I did not utter a word without thinking. Abu Sufiyan said at the time of his death to his family members: Don't weep for me, as I have not committed any sin since I accepted Islam. Caliph Omar-b-Abdul Aziz said: I did not even think for any work God placed upon my shoulder that another work would have been better for me. I feel pleasure that God placed me in a proper place. These words cannot be uttered unless one is in a good condition. These are words of advice giving encouragement to do good works as these words are fit to the followed and came out of pure mouths of the leaders. It is allowed to disclose divine service on the part of those who are strong in faith, but it is not for those who are weak in faith.

**RULES FOR CONCEALING SIN:** Know, O dear readers, that the open and secret divine services, in order to be equal, must have as their the root pure and sincere intention, as Hazrat Omar said to a certain man: Be careful of open divine service. He then asked: O Commander of the faithful, what is open divine service? He said: That action for which you don't feel ashamed if it is disclosed to you. The sage Abu Muslim Khaolani said: I don't do such a work which is considered by the people as bad if it is disclosed to them. This is a high rank and everyone cannot attain it as nobody is safe from the sins of his mind and bodily organs. He commits sin and conceals it and does not like that people should know of it.

### **SEVEN REASON FOR CONCEALING SINS BY A MAN OF SINCERE INTENTION WITHOUT SHOW**

(1) **First reason.** If God conceals the sin of a truthful man with pure motive and he does actions without show, he becomes pleased and when He discloses it, he becomes displeased and fears that He will disclose it on the Resurrection Day. The Prophet said: If anybody commits any sin and God conceals it in this world, He will conceal it in the next world. This thought comes from the strength of faith.

(2) **Second reason.** He knows that God hates the disclosing of sin and loves concealing it. The Prophet said: If anybody commits any sin out of these sins, let him conceal it as God conceals it. If he disobeys God by committing any sin, let him not keep his mind empty of what God loves.

(3) **Third reason.** It is to conceal sins in order to save himself from the rebuke of the people. The above sinner becomes sorry if he hears rebuke and it takes his mind and intellect away from divine service, as nature feels sorrow on account of rebuke as it curbs intellect and prohibits divine service. For this disease, praise also is to be hated, as it diverts the mind from the remembrance of God. This is also a sign of the strength of faith.

(4) **Fourth reason.** He conceals sin for being saved from the harms of men. Nature feels sorrow for it as rebuke brings trouble in mind as body gets pain if it is beaten. To fear to get pain in mind owing to rebuke is not unlawful and for that one should not commit sin.

(5) **Fifth reason.** It is to hate rebuke. The rebuker commits sin by rebuke. To hate it belongs to faith. As you feel pain in your mind if anybody rebukes you, so also you should feel pain if you rebuke another. This is the sign of hate.

(6) **Sixth reason.** It is to conceal a sin so that it may not be committed again.

(7) **Seventh reason.** It is to conceal a sin out of shame. To feel shame is also a matter of sorrow and is good. The Prophet said: Shame is a part of faith. He said: Shame does not bring but good. he said: God loves the shameful and patient.' He who commit sin and does not feel shame to disclose it, brings his own ruin. Shame is a conduct which begets good conduct.

(8) **Eight reason.** It is the fear that if a sin disclosed, others may get encouragement for doing similar sin and may follow him. For this reason, it is good to disclose divine service and to conceal sin. This is the conduct of the leaders whom the people follow.

**ABANDONMENT OF DIVINE SERVICES FOR FEAR OF SHOW:** There are many men who abandon divine services for fear of show. This is a mistake and the work of the devil. Good deeds are of two kinds. One kind of good deeds is naturally good

*having* no connection with the people, such as prayer, fasting, pilgrimage and jihad as there are efforts and troubles in these divine services. When the people praise for that, it gives pleasure. Another kind of good deeds are not only connected with the body, but have got also connection with the people, such as administration, judicial works, power, leadership in Zikr and teaching, expense for people and other good deeds.

(1) **First kind of good deeds.** These are the compulsory duties connected with body and not with the people. These works have got no pleasure of their own, such as prayer, fasting, pilgrimage etc. There are three kinds of show in these divine services. (a) Show of the first kind appears before divine service. It appears at the beginning for show of the people without any motive of religion. This kind of good deed should be given up, as it is really a sinful deed, as respect is sought through the medium of the divine service. It is necessary to remove this motive of show from mind. (b) The second kind of show is that it appears in the middle of divine service though it is begun with sincere intention. Such a show should be avoided with efforts. (c) The third kind of show is also to be avoided by turning undivided attention to divine service and not to the people.

(2) **Second kind of good deeds** is connected with the people and there appear therein many dangers and difficulties. The greatest of them are the following - (1) administration of the country, (2) administration of justice, (3) the works of admonitions and teaching and (4) expense of riches. (1) With regard to the administration of the country if it is done with pure intention and for administration of justice, it is converted into the greatest divine service. The Prophet said: One day of a just ruler is more than divine services for sixty years. The Prophet said: Three persons will enter first into Paradise. One of them is a just ruler. He said: The invocation of three persons is not rejected, a just ruler is one of them. He said: The man who will be in my companionship most on the Resurrection Day is a just ruler. So to rule as the vicegerent of God is the greatest divine service.

In administrative works, passions rise up and taste of exercise of power grows strong. That is the greatest taste in this world. When power becomes dear, the ruler tries to live in comforts and enjoyments and conducts himself according to his



sweet will. At this time, he falls in the mouth of destruction. One day of an oppressive ruler is greater than his sins for sixty years.

**Hazrat Omar said:** When there are so many dangers in rule who can take the charge of administration? When should it not be when the Prophet said: He who rules over ten persons will come on the Resurrection Day in such a way that his hands will remain tied up with his neck. Only his justice will tie it or his oppression will ruin him. Maqal-b-Yasar said that when Hazrat Omar wanted him to be appointed as governor, he said: O Commander of the Faithful, you should consult with me in this affair. Hazrat Omar said: If you entrust me in this affair, sit near me and keep concealed your consultation with me. Hazrat Hasan Basari said that when the Prophet wanted a man for appointment as governor, he said: Is it better for me? He said: Sit down. The Prophet said: to Abdur Rahman-b-Samurah: O Abdur Rahman, don't be a candidate for running administration, because if it is given to you without seeking, you are helped therein and if it is given to you after seeking, it is entrusted to you.

**Hazrat Abu Bakr said to Rafe-b-Omar:** Don't accept a government post even if it is to rule over two persons. After that when Abu Bakr was invested with rule, Rafe' said to hazrat Abu Bakr: Did you not say to me: Don't accept a government post even if it is to rule over two persons?" But you have become Caliph over the followers of the Prophet of God. Hazrat Abu Bakr said: Yes, I have told you that. I am still now saying it to you. Curse is upon that leader who cannot do justice. Very few persons with deep insight can understand the great good and great harm in administrative matters. Those persons who are firm in religion and strong should respond to take over administrative charges, but those who are weak in faith should not come near it and ruin themselves. The former persons have given up the world and stay behind the eyes of the people and engage themselves in the progress of their soul. They have become victorious over their passions and subdued the devils. They are the fit persons to hold reigns of power. It is unlawful for those who have got no such qualities to take charge of power. In doubtful places, charges of power should not be undertaken as nature is deceptive. It promises for just administration but feels it difficult in the end. Such persons promise to do good works but as soon as they get power, they forget their promises. The

Prophet said: We shall not appoint one who wants administrative charges.

**ADMINISTRATION OF JUSTICE:** Although placed below the khilafat and administrative works, it has got no less responsibility. Administration of justice if carried out justly and with fairness, has got unlimited rewards but in case of injustice, there is grievous punishment. The Prophet said: There are three classes of judges—two classes of judges will go to Hell and only one class of judges will go to Paradise: The Prophet said: He who prays for being appointed as a judge is sacrificed even without a knife. Where the administrator or a ruler is an oppressor, a judge under him should not deviate an inch from doing justice. In case of inability, he should resign his post. Strong judges are necessary in oppressive reign. If injustice is done by any judge, his place is in Hell.

(3) **Teachings and sermons.** In teaching, giving sermons and admonitions and giving decisions on legal matters and other works in which there is honour, power, name and fame, there are dangers and difficulties like administrative matters. He who delivers lectures and sermons, wishes to hear his praise from the people. He arouses their weepings by his lectures. When this condition becomes strong in his mind, he wants to adorn his speeches with ornamental words and phrases, so that it may become sweet to the audiences although there may not be any truth at all what he says. When he finds these dangers, he should give up giving lectures.

The Prophet prohibited to search after administrative powers. He said: You will greed for administrative powers which will be the cause of repentance and sorrows on the Resurrection Day. Only he who fulfills it with truth will be saved. He said: he who suckles is good and she who refrains from giving suck is bad. From this it is understood that if there be no reign and rule, worldly affects and religion will be in camouflage. The people will be then at loggerheads, peace will be distant, towns and villages will be destroyed and there will be shortage of provisions. So why will be prohibit rule and reign? Hazrat Omar saw once that Obai-b-Ka'ab was followed by a host of men and so he assaulted him though he knew him as one of the leaders of Muslims. Hazrat Obai used to read out to him the Quran, still he prohibited the people to walk behind Obai and said: He who is

followed falls into trial and he who follows falls into disgrace. once a man wanted permission of Hazrat Omar to deliver sermons after Fajr prayer but Hazrat Omar did not give him permission. The man said: Do you prohibited me from delivering sermons? He said: Such an air has entered your brain that I fear it will carry you up in the sky. He saw in him a desire for lectures. Yet there should be some persons who will deliver lectures and will do good works for Islam though they may not follow strictly religious principles. The Prophet said: God will help this religion (Islam) by such men who will have no share of Islam in them' (they will not observe religious doctrines). Yet the people should take care of irreligious learned men.

Jesus Christ said: O dishonest learned men, you advise the people to pray, fast and give charity, but you do not do that. You do not do what you ask the people to do. You advise the people but you do not act up to your advice. This is indeed bad. You utter 'Tauba, Tauba' by mouth, but you act according to your desires. What benefit will you get from it? You keep your body neat and clean, but you keep your mind impure. I tell you with truth: Don't be like a sieve from which fine things come out but only husk remains therein. Similarly orders come out of your mouth, but hatred and jealousy remain in your minds. O worshippers of the world, how can you earn the next world when you can not give up earthly desires and cut off your greed?

I tell you with truth that your souls are weeping seeing your actions. You have placed the world under your tongue and your works under your feet. I tell you with truth that you are destroying your next world in going to do benefit to your world and the good of this world is better to you than the good of the next. Where are such heinous persons than you? Had you known your troubles, how good it would have been. How long will you guide those who wander in darkness and stand by those who are misguided. It seems that you are calling the worldly addicted men with such object that they may give up their wealth to you. Don't you think that if a lamp is placed on roof, it will not do any good to a house full of darkness. Similar is the lamp of learning which is burning in your mouth but your mind is full of darkness. So what benefit will you derive from such an education? O people addicted to the world, you are not like religious men, like full independent men. If the world cuts you off from your wealth,

you will fall in your faces and nostrils. Then your sins will catch you by your fore locks and your learnings will be thrown on your backs and then you will be brought naked before the Almighty. You shall have to wait before Him for your sins and you will be punished for your sins. What wonder is there in it?

**Question.** If the dangers of bad and irreligious learned men are open, yet great benefit is derived from their sermons. The Prophet said: If God gives guidance to a single man through you, it is better than all the wealth and what is therein of the world. The Prophet said: He who calls towards guidance and it is followed, will get its virtues and the virtues of those people who follow it. What is the reply with regard to the admonitions of the bad learned men?

**Answer.** There are merits and demerits of education as there are harms and benefits in administration and public affairs. Owing to the harms of education, we shall not say to anybody: Give up education. There is harm only in show of education and learning without action.

There are certain stages of show. The first stage is show in administrative matters. For this danger, the ancient sages gave up these charges. The second stage is in prayer, fast, pilgrimage and jihad. The ancient sages did not love to give up divine services owing to dangers therein. The third stage is the middle between the above two stages. That is to be candidates for delivering lectures, sermons, giving legal decisions and teaching traditions and other matters. The dangers that are in these affairs are less than those in administrative matters but greater than the internal dangers in prayers. For fears of show, those who are weak in faith should not give up prayer. Rather they should give up the sudden thoughts of show in prayer.

The fourth stage is to earn wealth and distribute it to those who are in want, and there is hidden wish to get praise for charities and expenses. Hazrat Hasan was asked about two persons - one searches for his necessities and another searches for what is in addition to what is necessary for him and gives in charity the additional income. He said that the first person is better as he knows that there is very little safety in the world and he knows that if the world is given up, nearness of God is attained. The sage Abu Darda said: If I earn daily fifty gold coins

and give them in charity standing in the staircase of the mosque of Damascus, I will not consider it good. I don't make sale and purchase unlawful but I wish to be included within those persons whom merchandise and trade cannot divert from the remembrance of God. Jesus Christ said: O worshippers of the world, your renunciation of the world is a more meritorious work in search of virtues. He said: In doing good by wealth, a little drifting from the remembrance of God is bad. The remembrance of God is greatest and best.

There are some signs to show whether a man delivers sermons with divine motive. The first sign is this that he does not hate one who gives better lecture than him and gets praise of men. Sayeed- b-Merwan said: I was once seated near Hazrat Hasan Basari who was then given sermons. Suddenly the tyrant governor Hajjaj came to us through a door of the mosque escorted by his guard and mounted on a horse. He came near the assembly of Hasan Basari and got down from the horse and came to him and sat. Hazrat Hasan continued his sermon as before. When he finished his sermon, Hajjaj placed his hand on the shoulder of Hasan Basari and said: You have spoken well, you will follow those instructions and form your character and conduct, as I heard from the Prophet that an assembly of Zikr is a garden of Paradise. Had we not been engaged in the affairs of men, you would not have sat in such a place more than myself. Then Hajjaj began to deliver such good lectures which charmed the audience.

When he went to Syria, a man came to Hasan and said: O Muslims, I am in charge of horses, asses and tents. I have got 300 dirhams which the people gave me. I have got seven daughters. He began to complain about his wants. When he finished, Hazrat Hasan said: What has become of administrators? May God ruin them. They made the servants of God slaves, took up the treasures of God as their own and fight for money. When they go to make jihad against God's enemies, they live in comfortable beds and ride on fast horses. When they send other Muslims to jihad, they keep them hungry and thirsty. A man who heard this went to Hajjaj and informed him of this rebuking of Hasan Basari. After sometime a man came from Hajjaj to Hasan and told him to see Hajjaj. Hasan went accordingly and came back smiling. He said: Nobody say to a flame of fire what has been said

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to him on trust. When I went to Hajjaj, he said: Don't tell such things in future. Do you investigate people against me? I don't care for it. I don't care for your sermons. You should control your tongue. Hazrat Hasan said: Thus God removed me from him. Then Hasan started for his house but many people followed him. He said to them: Have you got any necessity with me? If you have not, please go away from me.

**Hazrat Jainal Abedin used to pray:** O God, I seek refuge to Thee from the fact of my open divine services being good to the people and my secret divine services being bad to Thee when I separate myself from the people. I seek refuge to Thee from the fact that I should express my divine service in a good manner when I am with Thee and I should approach you with sin when I become separate from Thee. So the religious man treading the path of God should always search for the pleasure of God. It cannot be attained if he fears any other thing than God and depends upon him. He who fears another and depends on him hopes that his good works should be known to him. He should then know it to be bad on the strength of his wisdom as God's wrath may follow him.

**The saint Saqiq Balakhi said:** Once I presented a cloth to Hazrat Hasan Basari but he returned it to me. I said to him: O Abu Abdullah, I did not hear Hadis from you. Why do you return it? He said: I know it, but your brother has heard Hadis from me. I feared lest my mind inclines to him more than to others. Once a man came with two purses to Sufiyan. His father was a friend of sufiyan who used to come to him often. He said to him: O Abu Abdullah, this is the money from my father to you. Sufiyan said: May God shower mere on your father. When he went away, he called his son and said to him: Return this money to him. When he came to him, he said: My desire is that you should take back your money. The reason is that the saint remembered afterwards that the friendship with his father was for the pleasure of God. So he declined to receive the money. Sufiyan's son complained to his father for not accepting the money to which Sufiyan said: You will enjoy this money with pleasure but I will be questioned for that on th Resurrection Day. So everybody should seek the pleasure of God and show the right path to the people.

**The saint Ibrahim-b-Adham said:** I learnt Ma'arfat from a Christian named Sam'an. I asked him: How long are you in this

house? He said: For seventy years. I asked him: What is your food? He said: What is your necessity? I said: I wish to learn. He said: One Hamsa every night. I asked: Do you think one Hamsa is sufficient? He said: What is your intention? The people who are in your presence come to me one day every year. They roam round this prayer place and show respect to me. Whenever I become tired of divine service, I remember their respect at that time. I do divine service for one year for getting respect of one day only. O unitarian, what efforts then should I make for getting respect for ever? Then I asked for more advice. He said: Get down from the praying place. When I got down, he handed to me a leather pot with twenty hamsas in it and said to me: Enter the church and show to the people what I have given you. When I entered the church, the Christians assembled near me and said: O unitarian, what has been given to you by this hermit? I said: He has given me some portion of his food. They said: What will you do with that? We are entitled to get it. They asked him to accept money in its exchange. They gave me twenty dinars. Then I went to the hermit who enquired about my purse. I said to him that I had sold it for 20 dinars. He said: You have committed a mistake. They would have given you even twenty thousand dinars. This honour is for that man who does not worship this thing. Now look, O unitarian, how is the respect of that man who worships God? O unitarian, advance to your Lord and give up wondering.

It has been reported that the rich used to feel dishonour in the assembly of Sufiyan Saori. He used to give their seats in the back row and the poor in the front row, even the rich would like to be poor in his assembly. The poor is more respectable to God than the rich. But the case is otherwise with us. We show more respect to the rich and as such there is show in it because of the greed for wealth. Keep your passion within your control. Don't be satisfied with your passion which will lead you to Hell and which will perish with you. Live in the world in such a way in which a king passes the remaining days of his life being attacked with a serious disease. He takes bitter medicine for cure and gives up all delicious foods. This leads him gradually to health. If he does not observe this rule, his disease will increase. Similarly the traveller in the path of religion gives up all the things injurious for the next world in order to get everlasting peace and happiness of the next world. In other words, he gives up worldly enjoyments and remains satisfied with little provision and small means. He

prepares himself for the happiness of paradise. He knows that God helps one who helps himself with divine services. God makes his actions easy, removes idleness from him, makes patience easy for him and makes divine services dear to him. Taste of Monajat or invocation is his provision. That is more than all tastes and stronger in removing passions. God says: I advance one cubit towards the man who advances half a cubit to Me. God says: The desire of religious men to meet Him is still greater. So everyone should proceed to get His mercy, blessing, and nearness.



## CHAPTER IX

### PRIDE AND SELF-PRAISE

The Prophet said: Pride is My shirt and greatness is My garment. I destroy one who takes something out of them. He also said: There are three destructive things - miserliness which is obeyed, passion which is followed and self-praise. So pride and satisfaction owing to self-praise are bad and destructive diseases of mind and such a mind is greatly diseased and object of hatred to God.

#### SECTION 1

#### CONDEMNATION OF PRIDE

**QURAN** - God says: Soon I shall turn away from My signs those who take pride unjustly in this world - 7 : 16 Q. God says: Thus God seals the hearts of each proud and oppressive person - 50 : 35 Q. God says: they prayed to be victorious and every proud and boastful man was destroyed - 14 : 15 Q. God says: God does not love those who are proud. God says: Those who turn away from My service out of pride will soon enter Hell being disgraced. There are many verses of pride in the Quran.

**HADIS**: The Holy Prophet said: He who has got in his mind pride to the weight of a mustard seed will not enter Paradise and he who has got in his mind faith to the weight of a mustard seed will not enter Hell. The Prophet said: God will throw Hell over the face of one in whose mind there is the slightest pride. Once Hazrat Solaiman addressed the birds, beasts, animals, and men: Go out in procession. Two lac men and two lac beasts joined the procession. The wind was taking them upwards. He rose to such a height that he heard the sound of Tasbih of angels in the sky. Then he got down to the bottom of the sea. Then he heard advice from heaven: If the least sign of pride was found within the mind of your friend Solaiman, he would have been destroyed in the bottom of sea before he rose upto sky.

The Prophet said: A long neck will have two ears to hear, two eyes to see and a tongue to speak. It will say: I have been entrusted with three persons - every proud and insolent man, every man who worships others along with God and every maker of pictures. The Prophet said: Paradise and Hell once

quarrelled with each other. Hell said: I have been entrusted with the proud and oppressors. Paradise said: The weak, the destitute and the helpless will enter in me. God said to Paradise: You are God's mercy. I will give you out of My mercy those whom I wish. He said to Hell: You are My punishment. I will punish those whom I wish by you. I will fill you up both. The Prophet said: He who is an oppressor and exceeds limit being forgetful of the Almighty is hated. He who is engaged in fruitless talks and lives being forgetful of grace and destruction is hated. He who is disobedient and lives being forgetful of the First and the Last is hated. Once the Prophet was informed that a certain man was very proud. He said: Has he got no death after this? When the death of Prophet Noah, came near, he called his two sons and said: I am giving you two injunctions and two prohibitions. I prohibit you to take pride and Shirk and I order you to recite "There is no deity but God" and Tasbih and Tahmid. If the heaven and earth are placed in one scale and La Ilaha Illallah is placed in another scale, the latter scale will be heavy. Jesus Christ said: He is good whom God taught the revealed Book and who does not die being an oppressor. The Prophet said: Every passion-loving man, every proud man, every boarder and every hypocrite are dwellers of Hell and every poor and weak man is a dweller of Paradise. The Prophet said: He who is best among you in conduct will be dearest and nearest to me in the next world. The most distant of me among you and the object of most hatred are those persons who are talkative, the trouble-givers and the mutafiqeuns. The companions asked: Who are mutafaihequns? He said: The Proud. The Prophet said: The Proud will be raised up on the Resurrection Day as dwarfs. The people will go on treading with feet these dwarfs. The figure of everything will be higher than their figures. They will then be driven to a Hell name Bulas. Their food will be the fire of Hell and their drink will be Khobal or bloods and pussess of the dwellers of Hell. The Prophet said: On the Resurrection Day, the proud and the oppresses will be presented in Hell as dwarfs. The people will be treading upon them as toys of God. The Prophet said: There is a palace in Hell where the proud will be admitted and then it will be shut up. The Prophet used to pray: O God, I seek refuge to you from the pride of the proud. He also said: He from whose body life has gone out and is saved from three matters - pride, debt and deceit, will enter Paradise.

**Wise saying.** Hazrat Abu Bakr said: No Muslim shall hold in contempt another Muslim as he who is small among the Muslims is great near God. The sage Wahab said: When God created Adam, He looked to him and said: You are unlawful for every proud man. Mohammad-b-Hussain said: Whenever something of pride enters into the mind of a man, small or great, his wisdom to that proportion is reduced. Solaiman was once asked: Is there any sinner whose virtues do not do him any benefit? He said: A proud man.

**DEMERITS OF PRIDE AND SIGNS.** The Prophet said: God will not look towards him who walks with garment out of pride. He also said: Once a man was feeling delight looking at his dress. God ordered him to be drowned underneath the earth upto the Resurrection Day. The Prophet said: When my followers will walk with pride and their servants will be the inhabitants of Persia and Byzantium, God will place some of them to rule over others. The Prophet said: He who thinks himself great and discloses pride in his behaviour will meet with God in His enraged condition. God says: Don't walk upon the earth with pride. You can neither pierce through the earth, nor reach the height of a mountain - 10: 37 Quran.

**MERITS OF MODESTY AND HUMILITY.** The Prophet said: God increases the honour of a man by virtue of his pardon. God raises him up who takes to modesty for pleasure of God. The Prophet said: There is no such man with whom there are not two angels. They fix reign to his mouth. When he raises up his head, they lower it. When he is modest, they say: O God, raise up his head. The Prophet said: He who shows modesty being powerful, spends what he earns lawfully, shows kindness to the helpless and the destitute and keeps company with the wise and the learned is blessed. The Prophet said: God humiliates him who takes pride. God makes him solvent who takes middle course in spending. God makes him poor who is extravagant. God loves him who remembers him most.

Once the Prophet was taking meal with some of his companions. At that time, a beggar came and stood at his door. he was crippled being attacked with paralysis and the people began to hate him. The Prophet gave him permission to come in and kept him seated on his thigh and said: Take food. A man of the Quraish saw this and prohibited him being greatly hateful of

him. It was seen that he died afterwards of this disease. The Prophet said: My Lord gave me option of either of the two things - slavery with the office of prophethood or reign with the office of prophethood. I could not determine as to which of these two I should choose and therefore I raised my head towards my friend Gebriel who said: Be humble to your lord. I said: I choose slavery with prophethood. God sent revelation to Moses: I accept the prayer of one who humbles himself before My glory, who does not boast over My servants, keeps My fear attached to his heart, spends the day in My remembrance and deprives himself from passions and desires for My sake, The Prophet said: There is honour in God-fear, pedigree in humility and real wealth in faith. Jesus Christ said: those who are humble in this world are blessed. They will gain high rank on the resurrection Day in the highest heaven. Those who keep their minds pure in this world are blessed. They will gain the sight of God on the Resurrection day. The Prophet said: When God gives a servant guidance of Islam, fine figure, does not put him to any place of dishonour and gives him the quality of humility, he becomes dear to God. He said; Modesty does not increase but progress. So be modest, God will bestow mercy on you. Once the Prophet was taking his meal. At that time a black man being attacked with small pox came and was trembling before him. The neighbouring men were going away from him. The prophet kept him seated by his side: The Prophet said: God gives four qualities to a man whom He loves - (1) silence in divine service. (2) reliance on God, (3) modesty and (4) renunciation of the world.

**The Prophet said:** God raises him to seventh heaven who takes recourse to modesty. He said: He who carries himself the necessary things of his family, destroys his pride. The Prophet once said to his companions: Why do I not get from you the pleasure of divine service? They asked: What is the pleasure of divine service? He said: Modesty. He said: When you find the humble among my followers, be humble to them. When you find the proud, treat them with pride, because they will then feel humiliated and humble.

**Wise sayings.** Hazrat Omar said: When a man takes recourse to modesty for God, He raises his wisdom. When he takes to pride and enmity. He drowns him underneath the earth. It is then ordered: Be off, God has removed you. He is great to himself, but

small to the people, even he is worse to them than a pig. Eusof-b-Asbat said: God-fear is sufficient for more divine services. A little modesty is sufficient for great labour. Ibnul Mobarak said: To treat with modesty with a person who is inferior to you in wealth is the root of modesty. The latter will then understand that superiority is insignificant to you. Treat with superiority with one who is superior to you in worldly riches, he will then understand that worldly superiority is insignificant to you. God revealed to Jesus Christ: When I give you wealth, I will give you in full if you accept it humbly. Ka'ab said: If God gives a man worldly wealth and if he expresses gratefulness for it to please God and becomes humble. He will give him its benefit in the world and will increase his rank in the Hereafter. Hazrat Abdul Malek was asked; Who is good? He said: that person who is modest inspite of his power, who gives up his low desires and who pardons inspite of his strength. The sage Ibnus Samak went to Caliph Harunur Rashid and said: O Commander of the Faithful, the modesty which you show inspite of your unsullied power is more honourable than the honour of your lordship, He said: What a good word you have uttered? Ibnus Samak said: O Commander of the Faithful: If one who has been given by God the beauty of physique, the quality of modesty and wealth and prosperity acquires the quality of God fear, removes the wants of others by his wealth and earns the attributes of modesty, his name is enrolled along with the friends of God in the special record of God. Then the Caliph kept these instructions written with his own hand. It was the habit of Hazrat Solaiman that at dawn he received the rich and the honourable persons and then he took seats with the poor and said to them: He who is poor sits with the poor.

A certain sage said: The more one is humble to himself, the more he is raised up to God. The more one is great to himself, the more he is mean to God. Jayad Noman said: A worldly renunciated man without humility is like a tree without fruits. The sage Fazil said: He who loves power will never be successful. The sage Shibli said: My humility has made the humility of the Jews void. A certain sage said: He who considers himself an asset has got nothing of humility in him. The saint Abu Yezid said: So long as there is this thought in one's mind that others are worse than him, he can be called a proud man. He was asked: When will he be modest? He said: When he will not find for himself any

rank or honour. Hazrat Urwah said: Modesty is a means of earning pedigree. For every gift, there is a person of envy except for modesty. A certain sage said: It is good for every man to take to modesty but it is better for a rich man. To take pride is bad for everyone but it is worse for a poor man. A certain sage said: He who thinks himself modest for pleasure of God, there is honour for him. There is progress for one who is modest for pleasure of God. There is safety for one who fears the Almighty God. There is gain for him who sells himself for God. The sage Abu Ali Jayad said: Nature is filled up with pride, greed and envy. God deprives one of modesty, admonition and contentment whom He wishes to destroy. God gives those qualities to one for whom He wishes good. The sage Junaid said that the Prophet said: The worst men will be leaders in latter days. Hazrat Abu Bakr Siddiq said: We have found honour in God fear, contentment in firm faith and pedigree in modesty. We pray for God's mercy.

### WHAT IS PRIDE ?

Pride is of two kinds, open and secret. Secret pride is the name of feeling of a superiority. When it is expressed in actions, it is called open pride. Feeling of superiority in mind is called self conceit (kibr). When it is expressed in actions, it is called pride (Takabbar). So self-conceit is the root of pride. Self-conceit is self-contentment in thinking that one is superior to others. There are three elements in it - (1) one who is proud, (2) one on whom it is shown, (3) and the object for which it is felt. Self-praise (Uzab) has got only one element, namely the persons who takes pride, while self-conceit has got these three elements. Appreciation of one's own quality is not by itself self-conceit but with its appreciation if he believes it firmly, feels joy for it and thinks himself superior to others, it is to be understood that there are elements of self-conceit in him. For this reason, the Prophet said: I seek refuge to Thee from the breath of the proud. Hazrat Omar said to that person who sought his permission to deliver lecture: I fear for you blow of pride. This feeling of superiority is called self-conceit. Hazrat Ibn Abbas explained it by saying that it is a feeling of superiority over others. If it is expressed in words or behaviour, it is called takabbar or pride which is the outward expression of self-conceit.

**HARMS OF PRIDE:** The Prophet said: He who has a atom of pride in him will not enter Paradise. A proud man cannot love for

others what he loves for himself as there is pride in him. He cannot give up hatred as there is pride in him. He cannot stand on truth as there is pride in him. He cannot control anger as he has got pride in him. He cannot accept admonitions as there is pride in him. He is not safe from the accusations of the people as there is pride in him. The worst thing in self-conceit is to receive no benefit from learning, not to recognize truth and not to follow it. God says: Enter the door of Hell and live therein. How bad is the place of the proud - 37 : 72 Q.

**God say:** He who will receive the greatest punishment among the dwellers of Hell is one who is the most rebellious of them to God. God says: Then I will take out from each people such men as are more enemies of the Merciful God says: The hearts of those who do not believe in the Hereafter deny truth and they are proud. God says: Those who turn away out of pride from My service will enter Hell disgraced. God say: I will keep away those persons from Me who roam in the earth proudly - 7 : 146 Q. It has been explained that the understanding of the Quran will be taken out of their hearts. It has also been said that God will throw screen upon their hearts. The sage Jarir said in the explanation of the above verse that God will keep them away from thoughts of the unseen worldly and from acceptance of sermons. For this reason Jesus Christ said: Crop grows in soft earth. It does not grow in hard ground. Similarly wisdom arises in modest or soft mind. It does not arise in hard heart. Don't you see that the head of one who lifts it up to the roof is crushed and the head of one who keeps low is saved. These are illustrations of the proud. The Prophet said: He who is heedless of truth and a back-biter is proud.

### OBJECTS ON WHOM PRIDE IS SHOWN

Such objects are of several classes - the Creator, then His Prophets, then the people in general. Man has been created an oppressor and ignorant, because sometimes he takes pride over His creatures and sometimes even over the Creator. So there are three classes of objects over whom pride is shown.

**(1) First class** - It is pride on God which is worst. Its cause is utter ignorance and infidelity, as the infidelity of Namrud and Pharaoh. It occurred in the mind of Namrud that he would fight with God. Pharaoh and others claimed also godhood. Pharaoh

said: I am the highest lord. For this reason God says: Those who turn away from My worship will soon enter Hell humiliated. God says: Jesus Christ and the near angels do not deny to become servants of God. God says: When they are asked to make obeisance to the Merciful, they say: Who is the Merciful?

(2) **Second class-Pride upon the apostles.** The reason is that one thinks himself greater than apostles and therefore does not follow them. Out of ignorance he thinks that his words are true. A certain man said to the Prophet of God: Shall we have faith in peoples like us? They used to say: You are a man like us. Had there come down to them an angel! God says about Pharaoh: He and his soldiers wandered proudly in the earth. He expressed haughtiness over God and over all His apostles. Moses told Pharaoh said: I will consult Haman in this matter. He consulted with Haman who aid: You are our Lord. People worship you. If you bring faith in God, you will be a slave and worship another. Then Pharaoh denied to worship God and to follow Moses.

God gave news of the Quraish who said: Had this Quran been revealed to two great men of the two cities. Qatadha said that the great men were Olid-b-Mugirha and Abu Masud Saqafih? They said: How has God sent an orphan over us? Then God revealed: Do they divide mercy of your Lord. The Quraish said to the Prophet: How can we sit near you when these mean people are sitting round you? They meant by this word the poor Muslims. Then God revealed this verse: Don't drive those who call their Lord morning and evening. God says: Bear patience with those who worship their Lord morning and evening for His pleasure and don't turn your eyes from them to the worldly grandeurs. God says of their punishment in the following verse: They say: Why do we not find out those whom we considered mean? By this word, Hazrat Bilal, Ammer, Sohaib, Meqdad and other companions of the Prophet were meant.

(3) **Third class - Pride on the general people.** To think oneself greater in comparison with other people and to look upon them with contempt mean a sense of pride over them. Thus he keeps himself away from following the people. It is bad for two reasons. The first reason is that pride and superiority are due only to the Highest Lord. Man, being naturally helpless, is not able to do anything. How can he claim pride under the circumstances? Whenever a man wants to take pride, he wants to



set up partnership with the attribute of God which he cannot do. If any slave wears the crown of a king and sits on the throne, he becomes an object of wrath and hatred of the king. How is he punished for this treason? For this reason, God said: Pride is my garment and glory is my shirt. Whoever quarrels with me about these two matters, I destroy him. In another: He who claims to be vested with an attribute which is solely Mine, is ruined. He who takes pride over the servants of God, commits sin to God. If an officer of the king is humiliated by anybody, he is said to oppose the order of the king. He who wears the crown of the king and sits in his throne, becomes an object of utmost hatred and extreme anger of the king for which he gets the highest punishment for treason.

The second cause is that pride calls one to disobey the injunctions of God, as a proud man declines to hear sermons from anybody, God says: the unbelievers say: "Don't hear the verses of the Quran, but make noise when they are read out, then you will become victorious over the Muslims". It is the habit of the unbelievers and the hypocrites not to accept truth as God says: When they are said: "Fear God", their pride leads them to transgression - 2 : 206Q. Hazrat Omar said that when he had recited this verse - "We are for God and to Him we shall return", a man stood up and began to deliver sermon but he was soon killed. Another man then got up and said: Do you kill those who tell the people to establish justice? He who opposed the proud man was killed by him. The Prophet once said to a man: Take meal with your right hand. He said: I can't do it. The Prophet said: Can't you do it? His pride prevented him to take meal with his right hand. It was reported that after this his right hand became paralysed.

The devil is the best instance of this pride. He was driven out of paradise by God as he took pride and did not prostrate before Adam in obedience to God's command. He said: You have created me of fire and Adam of clay - 7 : 12 Q. This finished the devil once for all. The Prophet said: He who rejects truth and back-bites people is a proud man. In another Hadis, he said: He who denies truth and holds the people in contempt is a proud man. The second harm of pride is to reject truth. He who thinks that he is better than another Muslim and holds him in contempt and looks upon him as small, rejects truth knowingly and takes

pride in his treatment with the people. He who does not like to be humble to God, to obey His commands, to follow His Prophet takes pride over God and His Apostle.

### **SUBJECTS IN WHICH PRIDE IS SHOWN**

Pride is shown in religious and earthly matters. Religious matters are education, divine services and honesty. Earthly matters are pedigree, beauty, power, wealth and lordship. For these matters, there arises pride.

(1) **Education:** The first cause of pride is education as the learned take pride for their learning. The Prophet said: The danger of education is pride. a learned man easily takes pride owing to his learning. He thinks himself great on account of the excellence of learning and perfectness and holds in contempt other men. He considers others as beasts, illiterate and ignorant. He believes that he is the most respectable man among them. A man, however, can know himself and his Lord by real education and know the dangers at the time of death. Though there are great dangers in education, real education however, increases God-fear, modesty and other qualities. The saint Abu Darda said: The more a man is wise, the more is his responsibility. There are two causes for which learning begets pride. The first cause is that he does not learn real education with which God is recognised and which engages the mind in the next world duties. This grows God-fear and modesty. God says: The learned among the servants of God fear Him most. Except this, other learnings like medicine, mathematics, language, poetry, law etc. are technical education and not real education. Real education gives knowledge of godhood of God and slavehood of man.

The second cause is that vain arguments are made by education which pollutes the mind, changes the motives and breeds bad conduct. The sage Wahab cited an illustration of this learning. he said: Education is like rain which comes down pure from the sky. Trees, plants and leaves drink that water through their roots. That water then assumes different natures according to the different kinds of trees and leaves. Water increases bitterness in a plant which is bitter and sweetness in a plant which is sweet. Similar is the condition of education. People acquire education and change it according to their conduct and desires, for which pride in the minds of the proud and humility in

the mind of the humble are generated. The man whose object of learning is to boast increases his boast by education. The man whose object is to increase God-fear increases his God-fear by his education. He knows that there is no necessity of proof as it is established well for him. For this God said to His Prophet: Make your wing modest for one among the believers who follows you - 26 : 26 Q. God says: Had you been unkind and harsh, they would have gone away from your side - 3 : 149Q. God describes His friends thus - they are modest to the believers but harsh to the unbelievers.

**The Prophet said:** Such people will come soon who will read the Quran but it will not cross their throats. They will say: We have read the Quran. Who is better in Quran reading than us? Than he said to his companions: O my followers, these people will come out from amongst you. They are fuels of Hell. For this reason, Hazrat Omar said: Don't be included within the proud learned men. Your education will not be able to remove your ignorance in that circumstance. For this reason, he did not give permission to Tamimdari when he sought his permission to deliver lectures. Rather he said that it was equal to murder. Once Hazrat Hazaifa led prayer of the people. He said after prayer: Pray behind another Imam as a thought occurred in my mind that there is nobody among my people better than myself. When a reputed companion like Hazrat Huzaifah is not safe from this, what will be our condition? Those who had perfect education passed away in the first and second centuries of Heijra. The Prophet said: Soon there will come such a condition over the people in which a man doing one-tenth of divine services of yours will get salvation. But for this good news, people of this age would have been ruined.

## SECOND CAUSE OF PRIDE IN RELIGIOUS SERVICES

The religious men are not free from pride. The form of pride of a man regarding worldly matters is that he thinks that the people should come to him and not to others, that they should stand up for him to show respect and that they should broadcast his piety among the general public. The form of pride of a man in religious matters is that he thinks that he has only got salvation and the people are ruined. The Prophet said: When you hear a man say "Men are ruined," know then that he is ruined among

them. He also said: It is sufficient for the sin of a man that he hods his brother Muslim as mean. It is reported that a man called "Khliy" was a great sinner among the children of Israil. He was one day passing by a religious man upon whose head a piece of cloud was giving shade. Khaliy thought while passing by him that God would show mercy on him if he would keep his companionship. When he went to him, the religious man thought: I am a religious man and this man is a great sinner. How can he sit with me? He said to him: Go away from me. God then revealed to the Prophet of that age: Tell both of them to do divine service afresh. I have forgiven the great sinner and spoiled the virtues of the religious man. In another narration, the piece of cloud drifted away from above the head of the religious man and went above the head of the sinner. Know from this that God examines the heart of a religious man. When a sinner becomes modest for God and most in God-fear, he becomes obedient to God with all his heart.

Once a man struck a hermit on his neck with his foot and then fell at once in prostration. The hermit said: Raise your head up, God will not forgive you. God sent revelation to the prophet of that age: Tell the hermit that he is a proud man and God will not forgive his sins.

Once a man was praised before the Prophet. When he came to the Prophet, they said: O Apostle of God, we praised this man. The Prophet said: I am getting the smell of the devil from the mouth of this man. He came, saluted the Prophet and stood by him. The Prophet asked him: I ask you in the name of God: Do you think that there is no better man than you in your tribe? He said: Ye, I think so. The Prophet saw the impurity of his mind by the light of prophethood and that reflected on his face.

(3) **The third cause of pride:** The third cause of pride is that of pedigree and ancestry. He who is honourable in pedigree and ancestry, holds another in contempt though the latter is superior to him in divine service and education. Abu Zarr said: There was an alteration between me and another man in presence of the Prophet. I said to him: O son of a Negro. At once, the Prophet said: O Abu Zarr, one Sa'a is equal to another Sa'a (two scales are equal). There is no superiority of the son of a pretty woman over that of a black woman. Abu Zarr said: I became ashamed and said to the man: Rise up and slap on my face. Now look how the

Prophet brought him to his senses. He thought himself superior as he was beautiful. Once two men began to boast of their ancestry. One man said to another: I am the descendant of so and so. Who are you? You have got no mother. The Prophet said: Two men quarrelled thus before Moses. One man said: I am the son of so and so. He showed his ancestors up to the ninth degree. God then revealed to Moses: O Moses, tell that proud man: your ancestors upto the ninth degree have gone to Hell. You are the tenth person among them. The Prophet said: Some men take boast of their ancestors, but they are reduced to ashes in Hell or worse than worms of cow-dung near God.

(4) **Fourth cause-pride of beauty:** Such a pride is found mostly in women. Hazrat Ayesha said: Once a woman came to the Prophet and I showed by my hand that she is such (short-statured). The Prophet then said: You have back-bited her.

(5) **Fifth reason-pride of wealth and riches, of the kings and rulers, of merchandise among merchants, of lands among peasants, of dresses and conveyances among the luxurious persons.** As a result, they hold the poor in contempt.

(6) **Sixth reason-pride of strength.** If there is strength in body, it generates pride. A strong man take pride before a weak man.

(7) **Seventh reason-pride of man and power.** If there are many disciples, helpers, students, or relatives, pride crops up in mind. Similarly the rulers and kings take pride for their number of soldiers, arms and ammunitions.

**Causes of having pride:** Know, O dear readers, that self-conceit is a secret disease. If it appears in conduct and actions, it is called Takabbar. There are three causes of expression of pride.

(1) One cause is connected with the proud man. (2) One cause is connected with the man on whom pride is shown. (3) One cause is connected with other things except the above two. The first one is Uzab or self praise and the second one is hatred towards the person on whom pride is shown and the third one is show or Riya. From this angle of view, there are four causes of pride - self-praise, hatred, envy and show. Self-praise generates

self-conceit and this self-conceit if expressed in words, actions and conduct, it is called pride.

### SIGNS OF PRIDE

(1) **First sign of pride** : It is expressed by conducts, such as looking askance, keeping head downward, sitting cross legged, sitting leaning against, etc. It is also expressed in conversation, conducts, signs and gestures, movements and actions. Hazrat Ali said : If anybody wishes to see one of the inmates of Hell, let him see a man sitting in front of whom the people remain standing. Hazrat Anas said : None was so dear to the people than the Prophet. When they saw him, they did not stand to show respect to him, as they knew that the Prophet did not like it.

(2) Another sign of pride is that a proud man does not walk alone. He likes that others should follow him. Hazrat Abu Darda said : If the people follow a man, he is removed from God. Abdur Rahman-b-Auf could not be distinguished from his servants, as there was no distinction between him and them outwardly. Once a party of men were following Hazrat Hasan basari. He prohibited them from following him. The Prophet sometimes said to his companions to walk in front of him.

(3) Another sign of pride is that a proud man does not like to meet with others. It is reported that when Sufiyan Saori came to Mecca, Ibrahim-b-Adham sent to him a man and said : Come to us to recite Hadis. When he came, Ibrahim was asked : O Abu Ishaq, why have you sent a man to call him? He said : I desired to examine his modesty.

(4) Another sign of a proud man is that if the poor people sit by them, he does not allow them to come very close to him. It is contrary to modesty. The sage Ibn Wahab said : Once I sat near Abdul Aziz-b-Ali Raoha. He joined his thigh with mine. As a result, I moved aside. He dragged my cloth and said : Why do you treat with me as you treat with the proud ? I don't know whoelse is worse among you than myself. Hazrat Anas said : Even an ordinary woman of Medina would catch hold of the hand of the Prophet and he would not take it off until she took him to whatever place she wished.

(5) Another sign of a proud man is that he saves himself from association with the diseased and the ill and keeps away from

them. Such a conduct is included within pride. Once a man came to the Prophet trembling as he was attacked with small pox. At that time, the companions were taking meal along with the Prophet. When he sat near one of the companions, he went away from him. The Prophet drew him near and made him sit.

(6) Another sign of a proud man is that such a man does not give in charity with his own hand. Once a guest came to Caliph Omar-b- Abdul Aziz at night. He was then writing and the light of the lamp was about to be extinguished. The guest said : I shall take the lamp and make it right. He said : to engage a guest in any work is against gentlemanly behaviour. The guest said : I am waking up your servant. The caliph said : The servant has gone just now for sleep. Then the Caliph himself filled up the lamp with oil. The guest said : O Commander of the Faithful, are you yourself doing it ? He said : Before the oil was brought, I was the same Omar as I am after it was brought. There is no decrease of my honour. He who is humble to God is best.

(7) Another sign of pride is that such a man does not carry his necessary things to his house. This is opposed to the habit of the humble. The Prophet used to take recourse to the path of modesty. Hazrat Ali said : No perfection of a perfect man is reduced if he carries any thing to his house. When Hazrat Abu Obaidah was Commander-in-Chief, he used to carry his own water pitcher to the bath room. The saint Sabet-b-Malek said : I saw the companion Abu Hurairah carrying a load of fuel from the market though he was then the governor of Caliph Merwan. He said : O Ibn Malek, give a little way to your governor. Asbat-b-Nabatah said : As if I am seeing Hazrat Omar with a bushel of meat in his left hand and the staff of administration in his right hand roaming in the market. A certain sage said : I saw Hazrat Ali with a bag of meat which he purchased for one dirham carrying it to his house. I said to him : O Commander of the Faithful, give it to me for carrying. He said : It can't be, the master of family is fit to carry it.

(8) Another sign of pride is in dresses and adornments. The Prophet said : Dress of ordinary kind belongs to faith. the saint Harun said : I asked the Prophet about the meaning of the word Bazarah. He said : It is a dress of ordinary kind. Zaid-b-Wahab said : I saw Hazrat Omar once coming out for the market with the staff of administration in his hand and with a torn piece of cloth

which he put on. It had fourteen stitches, some of which were of old skin. Hazrat Ali was asked once of short dress. He said : I put on such a dress for which mind becomes soft. Jesus Christ said : Pride comes in mind becomes soft. Jesus Christ said : Pride comes in mind if good dress is put on. It has been reported that Calip Omar-b-Abdul Aziz once purchased a dress with one thousand dirhams before he became Caliph and said : How good it would have been if it had not been rough. When he accepted Caliphate, he purchased a cloth with five dirhams and said : How good it would have been had it not been thin. He was asked: O Commander of the Faithful, where are your dresses, conveyances and scents? He said : My nature was desirous of constant enjoyment of happiness, I enjoyed it once in the world and do not desire to enjoy it again. I like to enjoy happiness which is greater than that. Even I enjoyed the happiness of rule which is the highest worldly pleasure. There is still greater enjoyment near God which I now want to enjoy.

Once the Caliph Omar-b-Abdul Aziz was leading the prayer of Jumma with clothes having stitches in front and back. One man said to him : O Commander of the Faithful, God has given you wealth. It would have been better if you had put on good dress. He said : The time of wealth is the best time for good actions and the time of power is the time of pardon. the Prophet said: He who gives up adornment for pleasure of God gives up fine dresses being modest to Him for His pleasure. It becomes then the duty of God to dress him with fine dresses in Paradise. The Prophet said : Eat and drink, put on clothes and give charity but don't be extravagant and don't take pride. God loves that the sign of his gifts is expressed on His servant. Jesus Christ said : What has become of you that you come to me with clothes of a hermit while your heart is like a ferocious beast ? Dress with the dresses of kings but make your hearts soft with God-fear.

(9) Another sign of pride is that when anyone rebukes you, gives you trouble and realises his dues, he does not keep patience. The example of the Prophet is to be following Hazrat Abu Sayeed Khodri said : Eat for pleasure of God, drink for pleasure for God and dress for pleasure of God. If there is show and name and fame in these things, there will be sin. Keep such habits in your house which the Prophet had in his house. He used to give food to animals with his own hands, sweep his house,



milk his goats, put on shoes, sew his sandals, sew his clothes, take food with servants, help them when they became tired, purchase necessary things from market, carry the necessary things, help his wives in their works, handshake with everyone, rich and poor. He used to salute those who came in his front, young or old, white or black, slave or master. He had not outer and inner garments and when anybody invited him, he did not feel shame to accept it though it came from one dishevelled in hairs and laden with dust. He did not reject invitation. He used not to hate the food served to him. He did not hoard the night food for the next morning. He remained satisfied with little food.

His nature was modest, his mind was kind. His face was pleasant. He used to smile, not laugh. He became sorry without despair, stern without harshness, modest without meanness, charitable without misuse and kind to his relatives and Muslims. He never ate to his heart's content. Hazrat Ayesha supported the above statement of Abu Sayeed Khodri. Hazrat Ayesha said : I tell you that the Prophet never ate belly-full with satisfaction and did not complain of hunger to anybody. Poverty was dearer to him than solvency and wealth. If he remained hungry at night, he kept fast the next day. If he prayed to his Lord, he would have been given, the treasures of the world but he rejected them all. Many a time, I pitied him seeing him hungry. I passed my hand over his belly and said : My life is dedicated to you. If you got what is sufficient for your hunger ! He said : O Ayesha, the great apostles of patience before me bore greater patience than this trouble. They died in this condition and went near their Lord. They are now living in the most honourable places. I feel ashamed to go to a lower rank for being engaged in worldly enjoyments. I love to have patience for these few days than to have lesser rank in the next world. I don't consider anything more valuable than to live with my brethren and finds-the apostles. Hazrat Ayesha said : Hardly had one week passed after these talks when God took his life.

You will find the conducts and behaviours of a modest man in the above ways of his life. So whoso wants to be modest should follow him. He who considers himself greater than the Prophet and is not pleased with what the Prophet remained pleased with, is a great fool. The Holy Prophet is the owner of the greatest rank both in this world and the next. There is no honour and progress

except in following him. For this reason. Hazrat Omar said : We are such a people who have been honoured by the religion of Islam. So we should not seek honour by following others. When Hazrat Omar entered Syria, he uttered the above words when a man objected to his humility and modesty.

**Abu Darda'a said :** Know that there are friends of God called Abdul who are the vicegerents of the prophets. They are Kutub or representatives in the world. When the Prophethood ended, God made their successors in their places who appear before the Muslims with true God-fear, pious intention and sound souls and give them sermons although they may not pray and fast and dress greater than most of the people. By this they search God's pleasure with patience without cowardice and humility without meanness. God prefers them and gives them special qualities for Himself. They are thirty to forty truthful persons in number. In their hearts, there is faith firm and strong like that of Hazrat Ibrahim. None of them dies without being replaced by another by God. O brother, know that they do not curse anything, don't inflict trouble on anything, don't hold anything in contempt, don't bear enmity with anybody and don't envy anybody. They are the best of the people and best in actions and their conduct is best in modesty and charity. Benevolence is their sing, modesty is their habit and safety is their attribute. They are not such that to-day they fear God and to-morrow they are heedless. They are in the same condition outwardly. No storm or cyclone can ruin them in divine matters and no running horse can surpass them. Their hearts rise up to God eagerly, merrily and progressively in good works. They are the party of God. God says : God's party will be successful.

**The narrator said :** O Abu Darda, I have never heard more beautiful statements than this. How can I earn them ? He said : If you like to earn these attributes, hate the world, because when you hate the world, you will proceed towards the love of the next world. You will take recourse to renunciation of the world in proportion to your love of the next world. You will find things of your benefit in proportion to your renunciation. Hear what God says : God is with those who are God-fearing and who do good to others.

**TREATMENT OF PRIDE AND MODES OF ACQUIRING MODESTY:** Know, O dear readers, that pride is harmful. Every

man has got some pride. It is incumbent or compulsory to remove it. It cannot be removed by mere wish but it should be placed under treatment to uproot it. There are two stages of treatment. The first stage is that the root of pride shall be uprooted. The second stage is that the impediments or the causes which generate pride shall have to be removed.

(1) **First Stage.** The medicine of uprooting pride is knowledge and action together. The medicine based on knowledge is as follows. You shall have to know yourself and know your Lord. If a man knows his real origin, he will know that he is most heinous and he is not fit for anything except dishonour and disgrace. When he knows his Lord, he can appreciate that nobody is fit for pride except the Lord. To know Him, His glory and superiority is the end of spiritual knowledge. Hark what the Quran says about a man's origin in verse—80:27Q. Woe to man, what has made him to reject God? From what thing has He created him? From a semen drop, He has created him etc. In this verse attention has been drawn to the origin, end and intermediate conditions of men, so that he may appreciate his own position.

**MAN'S ORIGIN:** He was not a thing to be mentioned even. He was in the circle of nothing for a long long time. What is a greater heinous thing than his not being in existence? Then God created him with the most obnoxious thing. He created him first from earth, then from semen, then his bones were covered with flesh. Then he came into existence. First he could not see, hear or talk, so he began his being with death before life, weakness before strength, blindness before sight, deafness before bearing, dumbness before speaking, misguidance before guidance, poverty before solvency, frustration before power. This is the meaning of God's verse—With what thing did He create him? He created him with mere semen. That is also the meaning of the following verse: Has there not come a time over man when he was a thing not to be mentioned of? I have created men with semen that I may try him—76: 1Q. He has given him power of sight and hearing and showed him to take either of the two ways—towards infidelity or towards gratefulness. He came into being from non-existence, got life after death, got power of speech from being dumb, power of sight from blindness, strength from weakness, guidance from misguidance, and solvency from poverty? So how can a man take pride?

There are strong diseases, dangers and calamities in his life-time. He has got cough, juice of spleen, air and earth which are opposed to one another, one destroys another inspite of his willingness or unwillingness. He becomes will by compulsion. He dies by compulsion. He cannot do good or harm to himself. He cannot get what he distress. He moves within the circle of the machinations of the devil and cannot control his nature. he is helpless and hopeless. How can he take pride ?

**MAN'S ULTIMATE END:** God says : Then He will take his life and place him in grave. Thereafter He will raise him when He likes. In other words, He will rob him of all his powers—power of speech, power of seeing, power of hearing, power of smell, power of knowledge. These things become non-existent like their first conditions. Nothing remains in him after his death. His body becomes a corpse from which obnoxious smell comes out just like his original matter-semen. His bones are crushed and his flesh becomes the food of worms and insects. So the best way for him is to become dust with which pots and utensil and buildings are made. Then he becomes nothing and goes to non-existence after a brief existence

If man would have ended into dust, it would have been better, but there is for him punishment for sins and rewards for vitures. he will be raised up again into a new world on the Resurrection Day and he will have to render accounts for all his deed which two angels had already recorded. They did not miss even a minor thing from recording. So how can he take pride ? How can he take hoast ?

**MEDICINE OF PRIDE BASED ON ACTIONS:** The medicine of pride based on action is to conduct oneself very humbly before the people and to follow the conduct of the humble and the modest. The Prophet said : I am only a servant. I take meal as a servant takes meal. Hazrat Salman Faresi was once asked : Why don't you put on new clothes ? He said "I am merely a slave. I would have put on new clothes had I had hope for a single day". Modesty does not become perfect without actions. For this reason, those who took pride were ordered to have faith and to pray, as prayer is the pillar of religion, for therein there are secret talks with the Creator with humility and modesty. There is humility in prayer and the Arabs who were haughty were ordered to be humble through prayer. They did not bow down

their heads to anybody, nor prostrate. So they were ordered to crush their pride by bowing and prostrating.

**Second stage of pride:** In this stage, one of the seven reasons mentioned above comes into light. We shall describe the treatment of these seven causes by a mixture of knowledge and action.

**(1) Pride arising out of pedigree.** If one take pride for pedigree, let him treat this disease of his heart after knowing two things. One of the two things is that he should know that he is getting respect not for his own quality but for that of another. For this reason, ascertain poet says:-

If you take pride of pedigree though it be true,  
Think of what thing you have been created.

If a proud man of pedigree is quality for his own fault, what benefit he will get owing to the honour of his ancestor. If his predecessor would have been alive for whom he takes pride, he would have said : Honour is for me, who are you ? You are merely a worm of my urine. You have been created of the worm of my semen. He who has been created of the worm of man's semen, can not be superior to the worm of lower animal. Honour is not due to man for only this worm but for his soul which comes from God. The second thing is that he could not recognize his real ancestor. His father was created of an obnoxious matter and his earliest ancestor was created of earth. God give this news by saying : He made excellent of all things. He created and began creation of man from earth. Then he made his successor from semen, squeezing from contemplible water. So man's origin is earth which is trodden upon. How can he take boast of his ancestry ?

**(2) Medicine of pride based on beauty.** This medicine is to look to one's internal impurity. Look to your belly which is filled up with urine and stool. You have got stool in your stomach, urine in your urinal canal, cold arising out of your nostril, spittle in your mouth, blood in your veins, bad smell underneath your genital organ, sweat underneath your armpit, bad smell of stool as a result of your washing it with hands. These are signs of your impurity. Your origin is from obnoxious semen mixed with the impure blood of menstruation. The sage Taus said to Caliph

Omar- b-Abdul Aziz : Can he whose belly is full of stool and urine take pride ? This was uttered before he become Caliph.

**(3) Medicine of pride for strength.** It is to know the disease which is strong. If a gland of your head gives you pain, all your strength becomes baffled. If a fly takes something from you, you cannot recover it from it. If a mosquito enters your nostril or an ant to your ear, you may die. If you are attacked with fever for one day, you lose such a strength as cannot be recovered after many days. So when you have got no strength even of a thorn and you cannot recover a minor thing from a fly, should you take pride of your strength ? Nobody is stronger than an elephant, or a tiger or a camel.

**(4) Medicine for pride of wealth and power.** This is the worst kind of pride. He who takes pride of wealth is like that man who takes pride of his conveyance and house. If the conveyance is lost and if the house falls down, one becomes sorry for them. Then how can a rich man take pride of wealth ? The Jews are the richest nation in the world in wealth but they are kicked out of every land. It is foolishness to take boast of these things. You are merely a slave and nothing is under your control.

**(5) Medicine for pride of education.** A Learned man cannot remove his pride unless he knows two things. The first thing is that God's judgement over the learned man will be most strict. He does not keep patience over a learned man even for one tenth of what He keeps patience over an illiterate man, because he who commits sin knowingly commits a heinous offence. The Prophet said : On the Resurrection Day, a learned man will be driven to Hell. His entrails will be cut to pieces and he will roam with that as an ass roams round the mill of oil. The dwellers of Hell will ask him : What is your matter ? He will say : I advised the people for good works but I did not do them myself. I prohibited the people from doing evil deeds but I myself did them. God gave the simile of those who do not act according to their learnings, with a load-bearing ass. He says : Those learned men who are expert in the Torah and do not put it into action are like asses who bear heavy loads-62 : 5 Q. In this verse the learned of the Jews have been spoken of. God revealed this verse regarding Balaram-Baurn : Mention to them about the man whom I gave signs but who turned away therefrom. God says : He is like a dog. If you trouble it, it pants and if you leave it, it also pants—7:176Q.

Hazrat Ibn Abbas said : Balaram was given education but he was engaged in satisfying his passions. so his simile is that of a dog.

The second thing is that the learned man knows that God alone can take pride and nobody else, but when he takes pride, he becomes an object of wrath of God. God says to him : You will get honour from Me till you do not find honour for yourself. I you find honour for yourself, you will lose honour from me. So do what God loves, then pride will go away from you.

(7) **Seventh cause.** Pride arising out God fear and divine services is a great trial for the people. The medicine for that is that such a man should sow the seed of modesty in his heart. It means that if a learned man comes to him, he should not take pride over him. God says : Are those who are learned like those who are not learned 39:9Q? The Prophet said : The superiority of a learned man over a religions man is like my superiority over my companions. There are many verses in the Quran regarding the merits of learning. The sage Wahab-b-Monabbah said : The wisdom of a man does not become perfect till acquires ten qualities. He counted nine and mentioned the tenth—to think everyone as better than oneself. To him mankind is divided into two classes. One class is better than him and another class is worse than him, but he becomes modest and humble to the people of those two classes as he things everyone as better than himself God showed path to good conduct in the following verse : They give in charity from what they were given and their minds are fearful of returning to their Lord. In other words, they worship but they remain fearful of its acceptance. God says : those who remain fearful of their Lord. God says of His angels that they remain always fearful of God though they are free from sins and engaged always in divine service. God says : They glorify God day and night without rest and they remain fearful of Him. Thus pride of mind can be removed.

#### **FIVE TRIALS OF KNOWING SECRET CONDITION OF PRIDE**

(1) **First trial.** You will know that you have got pride when in an altercation with your friend, you do not accept his opinion though it is correct. Fear God and treat then your disease of pride.

(2) **Second trial.** When you meet with your friends or other persons, give them high places or front places to sit. If you feel it

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difficult, you will know that you have got pride and so you should take secret and appropriate medicine and you should give them high position.

(3) **Third trial.** Accept the invitations of the poor and go to market for necessities of relatives and friends. If you feel trouble in mind for that, you will find that you have got pride and try to remove it.

(4) **Fourth trial.** Carry your necessary things from the market and also the necessary things of your friends. If your nature prohibits you to carry them, know that you have got pride and there is impurity in your mind. Try to remove it by remembering this verse. God says ; Nobody will get salvation except one who comes to God with pure soul—26:189Q. the sage Abdullah-b-Salam was carrying once a load of fuels. He was asked : O Abu Eusuf, your servant is sufficient for that. He said : Yes, it is true, but I wish to try my nature whether is it ready to carry it or not. So the Prophet said : He who carries fruits or something else is free from pride.

(5) **Fifth trial.** Put on ordinary dress. If you want to come out before the people the people with good dress, it will be show and if it seems good to you when alone, it will be pride. Caliph Omar-b-Abdul Aziz had a coarse cloth which he used to put on at night. The Prophet said : He who tethers a camel and puts on sufi dress is free from pride. He also said : I am a mere servant. I put on sufi dress, tether camels, suck my fingers after meal and except the invitation of a slave. He who turns away from my ways does not belong to my party.

### STRICT HABIT OF ACQUIRING MODESTY

Know, O dear readers, that modesty has got two extremes like other conducts. Humility which reaches the extreme limit shows pride and humility which reaches the limit of loss is called meanness. The middle condition of humility is called modesty. The best condition is modest conduct without meanness and pride. He who goes in front of friends is a proud man and he who walks behind them is modest. The good man to God is he who adopts the middle course and pays the dues to whom they are due. Don't hold in contempt any man of the market as you don't know your ultimate end.



## SECTION 2

## SELF-PRAISE

Know, O dear readers, that Wuzab or self-praise has been condemned by God and His Prophet. God says: In the battle of Hunain, your superiority in number gave you self-satisfaction but nothing came to your use. God says: "They (Jews) thought that their fortresses would save them from God but God gave them (Muslims) help from such a place which they did not conceive." They returned to infidelity as they possessed fort and strength and power. God says: 'They think that they are doing good works.' Man takes self-satisfaction even when he does a work out of mistake. The Prophet said: There are three harmful things - miserliness which is followed, passion which is obeyed and self-praise. The Prophet said to Abu Salama regarding his latter followers: When you will see miserliness followed, low desires obeyed and each man following his own opinion, you should then go on doing your duties. Hazrat Ibn Masud said: There are two injurious things - despair and self-praise. He united the two matters, as a man of despair gives up efforts but fortune cannot be acquired without efforts, labour and care and the man of self-praise thinks that his object has been successful owing to his efforts and so he gives up efforts. He who has got self-praise has no efforts. A man of self-praise thinks that he has attained fortune. So he does not make efforts to achieve it.

God says: Don't impute piety to yourselves - 83 : 32. Hazrat Ibn Zarih explained this verse by saying: When you do a good deed, don't say: I have done it. Hazrat Zaid-b-Aslam said: Don't call yourself religious. This is self-praise or considering oneself better. Hazrat Talha guarded the Prophet in the battle of Uhud. He received wounds after wounds in defending the Prophet as his body guard and he dedicated his life for him. Hazrat Omar said that for this Talha has got some self-praise. Hazrat Ibn Abbas said to Hazrat Omar at the time of consultation: Where are you in comparison with Talha? Hazrat Omar said: There is self-praise within him. When a man like him was not saved from self-praise, where are we the ordinary men?

The sage Mutarref said: To get self-satisfaction by saying at dawn "I have done sufficient" after passing the whole night in prayer is worse to me than to pass the whole night in sleep with

repentance in the morning. The Prophet said: If you had not committed sins, I would have feared for you a more heinous crime - self-praise. So he termed it as a heinous evil. Hazrat Ayesha was once asked: When does a man do an evil deed? She said: When he thinks that he is a man of good deeds.

**HARM OF SELF-PRAISE:** The harm of self-praise is great as it breeds pride and it is a cause of pride. Self-praise with the attributes of God makes one forgetful of his sins for which he can't remember his sins. He who does not understand the harm of his actions, almost all his efforts go in vain. He who has got more God fear than self praise searches into all things. He who has got self-praise is cheated by his own opinion. His self-praise takes him to such an extent that he praises himself and thinks himself pure. He gets satisfaction at seeing his wisdom, good deeds and opinions. He considers his opinion as good. If he does not believe his opinion and gets light from the Quran, takes help from the experts of religion and follows those who have got deep insight, he can reach the real truth. So self-praise is injurious.

What is Wuzab or self-praise? Self-praise arises out of realisation of perfection of good deeds, learning and other qualities. There are three conditions. One condition is that if he fears its loss, it cannot be called self-praise. The second condition is that if he thinks it as a gift of God, it cannot be called self-praise. The third condition may be called self-praise provided there is no fear but self-satisfaction and remaining upon it. Self-praise arises out of the following thinking - I am a perfect man, I am a man receiving gifts, I am good, I am intelligent etc. He does not feel joy at the gift of God, but considers it as his own quality for which he takes pleasure. He ascribes these attributes as his self-acquired attributes and not the gifts of God. If after giving charity to a man he wants a return of good and thinks that he has done a good deed commits self-praise as God says: Don't seek much return after doing good (to anybody). The Prophet said: The prayer of a man who does it for return does not rise above his head. To weep seeking return of your good deeds is worse than your laugh after recognizing your sins. There is hope of return behind self-praise and nobody expects return except one who praises himself as it arises from a feeling of superiority of self.

**MEDICINE OF SELF-PRAISE:** Know, O dear readers, that the medicine of every disease is its opposite. Self-praise arises out

of ignorance. So its medicine is the knowledge opposite to ignorance. Self-praise arises out of works which remain under control, such as divine service, charity, jihad, administration, to do public good. Sometimes it arises from such works as are not within control, such as beauty, strength, pedigree, etc. The first is stronger than the second. The causes of self-praise arising out of the first qualities are that he thinks that he possesses these qualities by dint of his own efforts. Its medicine is to think as follows. All gifts are given by God. Strength, will, limbs and other causes are also gifts of God and not one's own earned properties. So God is to be praised for all the works done with the help of strength, will and limbs and not self. If an emperor gives a gift to one of his servants or officers out of so many of his men, the gifted person should not think that it has come for his own qualities. It is true that your power, your movement of limbs, your will and your all other attributes are all creations of God. So when you work, you do not work. When you pray, you do not throw arrow, but God throws it - Quran. It is true that it is clear to those who are experienced in hearts. God created you and your limbs and gave you strength and health, wisdom and intellect and also will. Then He created movements of your limbs. He created also your mind.

The second thing is that you do work because of your strength. Wherefrom have your strength come? But for your existence, this work would not have assumed form. Your will, strength and other causes of your works come from God, not from you. If any work is done with the help of strength, this strength is its key and the key is in the hand of God. When the key has not been given to you, it is not possible for you to work. Divine service is most valuable and fortune is gained by it. The key of this divine service is strength, will and knowledge which are in the hand of God. Do you not see a jewel kept in a fort? Is not it key in the hand of the treasurer? If you sit round the doors and walls of that fort for thousands of years, it will not be possible for you to see the jewel within it. If you are given its key, you can take it after opening the door of the greatest treasury of the world. God created your strength and gave you lordship over your will, gave your limbs power of movements and gave your hands to remove the barriers and obstacles. All these come from God and not from you. So He who gave you the key is the root cause of your work. To open the door and take the jewel are insignificant things.

He gave you key to do good works. The treasury of divine service is shut up against the sinners. God has made strong the causes of sins upon the sinners and removed them from you. He made strong on them the urge of doing sins and removed it from you. He gave them the implements of the worldly enjoyments and removed them from you. For that the doing of good works becomes easy to you and difficult to the sinners. He preferred you *for good works and the sinners for sins*.

When you have understood this, how can you take praise to yourself for your actions? Rather you should express gratefulness to God that He has given you the impulse to do good actions. There is no doer of deeds except God and there is no creator except Him. He who is given wisdom but not riches says in wonder: How He could not give me the provision of even one day while He gave me wisdom and how He gave this illiterate man riches but not wisdom. He is about to say that God did injustice. But this proud man does not know that if he was given wisdom and riches together, it would have been an open act of injustice. Then the illiterate poor man would have said: O Lord, you have given him both wisdom and riches but you have deprived me from that. Why did you not give me both? Hazrat Ali was asked once: Why do the intelligent become poor? He replied: Intelligence is considered as a longing to provision.

**Prophet David said:** No time passes during the night and day in which a member of the family of David does not do divine service by means of prayer, fasting or Zikr. God then revealed to him: O David, how can they do it? It would not have occurred had I not given them opportunity? If I had not helped you, you could not have gathered strength. Just now I am entrusting you to yourself and then you will see what calamity happens. The David fell in endless troubles.

**Hazrat Ayub (David) said:** O God, you are trying me by this calamity but I did not complain once against your wish. I am satisfied with your will. Then a thunderstorm of ten thousands in number from a cloud began to say: O Ayub, from whom did you get that attribute of patience? Then the Prophet became repentant, besmeared his head with dust and said: O Lord, I have got it from Thee. For this reason, God said: But for God's grace and mercy on you, none of you could have been even pure but God purifies one whom He wishes - 24 : 21Q. The companions of

the Prophet were most pious and religious. He said to them: None of you is such that his good deeds can give him salvation. They asked: O Apostle of God, are you too? He said: I am also but God covered me with His grace. After this, the companions wished to be changed to earth, brick and birds although their works were pure and their hearts were clean. This is a great medicine of uprooting self-praise. When God-fear will remain in your mind, self-praise will vanish.

### DIFFERENT KINDS OF SELF-PRAISE

There are different causes of self-praise which have been mentioned above. Sometimes there is self-praise for a matter for which there is no pride, for instance, a mistaken opinion which seems good to a man out of ignorance. From this angle of view, self-praise is divided into eight classes.

(1) First class is self-praise for physical beauty, health, strength, constitution of body, good voice. A man praises himself for the beauties of his physique and forgets that they are vanishing in every circumstance. The remedy to remove it is to think of his contemptible origin and how his face was made beautiful by clay and how it will be rotten and melted in grave.

(2) Second class is self-praise for strength and power. Take the instance of the tribes A'd and Samud. A'd said: Who is stronger than us? A strong man named Aziz lifted a mountain on his head and threw it down over the soldiers of Moses to crush them but the Merciful had it lifted by the peak of a Hudhud bird and thrown on his neck. A believer sometimes takes pride, for instance Hazrat Solaiman once said: I shall this night cohabit with my one hundred wives and beget children. But God deprived him of his wish and he did not beget any child.

(3) Third class is self-praise for wisdom and intellect for worldly and religious affairs. He remains upon his own opinion, thinks another who is opposed to him as fool, does not consult with others and hear the sermons of the learned. The medicine of the above is this that he should be grateful to God for the wisdom that God has given him and think that it may be destroyed by a little disease and think that he has not been given but a little intellect as the Quran says.

(4) **Fourth Class** is self-praise for pedigree, for instance the self-praise of the people of the dynasty of Hashem. Some of them think that they will get salvation for respect of their ancestors and their sins will be forgiven and that all others are their slaves and servants. Its medicine is to know that your character and conduct are different from those of your predecessors. If you follow them, you cannot have any self-praise, but think that there is real honour in God-fear, piety and good conduct. So follow the actions for which they were honoured. To them every dynasty was equal and they had no boast for pedigree or ancestry. God says: O mankind, I have created you from one man and one woman and made you into different tribes and dynasties, so that you may know one another. The most honourable of you is the one among you who is most God-fearing - 49 : 13 Quran. It appears that the origin of all is the same.

**The Prophet** was once asked: Who is most honourable and most intelligent among men. He did not say at that time that he is one who is born of his dynasty. Rather he said: The most honourable is he who remembers death most and becomes most prepared for it. The above verse was revealed when Bilal proclaimed. Azan in the Ka'ba on the Day of the conquest of Mecca. At that time, Hares-b- Hisham, Sohail-b-Amr and Khaled-b-Osaid said: This black slave is proclaiming Azan! Then God revealed: The most honourable of you is he who is the most God-fearing of you. The Prophet said: God removed from you the pride of the dark age. You all are the children of Adam and Adam was created of dust. He also said: O assembled people of the Quraish, things should not come to such a pass that the people will come on the Resurrection Day with their actions and you will come with the world on your neck and cry and say: O Muhammad, O Muhammad. I will then say thus. It means: I will turn my face from you. It appears from this that they will be addicted to the world and their ancestry will come of no use to them. God says: Warn your near relatives. When this verse was revealed, the Prophet called all the tribes of the Quraish, till he said: O Fatima, daughter of Muhammad, O Sufiyah, daughter of Abdul Mottaleb, take care of your own actions, as I am not responsible to God for any action of yours.

(5) **Fifth class** is the self-praise of the oppressive rulers and kings. The medicine is as follows. They should think that their

end is disgraceful. They will be object of God's extreme hatred for their oppression of the people and creation of disturbance in region. The angels on the Resurrection Day will throw Hell on their faces.

(6) **Sixth class** is boast for the increased number of children, slaves and servants, relatives, friends, helpers and disciples. The unbelievers said: We are great in men and money. Think how they were destroyed. The Muslims thought in the Battle of Hunain that they were superior in number and for that pride they fled away from the battle field at the first instance. God says: How many a small party defeated a big party by the order of God. So how can you boast of your number? When you will be dead, you will be alone bereft of your friends, relatives and helpers who will come of no use to you. Then will leave you to be eaten by snakes and worms in graves. They will flee away on the Resurrection Day from you the day when you will be in utmost distress.

(7) **Seventh class** is self-praise for riches. The Prophet once saw a poor man sitting by the side of a rich man. The rich man removed himself from his side and the Prophet said; Do you fear his poverty coming running to you? Its medicine is to think that there are many dangers of wealth and many duties of rich men and there are endless merits for the poor. The poor will enter paradise long before the rich. Wealth comes and goes, there is no fixity.

(8) **Eight class** is self-praise for wrong opinion. God says: He whose evil deeds have been made nice to him and who regards them as good. God says: They think that they are doing good deeds. The Prophet said: Such mistaken notions will appear among my latter followers and for this the earlier nations were ruined when they split themselves into different tribes. So he is satisfied with his own opinion. Every tribe is satisfied with what they have got. This is the condition of those who introduced innovation in religion and they take pleasure in that. Its medicine is that his opinion is not free from defect and is not consistent with the quran and Sunnat. The best course is to follow the ways of the sages and saints and have faith in the Quranic verses and traditions and ways of the Messenger of God.

## CHAPTER X

### CONDEMNATION ERROR

Those whose hearts lie in error lie in darkness in the bottom of fathomless ocean. They have got no light as God has not given them light. He opened the breast of those men for Islam whom He guided to the straight path and straightened the hearts of those who are in error. These errors are many. There are errors of four classes of men—(1) error of the learned, (2) error of the religious men, (3) error of the Sofas. (4) and error of the rich. God says : let not the world's life deceive you and let not error lead you to misguidance. The Prophet said : How good is the restraint of the wise from sleep and food. How do they baffle the sleep and labour of the fools. God fear and I'man to the weight of a mustard seed are better than earth full of divine services of those who are in error. The Prophet said : Wise is he who humbles himself and does good deeds for what will occur after death and fool is he who follows his low desires and entertains hope against God. Error is a kind of ignorance. So the traditions regarding ignorance is applicable to error. To believe a thing and to see it contrary to it is ignorance. Error is a kind of ignorance but all kinds of ignorance are not errors. The thing which brings peace of mind consistent with low desire is error. Nature is inclined to it entertaining doubt and falling in devil's snares. He who believes out of vain doubt that he is in the good path of worldly and next worldly matters is full of errors. Many men think that they are on the right path, but they are in error and live in fool's paradise. Their errors are of different kinds' classes and degrees.

**ERRORS OF THE UNBELIEVERS:** This world's life keeps the unbelievers in error as they think that cash is better than credit. They say : Take in hand what you get in cash and leave the credit empty. What is the use of hearing the distant bugle? There is wide distance between cash and credit. The meaning of cash is this world and of credit the next world. They say : This world which is certain is better than the next world which is uncertain and doubtful. This world's joys and enjoyments and wealth and riches are subjects of certain faith and the next worldly gifts are objects of doubt. So we shall not give up what is certain for what is doubtful and uncertain. This is the idea of the devil as he said : I am better than Adam as I have been created of fire and Adam of



dust. God says of this error in the following verse : They are those who purchased this world's life in exchange of the next world. So punishment will not be made light from them and they will not be helped—2:286Q.

The medicine of this erroneous opinion is faith and proof. Regarding the medicine of faith, it is to believe in these words of God : What is near you will come to an end and what is near God will last. God says : What is this world is better and ever- lasting. God says : The next world is better and ever-lasting. God says : What is this world except means of deception ? God says : Let not this world's life deceive you. The Prophet gave this news to the unbelievers and as a result some of them took faith in these principles. They did not want proof from him. They only believed that he is the messenger of God and His apostle and Prophet. This is just like the belief of a son to the words of his father without proof. The father says to his son : To go to the school is better than sports and plays. The boy who does not believe his father is ruined.

**MEDICINE OF PROOF:** Proof is another medicine of this erroneous idea. A thing is known by proof. Every proof is a kind of idea in mind and this idea generates peace in mind though he does not know it. There are two basic matters of the idea raised by the devil. One of the basic matters is that this world is cash and the next world is credit and this is correct. Another basic matter is that cash is better than credit. This idea is to be enquired into. If cash is equal to credit, then credit is better. The misguided unbeliever spends one coin for getting credit of ten coins. He does not say that cash is better than credit and why he should spoil one coin for ten coins. Similarly if a physician prohibits a patient to eat good delicious food and fruits, the patient for fear of future trouble refrains from enjoying them. It appears from this that he remains satisfied with future affairs giving up the present or with credit after giving up cash. The merchants get on board the sea and travel many countries, so that they may gain profit in future in their business. To them the future ten rupees are better than the present one rupees. Similarly the treasures and enjoyments of the present world are less and short lived than those of the next world. Man can expect to live at most for one hundred years. But that is not even one portion out one crore portions. It appears from this that we should taken one crore portions after giving up one portion.

Now if you look to the enjoyments of this world, you will find them mixed with troubles and calamities but the enjoyments of the next world is without any trouble and calamity. So this word of the unbeliever that cash is better than credit or the present is better than future is erroneous, incorrect and deceptive. The cause of this error is that he believed it on hearing from the people. Besides he thinks that certainty is better than doubt and that this world is certain and the next world is doubtful. This idea creates greater confusion of or the two basic matters mentioned above are rendered void, as certain matter is better than uncertain matter if they are equal. If it is contrary, the matter stands otherwise. The merchants undertake labour on certain faith, but they are not sure about profit. Similarly a learned man undertakes efforts on sure faith but he is uncertain in gaining rank of learning. A hunter is certain about hunting, but uncertain about getting game. So to give up sure matters for petting uncertain matters becomes necessary. But a tradesman says : If I do not carry on trade, I shall remain hungry and my loss would be great. If I carry on trade, I may suffer loss but I gain much. Similarly a patient swallows bitter pills and he is not certain about his recovery from illness but he is certain about the bitterness of the medicine. He says : The bitterness of the medicine is less than the fear of death owing to illness.

This rule is applicable to the uncertainty of the next world. The days of patience in the world are less in comparison with those of the next world and these will last till the end of life. One should say : If the talk of the people becomes false regarding the next world, I will suffer no loss, but my comforts in the words will be lost. If what they say comes true, I will remain in Hell for ever without end. For this reason, Hazrat Ali said : If what they say comes true, you and I shall suffer no loss. If my word comes true, I will get salvation and you will be destroyed.

**SECOND BASIC MATTER:** The second basic argument of the unbelievers is that the next world is doubtful. This argument is also erroneous. The next world is certain and sure to the believers for two reasons. One of the reasons is that the believes the sayings of the Prophets and the learned. This is the belief of people in general. He is like a patient who does not know the medicine of his disease, while the physicians and experts prescribe unanimously a medicine for him which he takes and is

cured. He does not roam to enquire whether the medicine is correct and whether there is any proof of its correctness. Rather he believes their words and acts accordingly. A mad and misguided man takes their words as erroneous. He proves by his words that he is false. If a man follows the mad man and gives up the prescribed medicine of the experts he falls in error and ruins himself.

The second reason is to know the next world in the revelation of the prophets and inspiration in the minds of the friends of God. Don't think that in matters of the next world and religion, the Prophet accepted all he heard from Gabriel as you accept what you hear from the Prophet. His knowledge of things and your knowledge are not the same. Your blind faith is not equal to his knowledge of things. The Prophets saw by their inner eyes the true nature of everything as you see with your external eye the material world. The cause is that the real nature of soul comes vivid and clear to them. Soul is a spiritual thing coming from the command of God. It does not mean that it is opposed to prohibition of God, as it is not he command of words, and soul is not world.

The world is of two kinds, material world and immaterial or spiritual world or world of commands. Both the worlds belong to God. The material world has got length, breadth, circle and space. That which is free from length and breadth belongs to the spiritual world. Its details are the secret matters of soul. There is no permission to describe it as it will be harmful to the majority of the people as the affairs of Thaqlir or premeasurement have been prohibited. He who has come to know the secrets of soul has known himself. When he knows himself, he knows God. When he does not know himself by knowing the secrets of soul, he does not know God. Soul is a stranger to this material world. Its descent into this world is for an affair opposed to its nature. When Adam disobeyed God, he forgot himself and God. so his soul was sent to a world opposed to its nature. When he disobeyed he opposed his soul. When the kernel comes out of its cover, it is said that the kernel came out of its cover. It appears from this that those who know God take out the original smell or odour of soul and remain satisfied but, those who have got little intellect remain satisfied only with hearing words and not with odour as it does them harm just as smell of roses does harm to worms of dung. The

weak eyes of bats become puzzled at the sight of the sun. Subtle things are opened from the secrets of soul and go towards the spiritual world. That is the name of Ma'arfat and belayet (spiritual power). He who acquires it is called Wali or Aref. This is the first step of the rank of the Prophets. The last step of Allays is the first step of the Prophets.

**Machinations** of the devil are that the next world is doubtful. This machination can be removed by sure faith. When the believers disobey the injunctions of God and engage themselves in sins, they become partners with the unbelievers in this erroneous belief as they prefer this world's life in exchange of the next world. They know that the hereafter is better than the present world but they prefer the comforts of this life. So only faith is not sufficient for them for their satisfaction. God says : I forgive one who has faith, does good works and remains in the straight path. God says : God's mercy is near the doers of good as if you are seeing Him. He says : By oath of time, man is surely in loss except those who have faith, do good deeds and enjoin one another with truth and patience - 103 : 1Q So Iman or faith is not sufficient. Good works also are necessary.

The following are the instances about the erroneous beliefs of the unbelievers and the great transgressors.

**Erroneous belief about God.** Some of the unbelievers thought that there were better men than the Prophet to receive revelation. God said this as a result of altercation between two persons. One man said : I do not think that the Hour shall occur. If I am to return to my God, I will get surely a better place than it in exchange - 18: 36Q. This verse was explained thus : One unbeliever created a place at the expense of one thousand dinars and prepared a garden therein at the expense of another one thousand dinars. He purchased servants and slaves with another one thousand dinars and married a beautiful woman with another one thousand dinnars. A believer gave him advice for every item mentioned above : You have built such purchase such a building in paradise of which there is no destruction. You have purchased such a garden which will be destroyed. Why did you not purchase a garden is paradise of which there is no destruction ? Why did you not purchase such servants who have got no destruction and who will not die ? Why did you not marry such a Hur with black eyes who will not die ? The unbeliever said

in reply : Where is Paradise which the people discuss ? They speak falsehood. If it becomes true, I will get in paradise which is better than this.

Similarly God says of A's-b-Wali who says : I will come with my wealth and children. God said : Return them to him. Has he enquired into the unseen or taken promise from the Merciful ? It can never be, These utterances are the promptings of the devil.

The worldly wealth and comforts are harmful and keep one away from God. God saves His religious servant from the world as He loves him, as a man saves his patient from undesirable food and drink. God says : Do they think that we bring for them immediate good for what We give them of wealth and children, but they don't understand. God says : They do not know from where We shall provide them God says : We spread up for them the doors of everything till when they were overjoyed for what they were given, We caught them suddenly and they became despaired. God says : I give them leisure, so that their sins may increase. God says : Don't think that God is heedless of what the sinners do, but He defers them to a time when eye-sight will not be turned towards anything. So whose believes in the above verses and the verses of the Quran and the sayings of the Prophet has been saved from the erroneous belief. He turns his attention to Pharaoh, Quran, Human, Naamrud and others to take lessons from the punishment meted out to them by the Almighty. God says : Don't you take lessons from them ? God says : Nobody should feel secure from the contrivance of God except the losers. God says : They contrived and God also contrived. God is the greatest contriver - 8 : 30 Q.

**(2) The erroneous belief of the transgressing believers.** They say : We expect mercy of the Merciful God. They rely on this and neglect their divine services. They think that this expectation is a good stage in religion and that God's mercy is all comprehensive. This is their erroneous belief about God. The fact is that God loves the religious men and hates the sinners. The Prophet said : A wise man is he who humbles himself and does for what will occur after death and a fool is he who follows his passions and hopes against God. God explains this hope by saying : Those who have faith, made emigration and make jihad in the way of God, can expect God's mercy. The cause is that the meaning of virtues in the next world is reward for actions as God

says : This is the reward for what they did. God says : You will be given full rewards on the Resurrection Day.

So it appears that the condition of reward is good works. God promised this and He will not break His promise. Hazrat Hasan Basâri was once asked : People say "We cherish hope" but they are ruining their divine services. He said : That is not so. It is their vain desire. He who fears a thing flees away from that thing. The sage Muslim-b-Yasar said : Last night I made prostration in such a way that two of my front teeth have broken. A man said to him. I cherish hope from God. Moslem said : It is impossible. He who desires a thing searches for it. He who fears a thing flees away from it. A man desires a child but does not marry. Even if he marries, he does not cohabit with his wife. Even if he cohabits, he does not eject semen into her uterus. Such a man is called mad. Similarly he who hopes for mercy of God does not have faith; even if he has faith, does not do good deeds; even he does good deeds, does not give up, sins is a fool.

He who marries, cohabits with his wife and ejects semen into her uterus, cannot still be certain of child but he should depend on the favour of God. Such a man is an intelligent man. Similarly the man is wise who has faith, does good works, gives up evil deeds, keeps within fear and hope, fears whether his divine services are accepted or not, fears that his ultimate end may not be good and hopes that God will show mercy on him. All other people remain in error except the above person. When they will see the punishment of the erroneous people, they will say : O our Lord, we have heard and seen, Send us back that we may do good deeds. Now we are firm believers." In other words, we have known really that God is perfect, that God does not give child without marriage and without cohabitation. He does not give crops without cultivation and sowing of seeds. Similarly He does not give rewards in the next world without good deeds. Send us back to the world and we shall do good deeds there. Now we have come to know that your words are true and that there is nothing for men but he strive for and that soon our efforts will be examined—53:39Q.

**HOPE FOR GOOD IN TWO PLACES:** When the necessity of a great transgressor arises, there is good place of hope. The devil then says : Will your repentance be accepted ? At this time, he should root out despair by hope and remember that God forgives

all sins. God says : O those who oppressed much on their souls, don't be despaired of God's mercy. God forgives all sins. He is forgiving, merciful—39:35Q. God says : Whose repents, brings faith, does good deeds and then finds guidance, I will forgive him. Such a man who hopes for forgiveness with repentance is called a man of hope, but he who hopes for forgiveness without turning back from sins lives in error. The Prophet said : Erroneous belief will prevail over the minds of my people in latter days. The Prophet said : People of the first century would be busy with divine services and they would give in charity from what they would be given and they all would have fear on thinking that they would return to God and engage day and night in worship. The Prophet said : A time will come over the people when they will think in their minds that the Quran is an old book as a cloth gets old if used on body. They will have greed in all their affairs with no fear of God. If anybody does any good works. He will say : It will be accepted from me. If he does any evil deed, he will say : It will be forgiven God says : For one who fears his Lord, there will be for him two gardens—35:45Q. This will be for that person who fears God, the warnings of God and the Quran from the beginning to the end.

**Classifications of those who believe in errors.** There are four classes of such person.

(1) **The errors of the learned men.** There is a party of the learned men who become expert in learning of Shariat or other kinds. They take pride for their education and expert knowledge and hope that God will not punish them. Had they looked with internal eye, they would have seen that learning is of two kinds—secular education and spiritual education. Spiritual education is knowledge about God and His attributes and actions. Secular education is knowledge of lawful and unlawful things, good and bad conducts etc. These leanings are not acquired except through works. Without works, these leanings have got no value. It can be illustrated by the case of a patient whose disease is of different kinds and those cannot be treated without mixed medicine only known to an expert physician. He goes to him learns prescription and returns home. He constantly reads it without taking the medicines. To get cure in these circumstances is impossible. If he takes the medicine, he has got hope of cure. Similar is the condition of a learned man. He

gives decisions of legal matters but he does not use them. He gives instructions to give up sins, but he himself does not give up sins. He learns how to acquire good conduct but does not himself do them. He therefore lives in gross error.

God says that he who makes his soul pure shall get salvation. He does not say that he who knows how to make his soul pure and teaches it to others will get salvation. God says that a learned man without action is like a dog or like an ass which bears loads. The Prophet said : He who gains much knowledge without much guidance increases his distance from God. He also said : Such a learned man will be thrown into Hell and his intestines will come out. He will roam like the roaming of an ass round the crushing mill. The Prophet said : The worst man is a dishonest learned man. Hazrat Abu Darda said : There is only one woe for an illiterate man. God can make him learned if He wills, but a hundred woes are for that learned man who does not get benefit by his learning will be given the greatest punishment. He who has got spiritual knowledge but does not act up to it is roaming in error which is worse. He is like a person who wishes to serve a king and who for that learns his character and conduct and all of his matters, but gives up what the king likes and does what he dislikes. He can't go near the king.

If one knows God with true knowledge, he will fear Him. It is impossible that a wise man does not fear a tiger. God revealed to David : Fear Me as you fear a tiger. He who knows God knows His attributes and knows also that all the people are under His control. God says : The learned fear God most out of His servants. There is in the beginning of the Jabur : Fear of God is the root of knowledge. Hazrat Ibn Masud said : God-fear is sufficient for education and lack of God-fear is sufficient for ignorance. Hazrat Hasan basari said : A learned man is he who prays all night, fasts all day long and renounces the world. He said at another time : A learned man is he who enquires, does not dispute with others and broadcasts the skill of God. If one obeys him, he praises God. If one disobeys him, he also praises Him. He knows God, knows His commands and prohibitions and knows His chosen and unchosen matters.

(2) **Second Class learned man.** The second kind of the learned men is he who has learning and acts accordingly. He is engaged in open divine service and gives up sins, but does not



take care of his mind. He does not remove from his mind evils like pride, hatred, show, bad treatment and desire of name and fame. He does not care of this saying of the Prophet. A little show is shirk. The Prophet said : He who has got pride to the weight of a mustard seed will not enter Paradise. He also said : Hatred destroys all virtues as fire burns fuels. He said : Greed for honour and wealth generate hypocrisy as water grows crops. Such a learned man forgets the following Hadis : God does not look to your figures, but to your hearts and actions. They know outward divine services but not inward qualities. Mind is the root as nobody will get salvation except one having sound soul. Such a man is like a well of stool of which the outer cover is good but its interior is full of obnoxious smell, or he is like a house on the roof of which lamp is lighted but its interior is full of darkness or he is like a man who adorns the door of his house to receive the king but spreads out stool in its interior. This is his erroneous belief. His near illustration is this A man sows seeds of corn of which corn grows along with weeds. He orders to take out the weeds and keep the corn plants. But his men cut only the top portion of the weeds. As a result they grow stronger with many branches. The evils on mind are the root of sins. Who so does not purify his soul from these evils, his divine service does not become perfect.

(3) **Third class learned man.** The learned men of this class know that these internal evils are bad but owing to their self-praise they think that they are free from these evils and that God will not try them for this. When their pride is expressed, they say that it is not pride but it is disclosing the honour of learning. They say that their dishonor is the dishonor of Islam. They should remember the case of Hazrat Omar. When he went to visit Syria, he had then a coarse cloth on him which the people disliked. Then he said : We are such a people who have been honored by the religion of Islam. We are not seekers of honour from other peoples.

(4) **Fourth class of learned men.** They learn education, purify their bodily limbs and adorn them with divine services. They give up open sins and purify their minds from show, hatred, pride and other evils, yet they entertain an erroneous belief and keep away from Morakaba or meditation and they seek name and fame. They write books also to get praise and accuse others

of bad writing. They also copy the writings of other with amendments.

**THE LEARNED MEN OF UNNECESSARY LEARNING:** We have mentioned above the conditions of the learned men who acquire necessary learning. Now we shall describe about those who remain satisfied with unnecessary branches of learning after giving up necessary learning. Some of them acquire education of administration and worldly laws and regulations which are termed Fiqh. They are misguided in actions and knowledge. Regarding their erroneous actions, they are like the patients who learn and teach the prescriptions of medicines. Rather they are like the patient who remains in the mouth of destruction owing to insanity but he learns the medicine of the disease arising out of menstruation and reads it day and night. Similarly the love of the world is strong in the mind of the Faqihs or theologians who are always engaged in the laws of divorce and other laws. Then the devil leads them to erroneous paths. From the point of view of erroneous belief regarding knowledge, he learns only to give Fatwas or legal decisions and things that he has learnt the learning of religion. He does not learn the Quran and Hadis of the Prophet and does not even want to learn them. He gives up the learning of Ma'arfat with which God and His attributes are recognised and which lead to God fear and piety. True Fiqh increases the fear of God, as God says : Why does not a party from every tribe come out to learn the learning of religion and warn their people when they return to them—9:112Q.

Another group of learned men learn Ilmul Kalam or learning of arguments. One group are guided and another misguided. Those who do not guide towards the ways of the Prophet are the misguided ones and those who guide towards the ways of the Prophet have found guidance. But both of them are in some error. The latter thinks that arguments are necessary things and the best to acquire nearness of God. They also think that religion does not become perfect until arguments are learnt and that those who have faith without proof are not perfect men. Their whole life is spent in argument. The Prophet said : The nation which is firm on true path are never misguided except for mutual quarrels. One day the Prophet went to his companions and saw that they were quarreling with one another. He was angry at them and said : Have you got order to set one verse of the Quran against another

? Look what you have been commanded and act accordingly and refrain from what you have been prohibited.

(3) Another group of learned men remain busy in sermons and Zikr. Those among them who deliver sermons to the people regarding character and conduct, God-fear, patience, gratefulness, God-reliance, sure faith and other attributes are placed high in rank, but still they are in some erroneous belief as they do not act according to all of their instructions. They love self-praise thinking that they are embodiment of all virtues and that they are sincere workers for religions. There is secret show in them.

(4) Another group of learned men drift away from sermon when delivering it and discuss wonderful stories which are outside Shariat and knowledge. Some of them deliver sermons in ornamental language, poetries and love episodes. They deal with separation and unity of the lovers and beloveds. They mix falsehood with truth.

(5) Another group of learned men condemn the world and recite the verses and traditions relating to the condonation of the world but they do not follow those teachings.

(6) Another group spend their time in the learning of Hadis. They collect Isnad and roam in the countries to collect them.

(7) Another group of learned men remain busy with grammars, poetries, many languages and many foreign tongues. They erroneously believe that God will forgive them as they are maintainers of the Quran and Hadis as guides to the Muslim. They ought to know that the best kernel is actions and that the knowledge of actions is like the cover of a kernel.

(8) Another group believe erroneously that God will judge among men as the judges in the world take and give decisions. Take for instance, a learned man gives Fatwa that if a wife pardons her husband for payment of dower, he will not get any punishment. This is an erroneous belief as the woke often gives remission of dower owing to his cruel treatment to her. God say. If they out of satisfaction gives you remission of something there from, enjoy it with joy. The above remission was made by compulsion and not voluntarily.

### ERRONEOUS BELIEFS OF RELIGIOUS MEN

There are erroneous beliefs regarding prayer, recitation of the Quran, pilgrimage etc. A class of religious men give up compulsory duties and remain busy with additional duties. Some of them remain busy with ablution water, some with prayer cloth etc. Hazrat Omar made ablution with the water of a Christian woman. To make such exaggeration is the whispering of the devil, Another group of religious men make exaggeration in Niyyat of prayer, another in the pronunciation of words another in the Quran reading within a day and a night another fast all the year round, another group do not distinguish between Halal and Haram, another group do not go to pilgrimage after payment of the dues of others and do not take permission of parents. Another group want name and fame in their minds in their course of their renunciation.

The errors of the Sufis are strong. There are many classes of Sufis. One kind of Sufis adopt the habits of real Sufis in dress, in character and conduct and in outward forms, breathe with heavy sigh and sit like thoughtful men but they fall into such erroneous beliefs that they think that they became real Sufis, while they cannot purify their minds from open sins and enjoy unlawful and doubtful properties. An illustration is given below to show the conduct of this sort of Sufis. A certain weak old man put on the dress of a soldier, came to the king's darbar to be enlisted as a soldier. The king, however, examined him and he was found weak and unfit for acting as a soldier. So he removed his name and ordered him to be killed for his foolishness. Such is the case of the above Sufis. God will not see their dress but the conditions of mind.

Another kind of Sufis fall into more error. They want to be Sufis and put on valuable yellow dress. They eat delicious food, remain busy with enjoyments and accept the presents of oppressive rulers. Another kind of Sufis claim that they have crossed all spiritual knowledges and Maqmas, seen truth with open eyes and got close to God. They learn something of Ma'arfat and teach them to others. Another kind of Sufis become free from the rules of Shariat. They disobey the rules of Shariat. To them lawful and unlawful things are the same. Some of them believe that God does not look to their actions. Another class of Sufis obey the outward forms of religion but do not follow

God-reliance and other attributes. Another class of Sufis walk in the ways of Ma'arfat and when they see any light in their minds they stop then and do not proceed further thinking that they have attained perfection. This is an erroneous belief. They are just like a man who goes to serve the king but halts at seeing ship beautiful garden and spends all the times without going to the place of the king. There are seventy screens of God. If he reaches only one screen, he thinks he has attained his object. The Quran says of Abraham. When the night came over him, he saw a star and said. This is my Lord—6:76Q. By the star, the star of the sky has not been meant as Abraham was seeing it from his earliest years but he came to know that it is not a deity to be worshipped. This means the screen of light. A sojourner in the paths of religion sees so many screens of light to cross them to see the Divine light as God says : In this way, I showed Abraham to secrets of the kingdom of heaven and earth—6:75Q. The first screen which falls between a servant and God is the screen of soul which is a light out of the lights of God. It is called essence of heart or subtle thing of heart (Latifa) and in it are reflected the full particulars of soul. It can entertain the whole world as it reflects the true nature of each thing.

#### THE ERRONEOUS BELIEFS OF THE RICH

One class of the rich have got greed to construct mosques, madrasahs, bridges and other works of public utility so that they may fall to the eyes of men and their names are remembered even after their death. This belief is pardonable. Another class of rich men spend their lawful earnings in the construction of a mosque but fall into error for two reasons. The first reason is that they do it for show and getting praise from the people. The second reason is that they embellish the mosque with paintings and pictures which are prohibited as the attention of those who pray may be diverted from their prayer and devotion to God to the colours and paintings. The punishment for this reverts to the builder, although he lives in such an error that he is doing pious duties. The sages of your hesitated to enter such a mosque.

Once the disciples of Jesus Christ said: Look, how is this Church ? He said : I tell you with truth that my followers will construct lofty buildings and churches, God will destroy all for the sins of the builders. There is no value to God of gold and silver and of bricks of the mosque which you consider good.

Rather the dearest thing to Him is the mind of the pious men which remains immersed in the love of God. The Prophet said : When you will embellish you mosques with variegated workmanship and the Quran with gold and silver, your condition then will be ceplorable. Hazrat Hasan basri said that when the Prophet wished to construct the Mosque of Meidna. Gebriel came to him and said : Make its roof one cubit higher than the head and don't embellish it with different kinds of workmanship.

Another class of rich men give charity to the porr and and baggars but in such a place where people gather. They choose such poor men who express gratitude for charity and broadcast their charities. They make one pilgrimage after another but do not give in charity to the hungry neighbors. Hazrat Ibn Msud said : There will be such people in latter times who will make pilgrimage without cause. Once a rich man sought the advice of the sage Bashar Hafi for going to pilgrimage. He asked : Why do you wish to make additional pilgrimage ? He said. To seek the pleasure of God. The sage said : you can get His greater pleasure by paying the debts of ten debtors, removing the wants of those who are in want, giving, charity to the poor Muslims having large families or distributing the sum to ten orphan boys.

Another class of rich men board money and worship in such a way in which no expenditure is necessary, such as fasting and keeping awake at night. They live in error as they earn miserliness which is harmful. They are like the person who is net destruction as a serpent entered his cloth but instead of removing the serpent, he keeps himself busy in cleansing his cloth : Miserliness is so strong on others that they don't spend in good works except in payment of Zakat. They pay Zakat also to such poor persons who serve them and help them in their works.

### **THREE MEANS OF GAINING FORTUNE THE NEXT WORLD**

In order to save from the above erroneous beliefs and ideas, three means should be adopted intellect learning and knowledge of a thing. Intellect means the inborn light with which a man knows the true nature of everything. If it does not arise in early years, it does not become possible to earn it in future. It can be increased by experience and other methods if there is existence of

sharp intellect. The Prophet said : Blessed is He who distributed intellect among His servants in different measures. Once a man asked the Prophet : What is the rank of the man near God on the Resurrection Day who fasts the day, prays Tahajjud, performs Haj and Umrah, gives charity in the way of God, makes jihad, serves the diseased, remains present in funeral prayers and helps the weak? The Prophet said : He will get rewards according to his intellect. Once a man was praising another man before the Prophet who asked : How is his intellect, as a fool commits sins more than the sinners owing to his foolishness. Once the people mentioned before the Prophet about a man's great devotions. He asked. How is his intellect ? The people said : He has got no intellect. He said : He has not reached the rank which you wish to give him. It appears that sharp intellect is a special gift of God.

The second means of removing erroneous beliefs is knowledge. This includes knowledge of four things—(1) knowledge of oneself, (2) knowledge of God, (3) knowledge of the next world and (4) knowledge of this world. Man is a sojourner in the world. He has been given beastly nature and also spiritual nature to know God. When one will know these four matters, love for God will arise in his mind. When he will act everything to please god and for the next world, he will find guidance. When he will like the present world in preference to the next world, and his passions and low desires in preference to the pleasure of God, it will become impossible to save himself from erroneous beliefs.

The third means of removing erroneous beliefs is learning. The merits of learning have already been described in the first book of worship and as such they need not be repeated here.

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**IHYA ULUM-ID-DIN**

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## PREFACE

The Book of Constructive Virtues' is the fourth and the last volume of Imam Gazzali's world renowned master piece Ihya Ulum- id-Din or the Revival of religious learnings. This work is an attempt to translate the fourth part of the Ihya not too literally but in substance from the original written in Arabic. It consists of two parts. 'The Book of Constructive Virtues' consists of two parts. Part II deals with love and attachment, will and intention, meditation and self examination, pondering over good, death and subsequent events, death of the Prophet and four caliphs and events before and after Resurrection and Paradise and Hell. A literal translation is avoided in order to omit the unnecessary arguments of sects and sub-sects then prevailing in the world and also to omit the sayings of the sages of less importance. But it should be noted that no verse of the Holy Quran or the Hadis of the Holy Prophet has been omitted in this translation.

Translations of the other parts of Ihya will soon be out of press very shortly by the grace of Almighty God with full details of the Ihya and a short life and activities of Imam Gazzali, the greatest thinker and philosopher of the Muslim world.

I pray to the Almighty Allah that He may guide the people of the world in accordance with the teachings of the Holy Quran and Sunnah and the spirit in which the Ihya was written by Hujjatul Islam (the Proof of Islam), a title received by Imam Gazzali and about which it has been said "If all the books of Islam were destroyed, it would be but a slight loss if only the Ihya of Gazzali were preserved."



# **THE REVIVAL OF RELIGIOUS LEARNINGS**

## **The Book of Constructive Virutes**

### **PART I**

#### **CHAPTER I**

##### **TAUBA (REPENTANCE)**

###### **MEANING OF TAUBA**

Tauba means repentance for a sin by taking promise not to do the same evil again and to return to God. Repentance is the beginning in the life of a person who intends to walk in the path of religion. It is the root of the fortune of those who are successful, the first step of a disciple, the key to guidance to the straight path, the weapon of purification of those who wish to come close to God and a dear thing of all prophets. So it is no wonder that man will commit sins. Hazrat Adam introduced the rule of repentance and he repented for the sin he committed in the past. It is necessary for man to return to God penitently after commission of sins. He who does good deeds is close to God and he who does always sinful deeds is close to the devil. He who does good deeds after commission of a sin is a real man.

###### **FOUR PRINCIPLES OF TAUBA**

Human nature is mixed up of two elements. Every man has got the nature of angel, nature of man and nature of devil. He who does always sinful acts keeps connection with the devil. He who does always good acts keeps connection with angels. Nothing can give salvation to a man except the fire of repentance. So repentance or Tauba has got four cardinal principles.

(1) **The first principle** is form of repentance, its limit and its knowledge. It is the bounden duty of a man to make repentance after sin. If it is sincere, it is accepted.

(2) **The second principle** is to turn away from sins, to know the major and minor sins, to know the duties towards God and to men, to know man's progress and retrogression for virtues and vices and to know the causes of minor sins turning into major sins.

(3) **The third principle** is to know the conditions of Tauba, search into past sins, expiation of sins and the classes of those who repent.

(4) **The fourth principle** is to know the causes of making Tauba and the medicines of persons addicted to vices.

### **FIRST PRINCIPLE – FORM OF TAUBA, KNOWLEDGE AND LIMIT**

Repentance consists of three elements—knowledge condition and action. Knowledge of Tauba is necessary for condition, as condition is necessary for action. God promulgated this rule in the physical and spiritual worlds. Knowledge is necessary for repentance that the harms of sin are very severe. When you will know it with faith and truth, you will then become repentant for losing an object of love. When repentance prevails over the mind, another condition arises in mind which is called will or desire. It has got connection with present, past and future actions. Its connection with the present means that he wills to give up the sin which he has committed. Its connection with the future means that he becomes determined to give up to the last stage of his life the sin for which he is to be separated from his dear ones. Its connection with the past means that he wills to make expiation for not doing an action which he should have done.

So to know and search for doing good deeds as mentioned above is the first condition. This knowledge means faith and certainty of belief, as the meaning of faith is to know with truth that sin is destructive like poison. The certainty of belief means to believe as sure the immutable truths. The light of this faith is enkindled in the heart when the fire of repentance rises up. As a result his heart becomes dejected. He becomes then like a person who remains in darkness and then the rays of the sun shine on him or he sees his beloved if the screen is removed from him.

So knowledge, repentance and determination have got connection with the giving up of sin in the present and future and repentance of the past sins. If these three elements are united in person in an orderly manner, it is called Tauba or repentance but most people confine Tauba within repentance and do not consider the other two elements. The Prophet said: Tauba means repentance. It is such a fire of repentance as burns the heart and even attacks the back-bone. Hazrat Sahal Tastari said: To change



bad habits into good habits is Tauba. Solitude, silence and eating lawful things are conditions of perfection of Tauba.

### MERITS OF TAUBA

Tauba is Wazeb or compulsory. There are different classes of sojourners of religion. (1) One class are short-sighted. They cannot cross their blind faith at every step. So the Quran and Sunnah of the Prophet are necessary for them at every step (2) Another class of sojourners are fortunate. God expanded their breasts for Islam and they are upon light from their Lords and cross the impregnable stage of the path with care at the slightest hint. The light of the Quran and faith shines upon their hearts. A slight hint is sufficient for them owing to the brilliance of light. They know that repentance is compulsory in order to gain permanent good fortune and security from permanent ruin. The meaning of Tauba is to give up sins and to determine to do good deeds.

**God says:** O believers, be repentant to God all together that you may get salvation—24 : 31. God says : O believers, repent to God with sincere penitance—66 : 8. Sincere penitance means to return to God from sin in order to incur pleasure of God in a condition free from doubt. God says: God loves those who are penitent and pure—2 : 220. The Prophet said : A penitent man is dear to God. He who returns from sin is like one who has got no sin.

**The Prophet said:** Think that a man went to a vast field with a camel loaded with food and fuel. He slept there after leaning his head. When he awoke, he did not find his camel there. Then he began to search for it running to and fro and said after getting tired of hunger and sun: I will go to my former place to sleep such a sleep that it may cause my death. Then he placed his head upon his hands and slept there to meet with death. When he awoke, he found his camel standing before him with food and water. His joy then knew no bounds. God becomes more pleased with the repentance of a believer than his joy in another narration, the Prophet said: He was beside himself with joy and said in an ecstasy of joy : I am your Lord and You are my servant.

**Hazrat Hasan Basari said:** When God accepted the penitance of Adam, the angels blessed him and Gabriel and Michael came to him and said : O Adam, God accepted your repentance and cooled you eyes. Adam said : O Gabriel, what will be my rank if after acceptance of this repentance some questions are asked?

God then revealed to him : O Adam, there will come sorrows and difficulties over your followers and repentance will be open to them. Whoever among them will repent. I will accept his repentance as I have accepted yours. Whoever seeks My forgiveness. I will not be miser in accepting his forgiveness as I am near and accept invocations. O Adam, when I shall resurrect the repentant men, they will smile and enjoy and their repentance will be accepted.

Tauba is compulsory according to the unanimous opinion of the jurists. It means to have knowledge that sin and disobedience to God are harmful and remove the sinner away from God This appertains to compulsory faith. Tauba is firm determination to give up sin in the present and future and repentance for past sins. This shows that Tauba is compulsory.

**Question:** His Man Got Freedom of Action?

**Answer:** Man has got freedom of action but it is not opposed to our opinion that everything is the creation of God and man's freedom of will is also the creation of God. When man wishes, his wish has been created for him. For instance, God created hand, sound and delicious food. He created in mind this knowledge that the greed will be pacified by this food. He created also the contrary thought whether it would be good or injurious if the greed for food is satisfied and whether this kind of food is agreeable or not. He also created this understanding whether it has got any bar or not. If these causes are united. there comes the will to take that food. As a result of two conflicting thoughts and the greed for food, will comes in and that is called freedom of will. When all the elements are fulfilled, there comes will. When God creates the will and makes it firm. He allows his sound hand to extend towards food, as the unification of will and strength leads compulsorily to action. These two things, will and strength, are the creations of God.

Out of these creation, one thing is guided to another according to a well arranged plan created also by God. There is no change of God's plan. He does not move the hand to an well-arranged writing, till He creates strength in it, till He gives it life and till He creates firm will. He does not raise up firm will till He creates greed in mind. He does not create this greed fully till He creates this knowledge or understanding whether it will

conform to nature in the present or future. He does not create this understanding without other causes which make movement of limbs, will and knowledge. So understanding and desire of mind follow firm will and strength. Will comes before movement of bodily limbs. This rule is prevalent in every action. So everything is created by God and one thing of His creation depends upon another thing. For instance, will comes after understanding, understanding comes after life, and body comes before life. So the creation of body is necessary for life but not life for body. Similarly creation of life is necessary for creation of understanding and not creation of understanding for life. Understanding does not come if there is no life. Understanding has been created to make will firm and not for creation of will. Will does not come without life and understanding.

When nature is subject to some condition, the condition is created to accept that nature. Then that nature can be acquired from the strength of fate and God-given gift. When nature has not uniformity owing to the cause of condition, so also there is uniformity for occurrence of an event owing to the action of God. Man should necessarily be fit for occurrence of this uniformity. God says : I have created everything according to a measure. With regard to the original fate, there is this verse: 'My order is not but in a twinkling of an eye.' Man is subject to his fate. Owing to the fate or pre-measurement. He created the strength of movement in the hand a writer after creation firstly of an attribute named strength, secondly after creation in his mind a firm determination and thirdly after creation owing to this determination in mind understanding and fourthly knowledge of cognition. When these four matters subservient to fate from the unseen world appear in the body of a man, the inhabitants of the world know it. But before it remains hidden in the unseen world. Then the inhabitants of this world say : O man, you have moved, you have thrown arrows, you have written, but proclamation comes from behind the screen : When you have thrown arrows, you have not thrown them. It is God who has thrown them. When you fought, you have not fought. It is God who have fought with them. God will punish them through your hands.

### GOD IS AGENT OF ACTIONS

Then superficial learned man becomes blind and understands it. From his standpoint, he says that man has got freedom of will.

Some say that man has got freedom of will but he has got no connection with pre-measurement or destiny. Some adopt the middle course and say that man's action is subject to efforts. If the doors of heaven would have been opened to them and they looked to the spiritual and unseen world, it would have surely been disclosed to them that every opinion is true from one standpoint or the other, but there is defect in it. God knows the open and secret words. He does not disclose it except to those prophets with whom He is pleased. He who has entered the limit of His pleasure knows only the things of this world and not of the spiritual world. But a man of spiritual world knows that God is the Creator of everything and there is no master of action except He.

**Question :** You have said that every opinion is true. Cite an example for clear understanding.

**Answer:** Know, O dear readers, that a party of blind men went to see an elephant which they never see it before. When they reached the elephant, they touched it. One blind man touched its feet, another its ear, another its trunk. They at once exclaimed : We have known an elephant. When they went away, other blind men asked : How is an elephant ? They all described its different forms. The blind man who touched its feet said that the elephant is like a post. The blind man who touched its trunk said : the elephant is not as the other blind man has described.

The elephant is a hard substance and not a post and it is long. One who touched its ear said : By God, the elephant is smooth like a sieve. The saying of each is true in some respect or the other, but none could give a full description of an elephant. The difference of many men over a single matter is like this. This gives clue to spiritual knowledge.

Tauba is compulsory with its three ingredients, knowledge of sin, repentance for sin and giving up of sin in future. Tauba is compulsory after commission of sin, as a believer can understand that sin is harmful. He who does not give up sin gives up a portion of faith. The following Hadis proves it. When a man commits fornication he commits when he is not a believer. That fornication is injurious like poison is not known to him. This is said with regard to the faith which returns to spiritual knowledge. At the time of committing of fornication, he loses

faith that fornication is injurious and that it keeps him far away from God, just as when a physician says : It is poison and don't take it. In spite of this warning, a person takes it, it can be said that he has taken it as he disbelieved it. This does not mean that he does not believe in the existence of the physician or that he has got no knowledge of medicine, but it means that he does not believe that poison is harmful, as he who knows the effect of poison, cannot accept it.

**BRANCHES OF FAITH:** There are more than seventy branches of faith. The highest branch is "There is no deity but God" and the lowest branch is to remove injurious things from path ways. This truth is found from the following instance. A man is not composed with one thing only but with more than seventy elements. The highest element is soul and life and the lowest element is removal of undesirable things from the body, such as trimming moustache nails etc. Faith is also like a man. The highest element of faith is Tauhid. Faith does not remain if Tauhid goes just as a body does not live if life goes out of it. He who has got only Tauhid is like a man chopped of hands and feet and he is near death. Similarly, if a person has got nothing except basic faith, his tree of faith is about to crumble down. If a great tempest attacks it, it faces the angel of death. The faith of one, if not established upon firm foundation and not expressed in actions does not stand firm at the great tempest or the attack of the angel of death. The condition of his end becomes fearful. The faith which is watered constantly by divine services remains intact at the time of death.

### EXAMPLES OF A SINNER AND A VIRTUOUS MAN

If a sinner says to a virtuous man : I am a believer as you are a believer, his saying is just like the saying of a creeping plant to a big tree : I am a tree just as you are a tree. The big tree says to the creeping plant : You will know soon how false is your claim. At the time of tempest, your root will be uprooted. The tree of a Refin or gnostics has got the fear to be cut off even at their advent of death. He who is a sinner does not fear to live forever in hell. His condition is like that of a sound man who remains immersed in harmful passions and low desires, as he does not fear death owing to his robust health. He should be said this : A sound man should fear illness and death may come to him if diseases attack

him. Similar is the condition of a sinner. He should fear his end and the consequent punishment in Hell.

So he who commits sin having faith is like the eater who eats food injurious to health. Thus it continues till he meets with sudden death. Similar is the condition of the sinner. When you give up the food in this world mixed with poison as injurious, how much necessary is it for you to give up sins which are injurious in the next world. He who eats poison and becomes repentant, disgraces it from his stomach by vomiting it at once: When this is necessary in this temporary world, how much necessary is it to give up sins which are detrimental to the immortal soul ? To repent for sins during life time is necessary because sin like poison will destroy the ever-lasting happiness of the next world. If the next world is destroyed, one shall have to enter burning fire and receive other punishments. Worldly happiness in comparison with that of the next world is very trifling. There is no end of time in the next world. Once poison begins to work, the physician cannot cure it. The sinner falls within the meaning of this verse (36 : 8): I have put a bar in front of them and a bar behind them and covered them up so that they cannot see—36 : 91. Spiritual knowledge is the root and worldly knowledge is its branch.

It is now clear to you that faith has got many branches and when a man commits fornication, he does not remain a believer. The screen which falls on faith is also a branch. At the time of death, it will fall from the basic faith as a man advances towards death if he loses one limb but still has got life. There is no existence of *faith*, without its branches if there are branches, they indicate that there is the existence of the root, but the existence of the root only does not indicate the existence of the branches. So spiritual knowledge is the root and worldly knowledge is its branch. Both are linked together. One cannot go without the other.

Repentance is compulsory on the part of every Muslim in every condition, as God says : O believers, be repentant to God all together so that you may get salvation—24 : 31. By this verse, all are called to be repentant. Tauba means to come near God from a distant path and to return from the path near the devil. Wisdom does not become perfect unless passions, angers and all other vile vices which are the instruments of the devil and which misguide

men are brought under full control. Wisdom becomes perfect at the advent of 40 years of age and it begins after the age of maturity and takes its root at the age of seven year's.

Passion, anger etc. are the soldiers of the devil and wisdom is the soldier of angels. When there is union of passion and wisdom, clash begins as one does not look at another with pleasure. They are opposed to each other and the difference between them is that of day and night or light and darkness. Sexual passion remains strong in youth before perfection of intellect. The soldiers of the devil come forward at that time. He who is a soldier of God has got his intellect shining. God says : The devil said : I will destroy the children of Adam except a few. If the intellect is firm, strong and perfect, its first duty is to control the sexual passion and greed and take the self towards divine service. This is the meaning of Tauba. There is not other meaning of Tauba except this. In other words, to control the passions and low 'desires of the self, to return from the paths of the devil and to walk in the path of God. There is no such man whose sexual passion does not appear before his intellect. The evils of the devil appear before the natures of the angels and the former sits tight in heart before the latter. So it is the duty of every man to return from the evil tendencies. A poet says :

Think not that Hinda alone is guilty of treachery.

Every chaste woman has got sin owing to her beauty.

### COMPULSORY TAUBA'S SYSTEMATIC DESCRIPTIONS

Greed is engrained in human nature from birth. It is the natural passion of man and it is not possible to go against it. So whoever remains an infidel at the time of maturity, he should turn away from his infidelity. If he is a Muslim at the time of age and follows the Islam of his parents, he should understand the meaning of Islam and turn towards real Islam as the Islam of his parents without understanding brings him no good. This is very hard and difficult. Tauba is directly compulsory on every man in every condition as he is not free from sins of his bodily limbs. There are traditions to show repentances and the wailings of the Prophets owing to their sins. If any man is free from sin, still he is not free from thoughts of sins. If he is free from thoughts of sins, he is not free from the machinations of the devil as many impure

thoughts keep him forgetful of God. The object of Tauba is to return from sin. The Prophet said : The devil circles round my thoughts, for which I seek forgiveness to God seventy times. When such is the condition of the Prophet, how is the condition of others?

**Question:** There is no doubt that the evil thoughts that cross in mind are harmful and to be free from them is the sign of perfection. Perfection is not compulsory according to Shariat and to return to perfection, Tauba is necessary. So what is the meaning that Tauba is compulsory under all circumstances?

**Answer:** Man is not free from greed from the beginning of his birth. So Tauba is not to give it up, but it is complete when past sins are enquired into, and one is repentant therefore. If a man follows his passion, a smoke rises in his heart as a result. When there is layer of smokes in heart, rust fall on it as a mirror is filled up with smokes out of the breath of men. God says : Never. Rather rust has fallen on their hearts for what they acquired. When rust is gathered on it, there falls therein seal, as a mirror becomes ugly if dust after dust falls on it. If it lasts long, it enters into the iron of the mirror and destroys it. It is therefore not sufficient to give up only dust of passion in future but it is necessary also to remove the dusts already gathered. In order to see face in mirror it is not only necessary that there should be no smoke on it, but all smokes and dusts gathered in the past on it must be removed. The smoke of sins and passions on heart should be removed by the light of divine worship. The following Hadis hints at that—"Do a good deed after an evil deed. It will wipe out the latter." It is only a good deed that can remove a bad deed according to the law of opposites. It is only cold that can remove heat. At first, heart remains pure. It assumes black colour for its opposite actions.

**MEANING OF WAJEB:** There are two meanings of Wajeb. (1) One meaning is compulsory action which Shariat fixed as compulsory for all the people and the omission of which is great sin, such as prayer, fast etc. (2) The second meaning of Wajeb is doing that duty which is outside the control of the ordinary men and with which search is made to be near the Almighty had to acquire the rank of the highest religious personalities. To make Tauba from the faults mentioned above is necessary to acquire that rank, as to make ablution is compulsory for an optional prayer. Ablution is compulsory for a person who wishes to pray



optional prayer to attain rank. He who remains satisfied being deprived of the rewards of optional prayer does not require an ablution, as eyes, hands and feet are not compulsory for a man to remain alive. He who desires to be a full and perfect man, compulsorily requires these bodily organs.

So the basic compulsory subjects are for the ordinary people as they take a man to basic salvation which is like living with a life. The additional things which lie behind this basic salvation bring fortune and perfection for which the prophets, saints and the friends of God strived hard and for which they gave up the pleasures of this worldly life. Even when Jesus Christ took a stone to be used as a pillow for sleep, the devil came him and said: You have not given up the world for the next world. He said: Yes, how have you understood it? The devil said: You are using this stone as a pillow is included within the pleasure of the world. Why did you not place your head on the earth? Jesus Christ then threw away the stone and placed his head upon the ground.

His throwing off the stone is his Tauba or return from that pleasure. To place the head upon the ground is not compulsory on the general public, but Jesus Christ did so to acquire the highest merit. Do you not notice that our Prophet threw off a cloth which he put on as it turned away his attention from prayer owing to its varied colours. It is not compulsory on his followers. He did it to acquire the highest rank. This is Tauba or return from a slip of mind. Do you not notice that Hazrat Abu Bakr vomited out the milk which he had drunk as he came to know afterwards that it was not earned lawfully? But it is no sins to eat an unlawful thing unknowingly and Shariat does not make compulsory to take it out from stomach. Think of these people who were the most informed of men regarding God, God's path and God's Marfat. You take great care that you may not be deceived by anybody in this world. What a great care you should take not to be deceived regarding the affairs of God and the next world.

**Abu Solaiman Darani said:** If a wise man does not weep during the rest of his life for defect in his divine service, he shall feel sorrow up to his death. Every moment of life or every breath is a treasure. There is no exchange of it as it is the basic thing. It will take you to everlasting fortune and rescue you from everlasting misfortune. If you lose it uselessly and negligently, you will be a great loser. If you spend it in sin, you will spoil your

best treasure. If you do not weep for this loss, it will be for your mere ignorance. The danger of ignorance is more than that of all other things. All men are asleep. When they die, they are awake. Then their poverty will be disclosed to them.

**A certain Aref said:** If the angel of death informs a man that a moment only is left for his life his grief rises to such a degree that in exchange of everything in the world he hopes to get some leisure to get an opportunity to make Tauba for his past misdeeds, but that is not to be. God says: Spend out of what I have given before death comes to one of you, lest one of you say: O Lord, if you give me a little time, I will make charity and be one of the pious. God does not tarry a little for anybody when his time comes—63 : 10. At the time of that catastrophe, his basic faith will totter and in this condition his life will end. If he has sent good deeds in advance, his life will go out with Tauhid. This is his Khatema-bil Khair or end with good condition. If he is unfortunate, his life will go out in sorrows and anxieties. This is his bad end. For this reason, God says : Tauba is for those who commit sins out of ignorance and then soon repent, God will accept their repentance and He is all Knowing, the Wise. Tauba is not for those who commit sins till when death comes to one of them he says : I now repent—1 : 16. The Prophet says : Wipe out an evil by doing thereafter a good act.

**Loqman said to his son:** O darling, make no delay in making Tuba as death comes suddenly. He who does not repent without delay lives in two dangers. One of the dangers is that the darkness of sins is congested in his heart to such an extent that in the end it is transformed in to rust and seal is created and it can hardly be effaced. The second danger is that unless treatment is made of the disease, death is sure and no delay can be made to wipe it out. There is therefore In Hadis : Most of the cries of the dwellers of Hell will be for salvation without delay. He who will be ruined will not be ruined without sorrow. So his heart becomes black for the present and to secure it by divine service remains for the future. He remains in such condition up to his death and will return to God with unsound soul. There is no salvation except for a sound soul. Soul is a trust to man and life also is a trust to him. Whose ruins these trusts his matter is a subject of thoughts and anxieties.

**A certain Aref said:** God communicates by way of Ilham or inspiration two secret things. One of them is that when a man is born from his mother, He says to him : O My servant, I have taken you out to the world pure and clean and I have kept your life to Me as a trust and for that made you secure. I will look how you observe that trust and I will see how you meet Me. The second subject is that when his life goes out, God says : O My servant, what have you done with the trust I have kept with you? Have' you preserved it till you have met Me. If you have preserved it, I will reward you in full. If you have ruined it, I will give you punishment as God says: Fulfill My command and I will fulfill Mine. God says : Those who fulfill their trust and promise—8 : 23

### CONDITION OF ACCEPTANCE OF TAUBA

Every sincere Tauba is accepted. Those who observe with the inner light and whose souls are bright know that every soul has been created pure and clean and every child has been created on natural attribute. But men have been polluting its purity and cleanliness with dirt and making it black with sins. They also know that these impurities on soul can be burnt by the fire of repentance and the light of good deeds can remove the darkness of dirt gathered on soul. The darkness of sins has got no power to live with the light of good deeds as the darkness of night can not live with the light of day or as the dirt can not remain, if a cloth is cleaned with soap. So God does not accept a soul polluted with sins. As a cloth being polluted by foul act can be cleansed with soap and warm water, so a soul being polluted with passion and greed can be purified of tears of eyes and fire of repentance. As a clean cloth is acceptable, so a pure and clean soul is acceptable to God. So your soul should be cleansed and made pure. God says : The soul of one gets success which he has made pure.' One soul can recognise another soul. He who does not know his soul, how can he know another soul? He who thinks that Tauba although sincere will not be accepted, is like a man who thinks that darkness will not go even if the sunrises or dirt will not go even if a cloth is washed by soap. But soap is not alone sufficient to remove dirt if it is gathered, layer over layer; on a thing. Similar is the condition of sin if congested in soul. If one says by word of mouth "I repented", his word is like the word of a washer man who says by his tongue; I have washed this cloth. Such is the condition of a soul if no sincere repentance is made.

This is sufficient for acceptance of Tauba for a man with deep insight. There are proofs of the Quran and Hadis to this effect.

**God says:** He it is who accepts Tauba from His servants and pardons sins. God says : I am Forgiving, Acceptor of repentance. The Prophet said : God is more satisfied with the repentance of some of you. This satisfaction means acceptance of repentance and this is the proof of acceptance of repentance. The Prophet said : God says : God extends also His hand of forgivenesses towards one who is busy in commission of sins from night till day break and from day break till night. There are many repentance fit for acceptance which are not enquired into and there are many enquirers whose repentance is not accepted. The Prophet said : If you are engaged in the commission of sins which reach even heaven and then repent, God will accept it. He said : A man will enter paradise even after commission of sins. The companions asked : O Messenger of God, how can it be. He said : After commission of sins, he thinks how he can return from them. Thus he will enter Paradise. Our Prophet said : Tauba expiates sins. The Prophet said : He who repents after commission of a sin is like one who has not committed it. A Negro slave once said to the Prophet : O Messenger of God, I am engaged in obscene deeds. Have I got any repentance. He said. Yes, you have, Then he returned from the sins and said : O Messenger of God, when I commit sin, does God see me. He said : Yes, Then the slave gave such a loud shriek that cost his life.

It is related that when God cursed the devil, he prayed to God for time and He granted him time till the Resurrection Day. The devil then said : By the honour of your oath, I will not come out of the heart of a man till there is breath in him. God said : By My honour and glory, I will accept his repentance till there is life in his body. The Prophet said: A good deed removes an evil deed as water removes dirt.

Sayings of sages, Sayeed-bin-Mosayyeb said regarding the event of revelation of this verse "He is forgiving to those who repent," that a man repented after commission of a sin. Then he again committed that sin and again repented. Then God sent down the above verse. Fazil said: God said : Give good news to the sinners that if they repent, I will accept it. Give warning to the truthful that if I do justice in their case, I will punish them. Talqee-bin-Habib said : Whatever duties man may do, God is

much above that, but he should repent morning and evening. Abdullah- bin-Omar said : If a man after commission of sin get afraid in mind, it is effaced from his record of deeds.

It is related that when a Prophet of Banue Israil committed a sin, God revealed to him: By My honour, if you commit sin another time, I will give you punishment. The Prophet said : O my Lord, you are you and I am I. By your honour, if you do not save me, I may commit another sin. God then saved him. A certain sage said : If a man commits sins and then repents for his whole life, he shall enter Paradise. The devil will then say : Alas, why have I thrown him into a sinful act? Ibn Masud one day saw a man committing a sinful act. He asked him: Is there any repentance for this sin? Ibn Masud first turned away from him and then looking towards him saw that he was shedding tears. He said to him : Paradise has got eight doors all of which will not be closed or opened. An angel will be entrusted with its not closing. So act and act and don't be despaired. Abdur Rahman-bin- Abul Qasem said. We were discussing with Abdul-Rahman about repentance of the unbelievers and also about the verse of God : If they desist, He will forgive their past sins. He said : Hope that the condition of the Muslims will be good near God. I heard that the repentance of the Muslims after Islam will be like their acceptance of Islam. Abdullah-b-Salam said: You are narrating the following Hadis after hearing it from the Prophet or knowing it from the Book of God-When a man commits a sin and then repents for it soon, his sins drop down sooner than the twinkling of an eye. Hazart Omar said : Sit with those who repents as their hearts are very soft.

If is related that a man of Banu Israil were engaged in commission of sins for twenty years after his divine service for twenty years. Thereafter when his look was drawn towards a beautiful woman, he said that his beard had grown grey. He felt grieved for this and he prayed to God : O God, I did your service for 20 years and then committed sins for the last 20 years. If I turn to You now with repentance, will You accept me? Someone from the unseen said : When you had loved Me, I had loved you. When you gave me up, I gave you up. When you committed sins again, I gave you a time. If you now return to Me, I will accept you. Jun-Nun said : There are such servants of God who saturate with the water of repentance the tree of sins when it grows. The fruits

of sorrow and penance then come out of it. They go mad without madness and fool without foolishness. They are the givers of lessons, speakers and well-informed of God and His Apostle. *They drink water from the cups of purity* and remain patient for long in sorrows and difficulties. Then their minds become eager to sojourn in heavens, their thoughts enter into the mysteries of the spiritual world, they take shelter in the canopy of repentance and read then the records of sins. As a result fear enters their hearts and reaches the utmost limit of renunciation embarking in the steps of God fear. They regard the bitterness of renunciation of the world as sweet and the roughness of bed as smooth. Even their glands of salvation and the staffs of security grow strong and their souls rise upwards and enter the garden of fortune. They make enjoyments in the sea of life and sing in the well of despondency. They cross the bridge of passions and descend into the field of education, drink water in the tanks of wisdom, embark on the boat of peace and sail in the sea of security with the wind of salvation.

### TAUBA FROM MINOR AND MAJOR SINS

Tuba means to give up sins. If a thing is not known, it is not possible to give it up. When Tauba is compulsory, the thing by which the condition of Tauba is reached is also compulsory.

### CLASSES OF SINS ACCORDING TO THE NATURE OF MEN

Man has got four natures. It is narrated regarding the wonderful qualities of soul that the nature and conduct of man are many, but they can be limited within four natures—Godly nature, devilish nature, beastly propensity and propensity of ferocious beasts. The reason is that man has been created of different elements and every element has got its influence.

1. **Firstly—Godly nature.** To boast, to take pride, to create, to love praise, to love honour and power, to wish to live forever, to wish to lord over all etc. are the Godly qualities in the man (2) **Secondly,** the devilish natures of hatred, rebellion, fraud, cheating, disturbance and all kinds of evils. (3) **Thirdly,** beastly propensities like greed for satisfaction of stomach, fornication, theft, eating of the property of orphans etc. (4) **Fourthly,** propensities of ferocious beasts, out of which grow the evils of anger, attack, rebuke, killing, etc. They come in order. Firstly,

bestly propensities remain strong and then propensities of ferocious beasts come. When these two propensities unite, they make intellect subservient to practise cheating, fraud. This is also the nature of the devil. At last, the Godly qualities become strong-greed for name and fame, greed for honour, desire for lordship over people etc. These are the roots of sins and fountains. Sins flow from these fountains into the bodily limbs. Some sins fall in mind, such as infidelity, hypocrisy, will for doing harm to men. Some sins fall in eyes and ears, some in tongue, some in stomach and organs of passion, some in hands and feet and some in the whole body.

**Second class of sins**—Sin comes from breach of duties towards God and men. The sins arising out of the breach of duties towards God are to give up prayer, fasting and other compulsory duties. The major sins arising from breach of duties towards men are to give up Zakat, to kill a man unjustly, to misappropriate the properties of others, to destroy the rights of others. It occurs in connection with life, properties, religion, name and fame. The punishment of sins for breach of duty towards men is sure and the sins of breach of duties towards God are expected to be pardoned. There is in the tradition : There are three matters—one matter is fit to be pardoned, one matter is not fit to be pardoned and one matter fit to be given up. The matter which is to be pardoned is the breach of duty towards God. The matter which is not fit to be pardoned is to set up partnership with God. The matter which is fit to be given up is the breach of rights of men. There is no pardon of that sin unless the owner of right forgives him.

**Third class of sins**—There is difference of opinion with regard to major sins. Sins are divided into two major and minor. Some say there is no such distinction as major and minor sins, rather whatever is done against the order of God is a major sin. This argument is weak as God says : If you give up the major sins of which you have been prohibited, I shall compensate your minor sins for you and cause you to enter to an honourable place—4 : 31. God says : Those who give up major sins and indecent acts except those evil thoughts which arise suddenly in mind. The Prophet said : Five times of prayer and prayers from one Jumma to another compensate the sins in between them if the major sins are given up. The Prophet said : To set up partnership

with God, to be disobedient towards parents, to kill and to break promise are major sins. The companions differed and fixed the major sins as four, seven, nine or eleven. Ibn Masud said that their number is four, Hazrat Ibn Omar said that they are seven. Abdullah-bin-Amr said that they are nine. Hazrat Ibn Abbas said that they are seventy and the nearest of them is seven. A certain sage said : The sin for which there is the fire of Hell as a punishment is major sin. Some say that the number of major sins is not known as the blessed night or the auspicious moment of Jumma is not known. Abu Taleb Makki said that they are seventeen. He said : I have gathered them from Hadis and from Ibn Abbas, Ibn Masud, Ibn Omar and other companions. Out of them, four have connection with mind—(1) to set up partnership with God, (2) to do a sin repeatedly, (3) to be despaired of the mercy of God, (4) and not to fear the punishment of God. Four have got connection with tongue—(1) to depose falsely, (2) to slander a chaste woman, (3) to break promise and (4) to make sorcery. Three have got connection with stomach (1) to drink intoxicant, (2) to eat the property of an orphan, (3) and to enjoy interest with knowledge. Two have got connection with the sexual organ—(1) to commit fornication and (2) to cohabit with boys. Two have got connection with hands—(1) to kill (2) and to steal. One has got connection with leg—to flee away from fighting with the infidels. One has got connection with the whole body—to be disobedient to parents.

Comparison makes a sin major or minor. A thing becomes bigger in comparison with a small thing. Again a thing is called small when compared to a bigger thing than it. If a man lies with a strong woman in the same bed, his lying is greater than looking at her and smaller than fornication with her. Sins are divided into three—(1) sins which are known to be major, (2) sins known to be minor and (3) sins which Shariat has not fixed to be major or minor, Imam Gazzali said : the thing who stands as an impediment to God's knowledge is a major sin and the thing which ruins life and ruins the means of livelihood is a major sin.

Major sin has got three stages—(1) the thing which stands as an impediment in heart for preservation of Marfat, (2) the thing which stands as an impediment to the acquisition of God's knowledge or knowledge of the Prophet is infidelity or disbelief which is the greatest of all major sins. Ignorance is the screen



between God and His servants and knowledge is the means of doing good deeds. In accordance with the measure of knowledge about Him, nearness is gained and in accordance with ignorance about Him, there is distance from Him. Ignorance has got another name named infidelity. He who has got knowledge of Him cannot remain safe and cannot be also despaired. He travels in these new stages which have got connection with God's attributes and actions. According to the Quran, there are three classes of sins—(1) what is known as major sins in the Quran, (2) what is known as not major sins in the Quran and (3) the sins which have got doubt of being called major sins.

(2) With regard to the second stage of major sins, it is the impediment to save life, as knowledge of God can be acquired if there is life. So to commit suicide is a major sin, but lower than infidelity. To cut off hands and feet and the thing which leads to sudden death are major sins. So also fornication and unnatural cohabitation are major sins as in a case of this nature there is no fixation of lineage, and cutting off the existence of man.

(3) The third stage has got connection with properties, as properties are the means of livelihood. It is not permissible for men to earn them arbitrarily, such as theft, dacoity, misappropriation of money. In four ways, properties may be misappropriated. The first way is to take property secretly or by stealing. The second way is to eat the properties of an orphan which is also done secretly. The third way is to misappropriate property by false deposition. The fourth way is to get deposited property by false oath.

### **PUNISHMENT AND REWARD IN THE NEXT WORLD**

Know O readers, that this world is visible material world and the next world is invisible spiritual world. The meaning of this world is your condition before your death and the next world is your condition after your death. The name of near condition is this world and of distant condition is the next world. Examples are the only means of describing the next world as we are now living in this world. God says : I have given these examples for men and none but the wise appreciate them: The reason is that this material world is like a dream in comparison with the next world. The Prophet said : 'Men are in sleep. They will wake up

after their death.' What occurs in wakeful state is not expressed in dream except in examples which are subject to interpretation. Similarly what will occur in the next world in wakeful state is not clear without examples of sleep of this world.

Once a man came to Ibn Sir in and said : (1) I saw in dream as if there is a seal in my hand with which I am giving impression in the faces and places of shame. He said : It seems you are a Muzzen and will proclaim before dawn in the month of Ramzan. He said : You have spoken the truth. (2) Another man came and said : I saw in dream that I am puring olive oil on my head. He said : Enquire into the condition of your slave if you have got any. It seems that she is your mother and was a prisoner in your childhood, as the root of oil is olive tree and it returned to its root. After examination, it was found that she was his mother and that she was taken a prisoner in his childhood, (3) Another man said to him : I saw in dream that I am dressing the neck of a swine with a necklace of emeralds. He said : It means that you are teaching wisdom to underserving persons.

The interpretation of dream occurs in such a way from the beginning to the end. The Prophets used to speak to men by way of illustrations and examples as they were ordered to speak to men according to the degree of the intelligence of men. The intelligence of men is as it were confined to the mist of dream. Nothing is expressed to men who see anything in dream without examples. When they die, they wake up and understand that the illustrations are true. For this reason, the Prophet said : The heart of man is situated within two fingers of the Merciful. Nobody except the wise can understand it. The fools take it literally and understand this that God has got hands and fingers, from which He is pure. Similarly the Prophet said : God created Adam according to His image. They understand it as material figure and colour. So they construct the images of God, while He is pure of all forms. Similarly the affairs of the next world are explained by illustrations. Many take it literally true. The Prophet said : On the Resurrection Day, death will be presented in the form of a goat without hairs and it will be slaughtered. Some say it is a false Hadis as death has got no body and goat has got a body. It is just like the saying of a man : I dreamt that a goat was taken to me and it was slaughtered. It means that the epidemic disease of the town slaughtered.

The nutshell of this talk is that the angel who is entrusted with dream presents to human soul in sleep what is written in the Guarded Tablet. He informs by illustration as a sleeping man cannot understand it except by illustration. It comes true and its meaning is correct. The illustration that death will be presented in the next world in the form of a goat without hair is that after the first death of man, there will be no other death as a slaughtered animal is not expected to come again. There is in the Quran "Be and it comes into being." This is explained as unlimited power. It is not possible to explain the punishments of sins and the rewards of virtues without illustrations. We say that on the Ressurrection Day, men will be of different classes and their ranks will be also different as in the world there is difference of fortunes and misfortunes. The next world does not keep this world separate as the Conductor of the next world and this world is one without having any partner.

#### **MEN WILL BE DIVIDED INTO FOUR CLASSES IN THE NEXT WORLD**

One class are for destruction, one class for punishment, one class for salvation, and one class for success. The following is the illustration in this world. A certain powerful king in order to establish his kingdom on a firm basis kills some people and they are the destroyed people. He punishes some persons who are for a certain time but he does not kill them. They are those who receive punishment. He releases some persons who are recipients of salvation. He gives rewards to some persons who are successful. If the king is just, he classes his subjects on the basis of justice only. He does not kill except those who deny his sovereignty. He does not punish except those who have got defects in their service to him. He does not release except those who admit the king's rank and position. He does not give rewards except to those who spend their lives in his service.

There is also difference in the rewards of those who get rewards according to the extent of their services and helps to the king similarly those who are destroyed get punishment according to the extent of their mischief and wrongdoing. Some are killed outright, the hands and feet of some are cut off and then killed. Then understand that in the next world also the people will be divided into different classes. Some will be destroyed, some will get salvation and enter the abode of peace and some

will receive rewards. The nearest persons will receive rewards. The rewarded persons will be of different classes, some will enter the paradise of Eden, some will enter the paradise of Maoa, some Ferdous. Similarly those who will receive punishment will be also of different classes. Some will be given slight punishment, some will be given punishment from one thousand years to seven thousand years. Similarly those who will be destroyed will be deprived of God's mercy.

### **STAGES OF THOSE WHO WILL MEET WITH DESTRUCTION**

The persons who will meet with destruction are those who will be deprived of God's mercy. They are like those persons whom a king kills on account of their opposition and who have been deprived of king's mercy. Those who deny the existence of God, those who are engaged in worldly pursuits and those who disbelieve God, His Prophets and His books are included within this class. Fortune in the next world means gaining nearness of God and meeting with Him. This nearness cannot be gained without knowledge of God. This knowledge arises out of faith and there is its corroboration. Those who deny the existence of God are the disbelievers deprived of God's mercy. The lovers of God said: We don't fear the fire of Hell, nor do we hope for the black-eyed Hurs. Our only hope is meeting with our Lord and the lifting of screen from us. They say: He who serves God in exchange of getting something is dishonourable, despaired and subject of hatred, He serves God only to get Paradise or to ward off punishment of Hell, but a lover of God serves Him only to meet with Him. Fire burns only the body but the fire of separation burns both the body and soul. The fire of separation is enkindled by God which rises up to the heart. A poet said:

**Fire of separation in a lover's heart is high and severe.**

**Fire of Hell in comparison is trifling and like snow.**

He on whom the fire of love is enkindled walks upon fire and runs over the bamboo points and cannot feel pangs owing to the urge of love. You will see an angry man fighting even after receiving wounds but not feeling any pain.

**Second Stage:** Those who will get punishment. They are the people who have got faith but have got short-comings for neglect to act according to it. The root of faith is Tauhid or faith in the

unity of God, He who follows his passion accepts it as his deity and not God. He is not a true unitarian. God says: Say God and then leave them in their useless talks. The real meaning of this is : Give up everything except God. God says in its support: Those who say 'God is our Lord' and then they firmly stand on it- -60 : 30. This means that this is the straight path without which Tauhid is not perfect. This path is more slender than hair and more sharp than sword. This is like the bridge of the next world. Man strays away little or more from this straight path as he is not free from the propensities of nature. He goes away from Tauhid in proportion to his going away from this path. This occurs for two reasons--strength of faith and its weakness and following low desires, more or little. God said : There is nobody among you who will not come to it (Hell). It is a decree of God. God said : Then I will give those who are God-fearing salvation and I will make the sinners turned down--19 : 71.

**The Prophet said:** Some persons will be taken out of Hell after one thousand years and they will cry O Merciful.' Hearing this Hadis, Hasan Basari said : Alas ! Had. I been one of those persons ! It is in the tradition that the man who will come out last of all from Hell will come out of it after seven thousand years. Some will come out of it like lightning. Some will remain in Hell for seven thousand years. So there are days, weeks, months and years within this period. Punishment will be meted out different times for different persons. There will be also different kinds of punishment as a king metes it out to his subjects. He fines some persons, whips some, confiscates, the properties of some, deports some, beats some, kills the children of some, takes the wives of some as slaves, chopps off the nose, hands and feet of some. Similary there will be different kinds of punishment in the next world. The greater the sins, the greater the punishments. There are several kinds of punishment for several kinds of sins. Those who are adapt in soul give proof of the above by the Quranic verses : God says : Your Lord is not an oppressor of His servants. He says : Every soul will be given today what it earned--12 : 286. He says : Man shall have nothing but what he strives for. He syas : He shall see even an atom of good he does and he shall see an atom of evil he does 99 : 71..

There will be justice and no injustice, but the scale of pardon and forgiveness will be heavy, as the Prophet said that God had said : My compassion overcame My wrath. God says : If you do a

good deed, God will increase it and give you abundant rewards from Him. It seems that whose establishes his faith firm, keeps away from all major sins, does all the compulsory duties and does not do except minor sins and even these also not repeatedly, his punishment will be confined only within accountings, because when his accounts will be taken, his virtues will be heavier than his sins. There is in Hadis that the prayer for five times, Jumma prayer and the fast of Ramazan expiate the sins committed during the period. Similarly if the major sins are given up, the minor sins are expiated therefore.

### DIFFERENT STAGES OF THE FORTUNATE

To enter the highest Paradise or to live near the fortunate one depends upon faith of different kinds. Faith is of two kinds--blind faith of the ordinary people and faith born out of direct inner sight which is gained with the expansion of breast by the help of God's light. By virtue of this faith. The knowledge of everything appears to him and it becomes clear to him that everything will return to God as there is no existence of any thing except that of God. His attributes and His actions. These are they who will live near God and reside in the highest Ferdous.

There are different classes of these fortunate persons. Some will be advancing and some retracing. Their rank will vary according to the variance of their degree of knowledge of God. There are many stages of God's lovers as there are many steps of knowledge of God. There is no end of the depth of the ocean of Marfat and there is no such person who can cross that ocean. The divers according to their strength and the strength given to them by divine order can dive therein. There is no end of the path towards God. So there is no limit to the stages of those persons who walk in the path of God. He who has got better faith is also one of the fortunate people. His rank is lower than that of the fortunate Prophets. The highest rank of the fortunate men of blind faith is near the rank of the near ones. The man who gives up major sins, does the compulsory duties, stands upon the five pillars of Islam, utters Kalema Shahadat by tongue and heart, performs pilgrimage, gets this rank. He who committed major sins, and neglected to do other compulsory duties but made sincere repentance before his death, will live with that person who has not committed these sins. A washed cloth is like the cloth which has got no dirt from the beginning. If he dies before repentance,

his time of death will be fraught with dangers. Blind faith at the first tempest of slight doubt is shaken at the root. He who is wise with deep insight keeps himself away from this danger at the time of death.

He who continues to commit sins for as many days as he likes will get punishment therefore for proportionate days. He who does heinous sins will get severe punishment. He who does different kinds of sins will get different kinds of punishment, he will not come near the rank of the fortunate ones. Those who are gnostics with deep insight will live in the highest Paradise. There is in Hadis—He who will be taken last out of Hell will be given space ten times of this world. If the area of this world is one thousand miles, don't think he will be given space ten times of one thousand miles. This is like the saying of the man : I have given one who has taken my one camel ten camels. This means that if the price of a camel is ten dinars, he was given hundred dinars. The Prophet said : Paradise is situated in heaven. It appears that heaven is in this world. So how can Paradise situated in the world be ten times of this world? It should not be taken literally.

### CAUSES OF DISASTERS ON RELIGIONS PEOPLE

**The Prophet said:** Be kind on three persons—(1) a learned man among the illiterate (2) a rich man among the poor and (3) an honourable man among the dishonourable persons. For this reason the Prophets are the recipients of kindness among his followers as they suffered owing to the short intelligence of their followers. Those are tests from God for their examination and come from God according to destiny. For this reason, the Prophet said : Disasters fell upon the Prophets, then on the friends of God and then on the religious persons like them. Disaster came upon the Prophet Ayub so also on Noah as he was tested for a group of people. Whenever the harsh word of a person gave the Prophet sorrow, he used to say : God showed mercy on my brother Moses who had to suffer much more hardship than this, but he remained patient. When the Prophets were not secure from the enmity of the oppositionists and when the friends of God and the learned were not save from the fools, the friends of God are not free from dangers and difficulties. They are also tested by trials. They are driven out of towns and cities. They are blamed before

the ruling powers and some men attribute to them infidelity. The followers of Ma'aifat are known to the illiterate as fools.

When you have become aware of the truth of this subtle matter, believe then in the following words of the Prophet : The man who will come out last of all from Hell will get space ten times of the world. Be careful of believing only what your external sense organs can catch. If you only believe that, you will be an ass with two legs as you have got five senses and an ass also has got five senses. The Latifa or the subtle matter for which you are distinguished from an ass was presented to the heavens, earth and mountains but they refused to accept in and they were afraid of it. It is not of the material world and is outside the world governed by five senses. It is included within the spiritual world in which no lower animal can enter. He who neglects this valuable thing and keeps it as useless, ruins himself. So don't include yourself within those who forget God. He who does not know except the knowledge gained by five senses, forgets God as God is not to be known only by the five senses and God makes one forgetful of his soul who forgets God. He misuses the trust placed in him by God. He is worst than a beast, as a heart gets salvation after its death but the trust in him after his death will be returned to him.

Nobody except a believer in the unity of God, will come out of Hell. By unity of God, I don't mean only utterance of "There is no deity but God" as tongue is of this material world and it will not get benefit except in this material world. The essence of Tauhid is within mind. What is known to be true will do benefit. Tauhid becomes perfect when it is known that nothing happens except by the command of God. Its sign is not to get angry with any person, as the cause of an actions is nobody but God. So Tauhid is divided into different classes. There are persons whose Tauhid is firm like a rock. There are persons whose Tauhid is like the weight of a seed. They will nevertheless be taken out of Hell. The Prophet said : He who has got faith to the weight of a seed will be taken out of Hell.

Most persons believing in Tauhid will go to Hell on account of their oppression on the people. A man may have mountain like virtues but the oppressed people will stand before him. He destroyed the honour of some persons, misappropriated money of others, beat and assaulted others and backbited others. They



will be given compensation from his virtues. When his virtues will end the angels will say : O Lord, this man has finished his virtues but there are other claimants. God will say : Add their sins with his sins and throw him into Hell. So he will enter Hell for the sins of others and the oppressed persons will get the virtues of the oppressors and will go to Paradise. It is related that one of the friends of Ibn Jala backbited him. When his friends sought his pardon, he said : I will not forgive him. There is no virtue in my record of deeds like his virtues. How can I efface it. He also said : Backbiting is a sin for my friend, but a virtue for me. I wish to embellish my record of deeds therewith.

A physician thinks that a certain patient will die and no medicine will bring his cure. He thinks of another patient who will be cured. But it is seen that the former patient has recovered and the latter has died. This is the mystery of God and outside the scope of the knowledge of man. The salvation and success in the next world is just like that. They have got secret causes outside human knowledge. For this reason, we should forgive the guilty and not express anger on the virtuous. God says : God does not oppress anybody-21 Q. 47. He says: God does not oppress anybody to the extent even of an atom. He says : Man does not earn anything except by his efforts. His efforts will be considered-53 : 38. He says : Everybody is responsible for his action-6 : 115. He says : when they were misguided, He closed their minds. He says : When they changed their conditions, God changed their condition. God says : God does not change the condition of a people till they change their own condition. These verses are clear to those who are adapt in the knowledge of soul just as a person sees anything with his eyes. Eyes in some cases commit mistakes, as they see near what lies distant and see little what is big. But the eye of heart or soul cannot commit mistake. To this effect, the Quran says : The heart has not taken as false what it has seen-53 : 11.

Person who get salvation-Salvation means security without fortune or success. Those who got salvation did not do divine service and they did not get reward although they were secure of punishment. They are like boys among the infidels or deranged of brain. They are like those persons who did not receive invitation to accept Islam and lived in unknown places. They have no knowledge of God and no actions of religion. They have

got such sin as can keep them away from God. They are neither the inmates of Paradise nor of Hell. They will remain in a place between Paradise and Hell called A'raf or elevated place.

**Rewarded persons**-They are not blind believers but are cognisant of God with deep insight. They are the near ones and will get rewards beyond description. God says : Nobody knows what consoling rewards to the eyes are reserved for them. The Prophet said that God says : I have prepared for My righteous servants such reward as no eyes has seen, no ear has heard and no heart of a man has conceived.' The matter of enquiry of the Arefs or gnostics is to get that condition which no other man in the world can appreciate. They don't want palaces, beautiful dancels, milk, honey, wine, ornaments of paradise but they desire for Divine sight the less of which they will not be satisfied. This is the end of fortune and taste. Hazrat Rabia was asked : What is desirable in Paradise ? She said : To get Neighbour and then a house. These persons are engrossed in the love of the Master of the house and not of its embellishments. This condition is called Fana fillah.

#### WHEN A MINOR SIN TURNED INTO A MAJOR SIN ?

(1) **The first cause** is that any minor sin if done repeatedly turns into a major sin. It is therefore said : If a minor sin is committed repeatedly, it does not remain a minor sin. If a major sin is committed and then there is repentance for it, it does not remain a major sin. In short, if a person commits a major sin and then refrains from it and does not do it again, it is expected to be forgiven more than a minor sin which he commits repeatedly. For instance, if water falls repeatedly on a stone, there falls a sign therein but if once only water is flown on it there will be no sign thereon. For this reason the Prophet, said : A good deed though trifling is good if done always. Anything small, if done repeatedly, brings good, and anything great, if not done always, is less beneficial to the progress of soul and its purity. Similarly a minor sin done repeatedly turns into a major sin and its influence to blacken a soul is great. A great sinner first of all commits minor sins and then jumps into a major sin. A fornicator rarely commits fornication without doing some deeds of love. A person rarely kills a man without first cherishing hatred and enmity for him. So before every major sin, minor sins are committed. If minor sins are committed throughout life, they cannot be expected to be forgiven, but if a major sin is committed suddenly, it is expected to be forgiven.

(2) **The second cause** is to belittle sin. When a person thinks a sin great, he humbles himself before the Merciful. When he humbles himself, he becomes great. The influence of sin then does not fall in his heart to a great extent. If a sin is thought as insignificant, it is understood that the sin has cemented love with the heart and for this reason its influence on heart is great. Hadis : A believer considers a sin hanging like a rock on his head, while a hypocrite considers a sin trifling like a bee which passes over his nose.' A believer takes sin as great and think also a minor sin as great. God sent revelation to a certain Prophet : Don't see the trifling nature of a present but look to the nobility of the giver of the present. Don't think sin as small but look whom you are opposing by this sin. An Aref said from this angle of vision : There is no minor sin. Every opposition to God is a great sin. ;A certain companion said to his successors : You commit such sins which are thinner than your eye-lash but we regarded them as causes of ruin at the time of the Prophet. The companions regarded the minor sins as great. For this reason, the ignorant people do not think a minor fault as sin, while the learned consider it as a major sin. This matter bypasses a blind man but not one having eyes.

(3) **Third cause** to get pleasure in sin. If pleasure is found by committing a minor sin, it turns into a major sin. Whenever the pleasure of a minor sin is great, it turns into a major sin. Even there are persons who take pride after commission of such minor sins. For instance, one may say : Have you seen how I have injured his honour and how I have made him a fool ?

(4) **The fourth cause** is to think a minor sin as trifling as it met with no punishment. God has kept his sin secret and as such He keeps patience at it and gives him time to repent and to seek forgiveness, if the sinner neglects it, the minor sin turns into a major sin. The sinner is unaware that God gives him time disliking it. He thinks that as the sin does not meet with punishment, God was kind to him. This is not kindness of God, but it is His plan and trick and nobody can be secure of his sin. God says : They think that God may give punishment for what they say. Hell is sufficient for them. They will enter therein. How bad in this place of entry!

(5) **The fifth cause** is that if a sin is disclosed, it turns into a major sin. If a man commits a sin and then discloses it or if he commits it in presence of others, he lifts the screen which God has thrown upon his sin and gives encouragement to others by his

sin. If others hear of his sins or see his actions of sins, these are also acts of sin. It appears from this that one sin creates another sin and hence his guilt increases. There is in Hadis that the sins of all, except those who disclose their sins, deserve to be forgiven. A certain sage said : Don't commit sin. If by chance a sin is committed, don't commit another sin by giving encouragement to others. For this reason, God says : The hypocrite male and hypocrite female are friends to each other. They enjoin evil deeds and prohibit good deeds.

(6) **Sixth cause.** The minor sin of a learned man turns in to a major sin. The reason is that the people follow the learned men. If any one of them commits a minor sin, the people also commit it as they follow him. If a learned man puts on silk dress or a gold ring, enjoys the doubtful properties of others, frequently goes to the darbar of a ruling authority, learns such a learning with which he wishes to argue with others and seeks name and fame, these will turn into major sins if the people follow his actions. Even after his death, these evils continue in the world. Thanks to the learned man with whose death there is the end of his sin. There is in Hadis that whose introduces a bad custom, his sin and the sins of those who follow him devolve on him and his sins will never be reduced a little. God says : We shall record what they sent in advance and their signs. The meaning of these signs is what remains of their actions after they are done and what remains with its doer. Hazrat Ibn Abbas said : Woe to the learned man who follows in his bad actions. If he slips he repents but the people hear it and travel therewith in the country. A certain sage said : The slip of a learned man is like the break of a boat which capsizes with those who are on board of it.

There is in a book of Banu Israil that a learned man misguided the people by his innovation. Then he repented and began to do goods deeds for a pretty long time. God revealed to His Prophet to tell him : If his sin would have been confined between him and Me, I would have forgiven him. How can I forgive one who misguides My servants ? I will throw him into Hell along with them. It appears from this that the affairs of the learned men are very serious. They have got the duty of giving up sin and the duty of concealing it. As their sins are increased, their virtues also are increased, as the people follow them in both their actions. If a learned man gives up the enjoyments of the world

and attachment of the world and remains satisfied with little food and drink and old clothes, gets virtues like the virtues of those who followed him in these affairs. If he does the contrary and remains attached to the enjoyments of the world only, he becomes the cause of these evils.

### CONDITION OF TAUBA

Tauba means repentance and determination for not doing the same again. Knowledge, repentance and determination are the conditions of Tauba. Repentance is the name of grief that comes as a result of loss of a dear thing. It has got many signs-pangs of mind and sorrow, shedding tears, weeping for a long time, living in cares and anxieties. What thing other than sins shows path to punishment? Whose except God and His Apostle is the giver of true news? There is in Hadis: 'Live with those who repent, as their minds are very soft.' There is a story of Banu Israil that a man committed a sin and then repented and remained engaged for many years in divine service but still his repentance was not accepted. The Prophet of the time was asked about the acceptance of his Tauba and God revealed to him: 'By My honour and glory, if the inmates of heaven and earth make intercession for him, I will not except his repentance, as the pleasure of sin still lies within his mind.'

**Question:** Mind naturally turns towards sinful acts. Why should there be taste of bitterness?

**Answer:** Some one drinks honey mixed with poison and gets these at the time of drinking, but thereafter he suffers for long after he falls ill, his hairs fall down and his limbs get swollen. If thereafter honey mixed with poison is given to him although he is then hungry and has got a great desire to enjoy sweet things, he will hesitate in drinking that honey. The bitterness of sin is like that to a repentant. So the pleasure of every sin is like the taste of honey but there is poison in it. Without this belief, Tauba can not be sincere. When this belief becomes difficult his repentance can not be sincere. Believe that there is a ruinous poison in every sin as you believe firmly that poison is ruinous.

**DETERMINATION OR FIRM WILL:** The firm will which comes out of repentance is the will of inquiry. It has got connection with the present, future and past, Regarding its connection with the present, it gives advice to one to give up

every sin, every prohibited thing and to do all compulsory duties. With regard to its connection with the past, it enquires into omission of duties. With regard to its connection with future, it advises him to take care, so that there should be no further omission of compulsory duties and doing divine service always and giving up sins upto death.

The condition of sincere Tauba is that one should prepare for correction of past misdeeds. From the day of omission of semen upto the present time, take account of all omissions and commissions and rectify these, observe the omitted prayers, pay the dues of Zakat and do other duties like fasting and pilgrimage. If you could not have fasted in Ramzan, you should keep them. If you had means of going to pilgrimage and you now had not done it, do it and if you can not do it now owing to poverty, you should try to do it, or else you will be a sinner. If you die before making pilgrimage, you will die as a sinner as the Prophet said : He who dies without making pilgrimage may die if he wishes as a Christian, or if he wishes as a Jew. Regarding other sins, enquire about those committed upto date by your ears, eyes, tongue, stomach, hands, feet and sexual organ and try to repent for them and remove the wrong's you have done to others by the commission of sins. Repent sincerely for the sins for breach of duties towards God. Take account of all the sins from maturity upto date and do one good deed in place of one sin. The Prophet said : "Fear God wherever you remain and do a good deed after an evil deed and it will effect it. God says : Good deeds remove the bad ones-11 : 114 Your object will be to give up every sin as harmful like poison.

Sin is darkness and virtue is light. As darkness can be removed by light, so also sin can be removed by virtue. This is the easy way for effacing sins, as a thing can be destroyed by its opposite thing. Love for the world is the root of all sins. The Prophet said : There are some kinds of sins which are expiated only by cares and anxieties. The Prophet also said : When the sins of a man become too much and there remains no such good deed which can expiate his sins, God admits in his mind cares and anxieties which expiate his sins.

**Question:** Man's cares and anxieties generally arise in connection with his properties, children, name and fame. Can they be expiation of sins ?

**Answer:** To love the above things are sins but if he is deprived of those things, his sins are expiated. It is narrated that Gabriel once came to Joseph in his prison. The latter asked him : How far have you burdened my old father with sorrows and anxieties ? Gabriel said : He has been given sorrows to the extent of grief of a mother who lost one hundred sons. Joseph said : What rank will he get near God therefore ? Gabriel said : "The rank of one hundred martyrs".

**BREACH OF DUTIES TOWARDS THE PEOPLE :** In this matter also you have some duty towards God as He prohibited the people from oppression. So for this breach of duty he should be penitently sincere to Him and promise not to do it again in future. Be kind to a man whom you have oppressed. Return to him his properties, if you have taken them unjustly. Praise one whose honours you have destroyed. Speak good of your neighbour whom you have backbited. These will not save you, unless you refrain from doing wrong to others. If you have done harm to the life or honour of a man or given trouble to his heart, you have oppressed him. If you have killed a person out of mistake, give blood money to his heirs.

It is reported that Maez-bin-Malek came to the Prophet and said "O Messenger of God, I have committed fromiction and I have oppressed my soul. So purify me. This is my wish." The Prophet turned him back. On the following day, he came again to the Prophet and said as above. He turned him back for the second time. When he said this for the third and fourth time, he passed orders for his punishment. A pit was dug for him and he was put therein and stoned to death. There were two parties over this affairs. Some said "He has been ruined". Some said "This is no other 'sincere Tauba like his." The Prophet said " He has repented in such a way that if it would have been divided among the people, it would have been sufficient for them."

On another day, one Gamedi woman came to the Prophet and said "I have committed fornication, purify me." The Prophet turned her away. On the following day she came again to the Prophet and said "O messenger of God, why, did you turn me away ? You have thought that as you have turned away Maez, you will also turn me away. By God, I have conceived." The Prophet said "Go away till you give birth to a child." Immediately after the child was born, she came to the Prophet

with the child putting on a torn cloth and said "My child is born." The Prophet said "Go and suckle it, till it comes to an end." When the suckling ended, she came to the Prophet with the boy in whose hand there was a piece of bread. She said "O Prophet of God, I have finished suckling and now he has been taking food." The Prophet then handed over the boy to a Muslim. A pit was dug upto her breast and the Prophet then passed order to stone her to death. Hazrat Khalid-bin-Walid threw a piece of stone on her head which gave out a streak of blood which fell on his face and he was rebuking her. The Prophet heard it, rebuked him for it and said "Stop O Khalid, One in whose hand there lies my life, she has made such a Tauba that if a collector of Zakat in excess of limit makes such Tauba, his Tauba will be accepted. She was then buried after funeral prayer. If the money of somebody was taken by force or there was a breach of trust or the wages of a labourer were not paid or paid less, it is incumbent to gather information of these things from the time of maturity upto date and to pay their just dues.

**REGARDING PROPERTY:** If the owner is known. It is incumbent on him to return it to him. If the owner is not known it should be given in charity. If you have given trouble to the mind of anybody. Seek pardon from him. The Prophet said "One of your predecessors killed 99 persons and asked: Who is the wisest man in the world? When a saint was mentioned to him, he came to the saint and said "O saint, I have killed 99 persons. Will my Tauba be accepted?" The saint said "Your Tauba will not be accepted." Hearing this, he killed the saint and filled up his number of murders to one hundred. Then he enquired of the greatest learned man in the world. When his name was mentioned, he came to him and asked him: I have killed one hundred persons. Will my Tauba be accepted? He said "Yes, your Tauba will be accepted. What is the reason of its not being accepted? There you will find some persons engaged in divine service. Do divine service along with them and don't come to your native place as the land is not good." When the man was half way to that land he breathed his last.

The angel of mercy and the angel of punishment quarreled with each other regarding his case. The angel of mercy said "He has repented and turned his face towards God". The angel of punishment said "He did never do any good deed." When



another angel in the form of a man came there, they took him as an umpire to settle the matter. He said "Fix the distance between the two paths and he will get the path which is nearest to him." They measured the two paths and found that he crossed the path of repentance more than the other path. Then the angel of mercy took him with him and he was forgiven.

### DETERMINATION IN FUTURE

Firm determination shall have to be taken, so that sins are not committed in future. Hold firm connection with God, take such firm determination, that no such sin is committed in future. Be like such a patient who knows in his illness that the eating of fruits will do his harm and for that he takes such firm resolve that till he is cured he will not take fruits again. Till such firm resolve is made, there will be no Tauba. Your Tauba will not be perfect till you keep separate from your greed, keep silence, eat less and sleep less and take firm precautions in eating lawful things, as eating of unlawful things is the root of all sins. He who can not give up greed in foods and drinks, his eating of lawful things and giving up of doubtful things are not sufficient. A certain sage said "If a man repents for his sins and keeps patience for seven years, he will not again come to that sin."

**Question :** What is your opinion regarding (1) a person who forgets his sins and does not think of it and (2) a person who remembers his sin and does not forget it?

**Answer :** One section of the learned men say that Tauba means keeping sins in front. Another section say that it means to forget sins. To us, these two opinions are both true according to circumstances. There are many ways to go to God, some near and some distant. To keep sins in front and to remember them is good for a beginner in the path of religion, as in case he forgets them, his repentance will not increase and for that his will to walk in they way to God will not be so strong. If he remembers his sins, his sorrows will increase and he will fear to commit them again. The above person is better than a careless person, but it is more injurious to a sojourner for religion as in the case of journey remembrance of sin is an impediment, Rather he should not deviate from the straight path of religion. In case sexual passion becomes strong, if the sin of fornication is remembered, it is injurious and to forget it is better. The Prophet said "Be careful, I

commit no mistake, but I am thrown to a mistake, so that I may understand it". In another narration, I am made to forget in order to establish a way of life. The Prophet talked to men according to their intelligence. When Hazrat Hasan took some dates in his mouth to eat, the Prophet said "Kakh, Kakh" meaning vomit it. He did not then understand the word "Vomit the dates" as he was then too young. So he made him to understand with the words of a child that it is unlawful. Similarly, if a person calls a bird or a beast with particular words, it responds to him and it does not respond to any other words. So be not indifferent to these words.

**1. Class of repentant :** The repentants are of four classes. The first class are those who repent for sins that may be committed upto the end of their lives and those who repent for past sins and take care not to commit sins in future. As a result of habits, some evil thoughts may arise in his mind. For this one should stay on repentance, advance towards good deeds and give up evil ones. The name of this Tauba is Tauba Nasuha or sincere repentance. The mind of such a repentant is called Nafse Mutmainna or quiet mind. It returns to its Lord well pleased with Him and well pleasing Him-89 : 26. The Prophet said with regard to these persons "Mufarredun went in advance." They are desirous of God's remembrances. Zikr has pulled down from them their burdens. So they will come with light burdens on the Resurrection Day. It is seen that there is the burden of Zikr on them, but actually it is Zikr which has taken away their burden. They have different ranks. There are some repentants whose desires fall under the flow of divine knowledge and become quite. Another class of repentants can not save themselves from clash with their low desires and they take delay to turn them back with efforts. There are some persons who meet with death after repentance. Some person make Jihad with their passion after Tauba keep patience and remain upon Tauba. Their rank is highest as their good deeds destroy their evil deeds. A certain sage said : If a sinner commits a sin and restrains himself from it after getting opportunity of committing it again out of fear of God and keeps patience and controls his sexual desire, it expiates his sins. This condition is very difficult but its result is very good.

**2. The second class of repentants :** Such a person after repentance keeps himself firm for some days, gives up major sins and does divine service, but he is not free from such sins owing to

pressure of circumstances although he has got no such object. He does not have a firm will to do that sin but if he commits it, he becomes repentant and sorrowful. Then he resolves that he will not to do that sin but if he becomes repentant and sorrowful. Then he resolves that he will not do it again. The mind which has got such a state is called Nafse Lawwamah or self-accusing soul. This Tauba is less than that of the first class. Evil is mixed with the blood of man and he can hardly release himself from it. God says : God is openhanded in pardoning those who give up major sins and indecencies except passing thoughts of sins. An evil thought suddenly crops up in mind along with the minor sins. He had no previous thought about it. So this kind of evil thought is pardonable. God says : When they do indecent acts or oppress themselves and then remember God and seek forgiveness for their sins. So it seen that God praised them for their repentance inspite of oppression on their soul. For this rank, the Prophet said : Those who repent after commission of a sin are the best among you. In another narration, a believer is like a stalk of corn. Sometime its head rises up straight and sometimes bends down. The Prophet said : A believer is not free from sin.

This shown that Tauba is not called for these sins. Such a guilty person does not reach the stage of a sinner. The Prophet said : Every son of Adam is a sinner. Among the sinners, those persons are good who repent and seek forgiveness. He said also "A believer may commit many sins but is busy in repentance. God says "They will be given double rewards on account of their patience, and thereby remove the evils by good deeds." God says in this verse that they do good deeds after commission of a sin. He did not say that they do not commit sins.

**3. The third class of repentants :** Such a repentants keeps himself alright for some time and then his passion becomes strong for commission of sins. As a result, he advances towards sin, being unable to control his passion. In spite of this he does divine service always, but can not give up one or two sinful actions. He loves that it would have been better if God gave him power to control them. After the sin, he becomes repentant and says "Alas, had I not done it" This soul as called Nafse Mosawaalah or questioning soul. God says regarding these persons "And about others, they recognize their sins and they mix good works with them and others mix evil deeds." These

persons continue to do good deeds and expect forgiveness for their sins and faults. Many a time such a man dies before repentance. The region of the next world and its enjoyment falls on that person whose soul is saved and who purifies his soul for a long time as decreed by God in his destiny. For this reason, God says : By the oath of soul and what it purifies, He informs it of its evil deeds and its God-fear. He gets salvation, who purifies it and he is ruined who pollutes it-91 : 7. The Prophet said : A man may continue to do good deeds upto seventy years. Even the people then say that he is one of the inmates of Paradise. There is then the distance of half a cubit between him and Paradise. Then suddenly his fate comes forward and he begins to work the deeds of the inmates of Hell and then he enters Hell. So there is the fear of death before his Tauba. Man's every breath may be his last breath and death may be linked up with that breath.

**4. Fourth class of repentants :** These persons repent and remain in that condition for some days and then again return to sin. They feel no sorrow for their sins and do not mind to repent. These persons are included within the habitual sinners. Such a soul is called Nafse Ammarah or a soul prone the evils. Such a soul runs towards evils after returning from good deeds. There is fear for such a man in the end. If he dies upon good and upon Tauba, he will await his release from hell although it will occur after some time. So to seek forgiveness by divine service is like acquiring education by efforts and like seeking wealth by trade by crossing the big seas. All the people, except the learned are deprived of fortune. All the learned men except those who do good deeds are deprived of fortune. All the doers of goods deeds are deprived of fortune except those who sincerely do good for the sake of God. They also remain in anxieties. Those who hope for God's forgiveness without any good deed at their credit are fools, as God says "There is nothing for man except what he strives for." The wealth of the world is short lived, still it is subject to hard labour. How can you expect rewards without hard labour and sincere efforts in the next world ?

#### **EXPLANATION OF VOLUNTARY AND INVOLUNTARY SINS**

If a man commits a sin, he has got two compulsory duties-Tauba or repentance, and then doing a good deed. A thing can be destroyed by its opposite, such as cold by heat. So a bad deed can

be removed by a good deed done immediately after it. ;If the evil deed rises from mind, its expiation is to seek forgiveness with all the humility of a slave. Expiation by tongue is admission of evil and seeking forgiveness from God saying. 'O Lord I have done oppression to my soul and committed sin. So forgive my sins". Expiation by bodily limb is to pray, to give charity and to do divine services.

It appears from the sayings of the sages that after the commission of sin, if eight good deeds are done, it may be forgiven. The actions of heart regarding expiation of sins are four-Tauba, to think of a good thing, to take precautions of sins and to fear punishment for sins and for that to expect forgiveness. The actions of limbs are four regarding expiation of sins - (1) To pray two rak'ats immediately after commission of a sin. (2) then to pray for forgiveness to God seventy times and to recite ( God is great with His praise ) one hundred times, (3) to give charity, and then (4) to keep fast. Some wise man said "After sin, make ablution well and pray two rak'ats in a mosque." There is in a Hadis : When you commit a sin, do a good deed immediately, pray secretly, if you do a sinful act secretly and pray openly if you do a sinful act openly. A certain sage said : "Sin committed at night is expiated by secret charity and sin committed at day time is expiated by open charity. There is in a Hadis : A man came to the Prophet and said I have committed every sort of sin with a woman except fornication. Give judgment against me according to the laws of God. The Prophet said : Have you not said the morning prayer with us ? He said "Yes, I have prayed." The Prophet said "Certainly good deeds remove evil ones." It appears from this that except fornication, any other act with a strange woman is a minor sin. The minor sins committed during five prayers are expiated by these prayers.

**Different stages of seeking forgiveness:** Hazrat Sahal Tastari said "It is necessary for a slave to approach his master in every condition. So it is better to return to the master in every matter. If he commits a sin he says : O, Lord keep it a secret. When he finishes his sinful act, he says: O, Lord. accept my repentance. When he repents, he says "O Lord, make me sinless". When he does an act, he says, O Lord, accept this from me. Once a man asked him about such seeking of forgiveness as expiation of sins. He said "The beginning of seeking forgiveness is Izlijabat,

then Enabat and then Tauba. Izlijabat means seeking forgiveness by moving bodily limbs. Enabat means mental act of seeking forgiveness by sincere motive and good wishes. Tauba means to give up the people and to return to the Creator. After Tauba, he shall take recourse to silence and remain upon Tauba. The object of Tauba is to get two benefits-firstly, to expiate for sins in such a way that he can be classed with the man who did not commit sin ; secondly, to gain such a rank as he can be addressed as a friend.

There are several steps for expiation of sins. Some steps efface the root of evils from its root. Some steps make the sin light. Expiation differs according to the rank of repentants. Don't thing a good think as insignificant even if it is every small. A certain foolish woman in order to ward off the troubles of weaving thread says "I can prepare only one piece of thread in an hour. What will you do with one piece of thread ? Can a piece of cloth be made with one piece of thread only ?" The foolish woman does not know that all the cloths in the world are woven with so many threads and the world inspite of its spaciousness, was created by so many atoms. In short, to seek forgiveness and to express humility before God is such a virtuous act which will never be destroyed.

A certain disciple asked his Pir Abu Osman Magribi "Sometimes my tongue utters Zikr and Quran reading, but my mind remains then absent. He said : Be grateful to God that He kept one of your organs in a virtuous act, habituates you in Zikr, and has not engaged you in evil deeds." The saying of the sage is indeed true. If you can habituate your bodily limbs in good works till it turns into habit, you will removing great many sins. If a man has got the habit of uttering "Astagferullah" I seek forgiveness of God he will at once say "Astagferullah." if he hears a false talk from anybody. For this reason, God says "God does not spoil the records of the doers of good." God says "If you do a good deed. He will increase it and give you profuse rewards from Him." Hazrat Jafar Sadeq said "God kept three things secret in three things-(1) His pleasure in divine service, so don't neglect anything of divine service, perhaps there lies His pleasure therein. (2) His wrath in sins. So don't neglect a trifling thing, as there may be His wrath there in. (3) Hissecret friendship amongst His servants, so don't disregard any of them, as he may be a friend of God. He added another thing -His hidden answer in his

invocation. So don't give up invocation, often a reply may come therein.

### MEDICINE FOR UNWILLINGNESS TO REPENT

There are two classes of men : On class of young men have got no attraction towards evils. They grow on good things and give up evils. The Prophet said : Your Lord is pleased with that young man who has got no attraction towards evils, such a man is rare, but most honoured. The second class of men are not free from attraction towards evils. They are subdivided into two-those who repent after commission of sins and those who are engaged in sins all the time. Tauba cannot be earned without curable medicine. He who cannot diagnose a disease cannot know its medicine. Every disease has got its primary or root cause and to remove that cause is its medicine. Without an opposite thing, it cannot be removed. Greed and negligence are the causes of engagement in sins. Carefulness is opposite to negligence and patience is opposite to greed. Negligence is the root of all evils. God says : They are negligent, there is no doubt that they will be losers in the next world.' The medicine of Tauba is the mixture of some ingredients-sweetness of knowledge and bitterness of patience. A mind affected with the disease of repeatedly committing sins should be treated with a mixture of knowledge and patience.

**Question :** Is every knowledge profitable for removal of repeated sins ?

**Answer :** There is expert knowledge about a special disease, just as the science of treatment is necessary for treatment of general diseases. A man of this type of disease must have faith in several subjects.

(i) He must have faith that there are certain causes of disease and health. God has recorded their causes and given us freedom to select those causes. Firm faith grows out of it in the root-science of medicine as he who has no faith in this science will not take to treatment and has got nothing but ruin. Similarly repeated commission of sins cannot be removed without faith in the fundamental matters of religion. That is this. There are causes of fortunes in the next world and those causes are virtues, and there are causes of misfortunes in the next world and those causes are sins. This is the faith in the basic principle of religion.

(ii) The second subject is that a patient must have faith in a certain physician that he has got expert knowledge in a particular branch of medicine and special proficiency in the process of treatment. Similarly the sinner must have faith in the fact that the prophet is a true Prophet and all that he said are true without the slightest tinge of falsehood.

(iii) The third subject is that as a patient must obey with attention and care the instructions of the physician regarding diet and other injurious things, so also one addicted to sin must hear the verses of the Quran and the sayings of the Prophet with attention or follow these instructions with fear of God. (iv) The fourth subject is that as a patient must have look to what the physician gives instructions, so also every man should pay attention to what a spiritual guide says, though he has not greed for everything and does not commit every kind of sin. Every believer has got a special sin. The learned men of religion know about these and give instructions accordingly. They must take the lessons of religion to the people according to their diseases. This world is the abode of patients or hospital, as there are only dead men under the earth and patients above the earth. The number of patients of heart diseases is more than that of the patients of bodily diseases. The learned spiritual men are the physicians of heart diseases and the kings are the care-takers of the hospitals. The patients which does not take the medicine of a learned man should be handed over to the king, so that he may cure him of this evil as a physician hands over a patient who does not observe the rules or who is mad.

**DISEASE OF SOUL :** It is more severe than that of body. There are three causes for which disease of soul is more severe than the disease of body. The first cause is that the patient does not know that he is sick. The second cause is that the result of the disease of soul is not seen in the world as the disease of body is seen. That death is the result of bodily disease is seen and one does not like it. Death of soul is the ultimate result of sin. That is not seen in the world and for this reason hatred for sin is less. If however the sinner knows it even, you will see that he depends more upon God's mercy for cure of the disease of soul. He works very hard by giving up idleness for cure of the bodily disease but he does not work so much for cure of the disease of soul. The third cause is that no physician can diagnose this incurable



disease. The learned men are the physicians and they are also attacked with the incurable diseases of the age and so they are baffled in their treatment. This disease is not openly seen as it exists in everybody. They teach such things to the people as increase their disease, as love of this world is their serious disease. This disease is found in the physicians themselves. They are said : You are talking about treatment but you yourselves have forgotten it. The people are going to destruction on account of the death of physicians as the physicians themselves are engaged in eating evil and injurious diets.

**Hope and fear** are two medicines, but they are applicable to various diseases. He whose fear is strong has given up this world wholly and burdened himself with additional burdens and confined himself within narrow provision. To him the causes of hope are many while the causes of fear are few. He who repeatedly commits sins and is despaired of repentance for many sins inspite of his will for repentance should be treated with the cause of hope so that he may expect acceptance of his repentance. If he who is misguided and engaged in sins and still hopes for God's mercy, is like that person who is treated with honey inspite of his body being very heated. This is the way of the fools and the illiterate.

### **THERE ARE FOUR MODES OF GIVING UP SINS**

(1) **The first mode** is to remind the verses of fear to the sinners and transgressors. The Prophet said : The sun does not rise and no darkness comes down without the two angels communicating with each other by four voices. One angel says : How good it would have been if men were not created. Another says : How good it would have been if after creation of men they knew the cause of their creation. Again the first angel says : How good it would have been if after knowing the cause of creation of men they worked according to their knowledge. In another narration, how good it would have been if they discussed with one another about what they knew. Another angel says : How good it would have been if they repented for not doing what they knew. An earlier sage said : When a man commits a sin, the angel of the right side calls the angel of the left side : Don't write it for six hours with your pen. If he repents and seeks forgiveness, he does not write it. If he does not seek forgiveness, he writes it. Another 'ancient sage said. When a man commits a sin, the

ground underneath that place seeks permission to sink down with him under the abyss and the sky above his head seeks permission to fall upon him. Then God says to that ground and the sky : Keep yourself away from My servant and leave him, as you have not created him. If you had created him, you would have shown him mercy. Perchance he will repent to Me and I may accept his repentance. Perchance he will do good works in place of it and I will grant him reward. In the spirit of this, God says : God restrains the heavens and the earth to fall down. If they fall down, who is there besides Him to hold them back?

There is tradition reported by Hazrat Omar: One who gives seal hangs down with the pillars of the Throne. When somebody tears off this hidden screen and considers an unlawful thing as lawful, God sends down a sealer to seal upon his soul. As a result what is with it becomes covered. There is a tradition reported by Muzahed: Soul is like the front of an open hand. When a man commits a sin, a finger is closed. This is the meaning of seal. Hazrat Hasan Basari said: There is a fixed limit between man and his Creator. When he reaches that limit, God Himself puts a seal on his soul. Thereafter, he finds no inclination to do good deeds.

There are many traditions and wise sayings about punishment of sin and praise of those who repent. If one inherits the Prophet, he should make much admonition therewith. The Prophet left no legacy but left only learning and wisdom. The more he gets learning therefrom the more legacy he gets from him.

**(2) Second mode:** To narrate the lives of the Prophets and of the saints and pious men and of the dangers and difficulties that fell on them on account of their sins are profitable for the souls of men and fruitful. It is also to be narrated how the Prophet Adam was punished for only one sin and how he was driven out of Paradise. It is narrated that when he ate the fruits of the forbidden tree, his dress flew away from his body and his private parts became exposed but his head-gear and cover of his face felt shame to go away from him.

Then Gabiel came down and took his head gear and cover of his face. Then it was proclaimed from heaven: Go down from Me, as he who disobeyed Me is not worthy to remain with Me. Hazrat

Adam looked towards Hawa and saw that she weeping. He said: This is the first sign of our disobedience to God.

It was narrated that for forty days an idol was worshipped in the house of the Prophet Solaiman for which he was punished. In another narration, a woman sought justice from Solaiman in respect of a matter of her father. He promised to do justice but afterwards he did not do it. In another narration, the woman thought that Hazrat Solaiman would deliver judgement in favour of her father as she had some rank before Solaiman. For this sin, the reign of Solaiman was robbed of for forty days for which he became afraid. He fell into such disaster that he did not even get food when he was hungry. When he sought for food saying: Give me food, I am Solaiman, son of David, the people used to rebuke and beat him and drive him out. It was narrated that during this time when he wanted food from his wife, she spat on his face and drove him out. There is another narration that an old woman poured urine over his head from a pot. Then God took out his ring from the stomach of a fish and he put it on for forty days after his punishment. Thereafter birds came and sat upon his head and jinn, birds and beasts began to gather around him. Solaiman said: I will not rebuke you for harsh treatment with me before and will not praise you for your excuse become me at present. These affairs came from God and there was no other alternative.

There is a story of Banu Israil that a man married a foreign woman in her country. He sent his slave to bring her home. On the way the slave felt sexual desire to cohabit with her but restrained himself with great difficulties. For his patience, God rewarded him with the office of prophet-hood over the children of Israil. It was narrated that Moses once asked Khizr. Why have God given you knowledge of the unseen? He said: For giving up sins in order to incur the pleasure of God.

It is said that even wind traveled with Solaiman. He was once pleased with his dress and looked at it. Suddenly the wind threw him down and he said: I obeyed you till you obeyed God. It is narrated that God sent down revelation to Hazrat Eakub: Do you know why I have separated your son Eusuf from you? He said: I don't know. God said: The reason is that you said to your sons: When you remain indifferent, I fear lest tiger may devour him. Why did you fear for him an attack of tiger and did not

depend on Me? Why did you look at their heedlessness and did not hope My protection? Do you know why I returned him to you? Hazrat Eakub said: I don't know. He said: You relied on Me and said: Perchance God may return all of them to me. You said also: Go and search for Eusuf and his brother and be not dispaired. When Hazrat Yousuf said to his prisoner: Remind me to your master, God said: The devil made him forgetful of his Lord. For that he stayed prison for some years.

Thus there are many stories. The Quran and Hadis did not narrate them only for the sake of stories but its object is to admonish and to disclose the secret meaning, so that you may know that even prophets were not free from these sins. So how can the other people get free from major sins? The prophets received punishment in this world for minor sins and it was not kept in abeyance for the next world. The unfortunate only are given time, so that their sins may increase, as the punishment of the hereafter is very severe and most fearful. These stories should be narrated to the sinners, so that they may adopt the modes of repentance.

(3) **Third mode:** The sinners should be told that the punishment of sins is expected to be meted out in this world and that the basic cause of dangers and difficulties that befall on men is their sin. May people think the next worldly punishment as easy and this worldly punishment as severe. The reason is their ignorance about the next world. These people should be told repeatedly about the punishment of this world. They should be told that their livelihood may be curtailed on account of their sins, their honour may be marred and their enemies may increase. The Prophet said: When a man commits sins: he deprived of his livelihood. Hazrat-Ibn-Masud said: I think that a man forgets his learning owing to his commission of sins. In this context, the Prophet said: Wisdom goes away from a man who commits sins and it never comes to him. An ancient sage said: It is not misfortune that a man's face becomes black and he meets with loss of property, but misfortune is that he gives up a sin but commits it again or a more heinous sin.

There is a story of a certain Aref that he was walking in a muddy land raising up his wearing apparel for fear of slipping down. Then he slipped and he fell down. He wept and said: My slip has been like the slip of one who walks by the side of a sin for

saving himself from the sin and then slips into a sin or two and then falls deeply therein. For this reason the saint Fazili said: Whatever turn of fortune and loss of friendship occur, it is only for your sin. A certain sage said. I will consider the oppression of rats as punishment of my sin. A certain Sufi of Syria said: I was looking at the beautiful face of a christian boy. At that time Ibn Jala Dameski was passing by that way. He caught hold of my hand and I was ashamed I said: O Abu Abdullah, glory to God. I was charmed with the uncommon beauty of this boy. I don't know the wisdom of God that He created this beautiful boy for Hell. He pressed my hand and said: You will see its punishment after a while. After 30 years, I saw its punishment.

**Abu Solaiman Darani** said: Emission of semen in dream is a punishment. He said: Nobody misses a congregational prayer except for sins. There is in Hadis, God says: When a man puts his greed above his divine service, the lowest punishment is that I deprive him of the pleasure of invocation.

Abu Amer Olman narrated a story to this effect: I stood up for prayer when I felt urge of sexual passion which continued long. I felt a strong urge for cohabitation with a boy. I fell down on the ground and my whole body became black. Then I concealed myself and did not come out for three days. I went to the public bath room and washed my body but it increased blackness. After three days, the blood of the body became clean. Then I went to Bagdad to meet Hazrat Junaid. I asked him about it. He said: Are you not ashamed that you have made your sexual passion strong after standing before God? Then God drove you out from His presence. Had I not prayed for you and repented on your behalf to God, you would have met with God with that color. He said: I wondered how he came to know of it, when I was at Rekka and he was in Bagdad.

Dear readers, know that the face of soul of man becomes black if he commits sins. If he is not a virtuous man, his black color spreads over his face. If he is unfortunate, it remains on his soul which becomes black and becomes fit to be burnt by fire. The disaster of sin in the world is poverty, illness and other evils as seen in various traditions. If any disaster comes to any person, it is owing to his sin. He is deprived of good provision and his misfortune is doubled. If any grace reaches him, it is prolonged for him but he is deprived of expressing gratefulness, till he is

punished for ungratefulness. He who is virtuous, has blessing for divine service. He is then given grace of expressing gratefulness and his disaster is panacea for his sins and increases his rank.

(4) **Fourth mode:** It is to state the prescribed sentences for the prescribed crimes, such as drinking wine, fornication, murder, slander and other sins. Give such advice to a person for which he is deserving of advice. If you give such advice to a person for which he is not deserving, you will be giving medicine to a person who does not require it. The learned man should begin treatment just like an experienced physician who sees first his patient's appearance. The Prophet was once asked: O Messenger of God, give me advice but not more. He said: Don't be angry. Another person said: O Messenger of God, give me advice. The Prophet said: Don't be disappointed at seeing what is in the possession of man. This is called freedom from want. Be careful of greed, as the meaning of greed is freedom from the worldly wants. Pray in such a manner that you are leaving the world for good. Be careful of what you take as an excuse.

A person said to Ibn Wase: Give me advice. He said, I advice you to be an angel in this world and the world next. He said: How shall I be able to become such? He said: Adopt renunciation in the world. The Prophet sensed anger in the mind of the first questioner. So he prohibited him to get angry. He saw in the second man greed for wealth and long hope and advised him accordingly. Ibn Waes saw in the third person attachment towards the world and so he advised him accordingly. A man asked Hazrat Ma'az: Give advice. He said: be kind, I may then guarantee Paradise for you, He perceived in him by his foresight harsh conduct and hard heart. Once a man said to Ibrahim Ibn Adham: Give me advice. He said: Be careful of men and keep company of the virtuous people, as men are subjects of thoughts of men. Every man is not a real man. Real men passed away and there remain only ghosts. I don't consider them as men.

Hazrat Muwayyah wrote a letter to Hazrat Ayesha: Give me advice, but not more. Hazrat Ayesha wrote: From Ayesha to Muwayyah. I heard from the Prophet who said: 'God makes one free from want of men who seeks pleasure of God by incurring the displeasure of men and He entrusts one to the people who incurs displeasure of God by pleasing the people. Salam to you.' Now look to the wisdom of Hazrat Ayesha, how she gave caution

of danger to the rulers. At another time she wrote to Muwayyah: Fear God, He will protect you from men and when you will fear men, they will not be able to do you benefit in presence of God. Salam to you." So every adviser should advice according to the necessity of a particular man.

There are foods and medicines in theological learnings food for all people and medicine for patients only. An illustration is given below. A man said to Abu Sayeed Khodri: Give me advice. He said: Fear God as it is the root of all good. Take recourse to Jihad, as there is no monkery in Islam. Take to the Quran, as it is the light for you among the inhabitants of the world and as it is a reminder to the inhabitants of heaven. Take to silence as you will drive away the devil therewith.

Once a man said to Hasan Basari: Give me advice. He said: Honour the commandments of God, God will honour you. The wise Loqman advised his son: O my darling, attach your lance with the learned, but dispute not with them, lest they may cherish hatred for you. Take from the world what is absolutely necessary for you and spend for your next world your excess wealth. Don't put your own burden to the shoulder of others by giving up completely this world. Keep fast in such a way as can destroy your greed and fast not in such a way as may spoil your prayer as prayer is better than fasting. Don't mix with the fools and hypocrites. He said to his son another time: O my darling, don't do any work with displeasure. Don't go out on a journey without necessity. Don't ask a thing which will not be beneficial to you. Don't squander your wealth and don't consider the wealth of others as good. What you send in advance is your wealth and what you leave behind is the wealth of others. O my darling, he who is kind gets kindness. He who keeps silent remains secure. He who speaks good gets benefit and he who speaks evil, commits sin. He who does not control his tongue becomes repentant. A man asked Hazrat Abu Hazem: Give me advice. He said: Do what will benefit you at the time of death and give up what will go against you at the time of death.

Hazrat Moses said to Khizr: Give me advice. He said: walk with a smiling face and don't walk with an angry face. Be benefactor and not an injurious man. Give up disputation and walk not without necessity, don't laugh out without being

satisfies and don't accuse the sinners without sharing in their sins. O son of Imran, weep for your faults.

A man said to Mohammad bin Keran: Give me advice. He said: Make efforts to please your Creator as you make efforts to satisfy yourself. A man asked Hamid Lefafa: Give me advice. He said: See that disasters and dangers may not destroy your religion. Prepare for it a cover like that of the Quran. He asked: What is the cover of religion? He said: To give up search of this world except for things absolutely necessary, not to talk except what is absolutely necessary and to give up the company of men except for dire necessity.

Hazrat Hasan Basari wrote to Caliph Abdul Aziz: After praise of God and blessings on the Prophet fear what God said of be feared. Be careful of what God said to be careful. Take for your fortune from what is in your possession. Sure news will come to you at the time of your death. Salam to you.

Caliph Omar-b-Abdul Aziz wrote to Hazrat Hasan Basari: Write to me a letter advising me. He wrote in reply: After praise of God and blessing on His Prophet, cares and disasters lie before you. Either you must meet with salvation or with destruction. Know that one who takes account of himself gets benefit and he who is unmindful is a loser. He who sees the ultimate end gets salvation. He who conducts himself with greed is misguided. He who keeps patience rises above wants. He who fears God is secure. He who is secure accepts advice. He who accepts advice is blessed with deep insight. He who is blessed with deep insight gets understanding and wisdom. He who slips returns. He who repents uproots evils. Ask when you know not and restrain anger.

The saint Matruf wrote to Caliph Omar-b-Abdul Aziz: After praise of God and blessings on His Prophet: O commander of the faithful, this world is an abode of punishment. He who has got not wisdom hoards wealth for it. He who has got no wisdom is deceived thereby. Live in this world as one who treats his wound and keeps patience at the bitterness of medicines fearing the result of disease. Caliph Omar-b-Abdul Aziz wrote to Adi-b- Artata: After Hamd and Salat, this world is an enemy of God's friends and a friend of the foes of God. It is an object of reception for the foes of God.



He wrote to one of his governors: After praise of God and blessings on His Prophet, your power has been usurped from the oppression of the people. When you intend to do oppression on any one, remember God's power on you. Know that what reaches from you to the people will pass away but it will remain with you. Know that God will obtain for the oppressed people the rewards of the oppressors. Salam to you.

Such are the forms of admonition and advice to the people. Such sort of advice is like food from which every one gets benefit. Such advisers are rare as the doors of advice have been closed and sin and disturbance gained ground. This is the first mode of treatment and the first root.

**SECOND ROOT IS PATIENCE:** The basic medicine of repeated sins is patience. Why is patience necessary? One reason is that the sinner is careless about the injurious effect of good. Another reason is that his greed becomes strong. We have described the medicine for carelessness. Now we shall narrate the medicine of greed. The gist of it is that when a patient's injuries increase, his mode of treatment is that first of all he must have knowledge of the injury and then remove it so that it may not come to him again. In every circumstance, the bitterness of patience shall have to be adopted. There should be similar treatment of sexual passion. He should first know the injurious effect of sin and think of the verses of the Quran and Hadis about it. When fear increases, he shall have to remove the cause which increases the sexual passion. It grows out of outward things. To flee away from those things and to adopt loneliness are the medicines. The medicine of the greed of delicious foods is to remain hungry and to fast consecutive days. Without patience these two modes cannot be adopted. Without knowledge fear does not grow. Knowledge also cannot arise without insight, thoughts and strong blind faith. The first thing is to be present in the assembly of Zikr and sermons and then to hear religious sermons after giving up all thoughts of the world. God makes the path of one easy who has been given the strength of good attention, who fears God after knowing the objects of fear, who hopes for rewards and knows good words as true; and He makes the path of one difficult who straightens his hands, thinks himself above wants and knows the true things as false.

## CAUSES OF COMMISSION OF SINS

**1. First cause.** The punishment of sin is not presently seen and lies in the womb of future.

**2. Second cause:** It is the present taste of the greed which leads to the sinful act. His habit assumes strong form owing to love for sin. Habit is the fifth nature. The present taste over nature predominates over the future tastes. For this reason God says, Never rather you love the present and discards the future. God says: Rather you love the pleasure of the world's life. The gravity of this affair is rendered clear from this word of the Prophet: Paradise is surrounded by unpleasant things and Hell by greed. The Prophet said: God said to Gabriel after creation of Hell: God and look at Hell. He saw it and said: By Thy glory, nobody will enter it if he hears of it. Then God surrounded it with things of greed and said to him: Go and look at it. Gabriel saw it and said: By Thy glory, I fear that there will be nobody who will not enter it. He created Paradise and said to Gabriel: Go and look at it. Gabriel saw it and said: By Thy glory, he who hears of it will want to enter it. Then he surrounded it with unpleasant things and said: Go now and see it. He saw it and said: By Thy glory. I fear that nobody will enter it. Greed is connected with the present and punishment with the future. There are two reasons for the commission of a sin though the basic faith remains alright. He who becomes impatient of thirst and drinks icy water during illness does not deny the basic science of medicine and also does not deny that it is injurious to his health, but the greed of his thirst becomes then strong and he becomes unable to face the difficulty of patience.

**3. Third cause** There is no such a sinner who does not wish to expiate his sins by repentance and good works, but he makes delay to make repentance and expiation owing to the prevalence of long hope in him.

**4. Fourth cause** There is no such believer who does not cherish hope for forgiveness of his sins. He awaits for pardon relying on the mercy of God after committing sins. For these four causes a believer is engaged in committing sins over and again even though his basic faith remains alright. It is true that for the fifth reason, defect enters into his basic faith.

**5. Fifth cause** To entertain doubt about the Prophet-hood of Mohammed (P. H). This is infidelity. Medicines for these five

reasons shall have to be looked into. Such a man is like the patient whom the physician prohibits to eat injurious foods. If the patient entertains doubt about the expert physician, he does not pay attention to his advice. This is disbelief or infidelity.

**Question:** What are the medicines for those five causes?

**Answer:** (1) The medicine for the first cause is to think of the delay of punishment in this way. What will occur in future must happen. The future is near the thoughtful men, but death is nearer to a man than the lace of his shoes. What will inform him that the Hour is near? Then the affairs of the future happiness will become the matters of the present. Great efforts are undertaken to ward off future dangers in the world. For earning profits in business, merchants embarks on deep seas and oceans and bear all sorts of hardship in journey. If one falls ill and if a physician informs him that if he drinks cold water, it will injure him and may lead him to death, he shall give it up at once for fear of death, even though cold water is agreeable to him and even though the pangs of death is short lived. He does not fear however what will occur after death. He shall have to leave the world and there is no escape from it. This world's life is temporary, not everlasting. Now it is an object of thought that he gives up an agreeable thing of this world relaying on the word of a Christian physician, while he cannot give up the temporary pleasure of the world in expectation of future happiness relying on the words of the Prophet supported by miracles. The punishment of Hell is very much greater than that of disease.

(2) The medicine for the second cause is that he shall give up the taste which is strong with efforts and say: If I cannot give up this temporary happiness of this world's life, how can I get the everlasting happiness of the next world? When I can't bear the pangs of patience, how shall I bear the punishment of fire in Hell?

(3) Disease of delay in repentance may be removed in this way. Most of the inmates of Hell will shriek for long sufferings in Hell. He who makes delay in repentances, wishes to live long while he may die soon. If he lives long, he may not give up sin in future as he cannot give it up at present. It is not known how he will give up greed in future when he cannot give it up at present. Rather it may increase manifold owing to habits. The greed which man makes firm as a result of habits is not like that greed

which has not become firmly rooted. For this reason, those who make delay in repentance are destroyed. They don't know that the more time passes, the more it becomes difficult to be eradicated. The man of procrastination is like a man who seeing a firmly rooted tree, leaves it to be uprooted in future. But he knows that it will be more firmly rooted in future. The more you grow old, the more you will become weak and there will be less chance of your uprooting the tree.

(4) Medicine of waiting for God's forgiveness. He is like a person who spends all his wealth and makes himself and his family members poor in expectation of His mercy. He hopes that God will bring out a hidden treasure for him out of uncultivated land. His waiting for seeking God's forgiveness for his sins is likewise.

(5) Medicine for the fifth cause. To doubt the prophethood of the Prophet in infidelity. Its medicine is the proofs of his being a true Prophet. He must be said: Is the affair in the next world impossible as the staying of a man in two different places at the same time is impossible? If he says: I have doubt in the next worldly affairs, he must be told: Eat the food which you have just left and into which some one has thrown poison. He shall not eat it believing a stranger's words. If he is a liar, you will still not eat the food, saying: I shall not eat it as it is better for me to remain on the good side and to have patience. But if he is true, I shall meet with death if I eat it. So to have patience is better than the pangs of death. Hazrat Ali said to a man who had no faith in the next world: If what you say is true, we will get salvation. If it does not come out true, we shall get salvation but you will perish. In other words, the wise man adopts always the path of safety. Such a disbeliever should be told: You give up food believing a stranger. How can you neglect the sayings of the prophets, saints and wise men backed by miracles? There is no good in arguing with the illiterate. If there is difference of opinion among the wise regarding the next world, the deniers will suffer endless sufferings if it is true. If it is false, then only your temporary pleasures will suffer for some time'. If anybody is wise, he must not doubt in this argument as there can be no comparison of these few days in this world with the everlasting nature of the next world. How can a wise man be able to earn everlasting happiness of the next world as he is engaged in the pleasures of the world?

## CHAPTER II

### PATIENCE AND GRATEFULNESS

#### MERITS OF PATIENCE

**Quran:** God praised those who adopt patience and mentioned about patience more than several times in the Quran. He kept most good deeds and merits linked with patience. God says: When they kept patience, I created leaders from amongst them who showed guidance according to My instruction - 32 : 24. God says: Owing to the patience of Banu Israil, the words of your Lord were perfected well over them. God says: I will reward those for their good works who are patient. God say: They will be given double rewards for their patience. God says: The patient will be given rewards fully without accounts. God says: Fasting is only for Me and I will give its rewards. He kept connection with those having patience with Himself and promised that He is with the patient. God says: Take to patience, God is with the patient - 2 : 249. God says: If you keep patience and fear God ..... your Lord will help you with five thousand well armed angels. God says: There are blessings and mercy upon them from their Lord and they are those who are guided - 2 : 58.

**Hadis:** - The Prophet said: Patience is half of faith. He said: The lowest measure of what you have been given is sure faith and firm determination of patience. He who has been given a portion of these two qualities has got no fear even if he prays little at night and fasts little during day time. If you can stand with firm foot with patience just as you are now and do not turn away from this way, it is dear to me. If anybody does divine service equal to all of you after turning away from patience, it will not be dear to me. I fear the world will be opened to you after me. You will then cherish hatred for one another and the dwellers of heaven will then be dissatisfied with you. He who keeps patience and expects reward, will get full reward. Then he recited this verse: What is near you will come to an end and what is near God will only remain. I will give full rewards to those who being patient do good works - 16 : 96.

It is reported from Hazrat Jaber that a man asked the Prophet about faith and he said: That is patience and forbearance. The Prophet said: Patience is a jewel among the jewels of Paradise.

The Prophet was once asked: What is faith? He said: Patience. This is just like his saying: Pilgrimage is Arafat. This means that the great pillar of pilgrimage is to wait at Arafat. Similarly the general pillar of faith is patience. The Prophet said: To say against what passion dictates is the best act. God sent revelation to David: Follow My conduct. One of my conduct is that I have great patience. The Prophet once went to the Ansars and asked: Are you believers? They remained silent. Hazrat Omar submitted: O Messenger of God, we are believers. He asked: What is the sign of your faith? They said: We are grateful both in joys and sorrows, keep patience in dangers and difficulties and remain satisfied at what was pre-measured. The Prophet said: By the Lord of Ka'ba, you are then really believers. Prophet Jesus Christ said: You cannot earn what you love till you keep patience at what you do not love. The Prophet said: Had patience been given the form of man, it would have been kind. God loves the patient.

**Sayings of the wise:** Hazrat Omar wrote to Abu Musa Ash'ari: Take to patience. Know that patience is of two kinds, one is better than the other. It is good to have patience at disaster but better than this is to protect oneself from unlawful things. Know that patience is the gist of faith. The reason is that God fear is the greatest religious act and that is gained by patience. Hazrat Ali said: Faith is built upon four things-sure faith, patience, Jihad and good judgment. He said also: Patience is to faith just as head is to body. He who has got no head has got no body. Similarly he who has got no patience has got no faith. Hazrat Omar said: Iman has got two burdens - blessings and mercy. This appears from the following verse - 2 : 157. On them is blessing from their Lord and mercy and they are those who are guided. We found him patient. How good is the servant as he is most repentant. Hazrat Abu Darda'a said: To remain patient at commands and to remain satisfied with fate is the best rank of faith.

### REAL KNOWLEDGE AND MEANING OF PATIENCE

Know, O reader, that patience is an important stage of religion and a station for the so journers in the path of religion. The stages of religion are controlled by three matters - knowledge, condition and action. Knowledge is the root and condition arises out of knowledge and action is the fruit of condition. So knowledge is like a tree, conditions are its branches

and actions are its fruits. These three matters are engrained in all the stages of one who walks in the path of religion. Patience is an attribute of man only and angels, birds and beasts have no such attribute. An angel has got no necessity of patience as he has got no nature of evil. Lower animals are guided by instincts and greed. They have got no need for patience. The angels are always immersed in love of God and they have got no evil propensities. Man has got animal propensities in his infancy. Then he feels greed for food, then desire for plays and sports, then desire for marriage comes. At first he has got no power for patience, then after dawn of intellect clashes begin and at that time patience is necessary. At the time of maturity he is placed under two angels. One shows him the path of guidance and another gives his strength. By these two angels, he is raised from a lower animal to the rank of a man. At that time, he is given two qualities - one quality is that of the knowledge of God and His Prophet and another is the knowledge of good on consideration of the ultimate good. These two things are gained from the two angels of guidance and knowledge. A lower animal has got no knowledge or consideration for the ultimate good. It is guided by present happiness. Man knows by the light of guidance that he will suffer in the end if guided by low desires but that is not even sufficient to remove evils. There are many injurious things which he cannot remove for want of strength. So to remove the disease of low desires, strength is necessary with which he fights with low desires and greed. For that, God places another angel who helps him and gives him strength to control greed like an unseen soldier. Then fight ensues between the angel of greed and the angel of suppression of greed. This struggle ensues between these two forces. Mind is the battle field. Inspiration for good comes from the angel and propensities of passion come from the devil. To establish the instinct of good, patience is necessary which control the propensities of evil. If patience is acquired, there comes Marfat or knowledge of God which is the cause of fortune in the next world and in this world. The knowledge of God which is deep rooted is called faith or Iman. The above two angels are within the control of two angels called Keraman Katebin or honourable writers. They are entrusted to every man. They write sins and virtues in the pages of mind called Records of deeds or Amalnama.

This record of deeds will be opened twice-once at the time of death and then on the Judgement Day. The Prophet said: When a

person dies, his resurrection occurs. He remains alone at that time and he is said: You will come to me alone as I have created you first. He is then said: Your soul is enough in rendering accounts. On the great day of Resurrection, he will be presented among the people.

**PATIENCE IS HALF OF FAITH:** There are two reasons and two necessities to show that patience is half of faith. The first reason is to confirm the basic principle of religion and to act according to it. There in there are two pillars of faith sure faith and patience. The meaning of sure faith is immutable-knowledge which God shows to a man about the fundamental principles of Islam. The meaning of patience is action to the requirements of the immutable faith. This grows knowledge that sin is injurious and virtue is beneficial and to give up sin and to gain virtue are not possible without patience. Patience is to put in to action the inclination of virtue after suppression of evil propensities. In this angle of vision, patience is half of faith. For this reason, the Prophet mentioned patience and faith together. He said: You have been given but little of sure faith and patience.

(2) **Second Reason.** Faith arises out of knowledge which again arises out of the good deeds of a man. Man's actions are divided into two what is beneficial both in this world and in the next and what is injurious in both the worlds. Patience is necessary about what is injurious to men in both the worlds and gratefulness is necessary about what is beneficial in both the worlds. In this view, gratefulness is half of faith. Ibn Masud said: Iman is divided into two - patience and gratefulness.

**DIFFERENT KINDS OF PATIENCE:** The first kind is to have patience over physical pains, such as patience in the difficult tasks of divine services and in the sudden accidents and dangers such as severe beating and serious disease. If patience is observed according to the dictates of religion, it is praise-worthy. The second kind is to have patience at the inclination of evil and greed of passion. To have patience at the greed of belly and sexual passion is named Afat or self-control. Bravery is patience in battles. Forbearance is patience by appeasement of anger. Expansion of breast is patience at turns of fortunes. Renunciation is patience from happiness and pleasures. Satisfaction is patience at present possessions. Most conducts of faith lie in patiences. For this reason, when the Prophet was asked about faith, he



replied that patience is faith as there is no act of faith more difficult than patience. The Prophet said: Pilgrimage is Arafat. in other words the acts of Arafat are more difficult out of the actions of pilgrimage. To forbear all these hardships is called patience. God says: Those who keep patience in dangers, wants and struggles are the truthful ones and they are also the God fearing ones.

### **PATIENCE IN CONSIDERATION OF STRENGTH AND WEAKNESS**

(a) To control the evil inclinations of nature requires the constant exercise of patience. Their numbers are few and they say: God is our Lord and they are firm in this. They are the truthful ones. They are addressed by God as thus: O satisfied soul, return to thy Lord well-pleased with Him and well-pleasing Him - 89 : 28.

(b) To surrender to the forces of devil and all inclinations towards religion are routed. They are the heedless ones and their numbers are many. The enemies of God rule over their souls. God says about them: I would have guided everyone had I wished, but My promise will come out true: I will fill up Hell with man and jinn - 9 : 112. God says regarding them: Turn away from those who turn away from My remembrance and who do not wish except the pleasure of this world's life. The signs of this life are despair and hopelessness. For that reason, the Prophet said: Wise is he who humbles himself and acts for what will come after death and fool is he who follows his low desires and hopes against God.

(c) To continue struggles between two forces-forces of good and forces of evil. Sometimes the forces of good prevail and sometimes forces of evil. Such a man has mixed up good with evil.

**PATIENCE IN CONSIDERATION OF SEVERITY AND EASE:** The first kind of patience is not acquired without great efforts and the second kind of patience does not require such efforts. God says: He who gives charity and fears God and takes to patience and considers good as good, I shall make his path easy - 92 : 7. The practice of patience leads to contentment which is therefore higher than patience. The Prophet said: Do divine service with contentment. If you are unable to do it, there is

abundant good in keeping patience in fighting with your baser self. A friend of God said: A patient man stands on three stages. In the first stage, he gives up following his baser self. In the second stage, he remains satisfied with his fate and this is the rank of one who renounces the world. In the third stage, he likes what his Master does about him and this is the rank of the truthful and this is the stage of love. The stage of love is higher than that of contentment and the stage of contentment is higher than that of patience.

**PATIENCE IN CONSIDERATION OF LAWS:** Patience is divided into compulsory optional, unlawful and abominable things in consideration of laws. To keep patience from unlawful things is compulsory and to keep patience from the abominable things is optional. To keep patience at a difficulty which is prohibited is also prohibited. He is like a man who keeps patience seeing that his hand is being cut off, or the hand of his son is being cut off, or he is like a man who keeps patience even seeing that a stranger is cohabiting with his wife. Such kind of patience is unlawful. So patience is sometimes good and sometimes bad.

**CASES IN WHICH PATIENCE IS GOOD:** There are two kinds of things which a man has to face in this world, things which are conformable to his nature and things which are against his nature. In both these things, patience is necessary. Things which are conformable to nature are physical health, safety, properties and wealth, name and fame, great number of followers and helpers. To keep patience at these worldly things is necessary as he who throws himself to enjoy these things without control keeps himself busy in sins. A wise man said: A believer can keep patience in untoward circumstances but nobody other than a truthful man can keep patience in pleasures and happiness. The saint Sahal Tastari said: To keep patience in pleasures and happiness is more difficult than to keep patience in disasters. When the treasures of the world fell into the hands of the companions, they said: We have been tried with various kinds of dangers and difficulties and we kept patience over them. But now we are being tried with wealth and riches and we can't keep patience about them. For this reason the Almighty warned us from the following things. God says: O believers, let not your property or your children keep you forgetful from the

remembrance of God - 63 : 9. God says: There are enemies for you amongst your wives and children. So be careful of them - 64 : 14. The Prophet said: Children are the causes of miserliness, cowardice and sorrows. When the Prophet saw his grandson Hasan coming towards him drawing up his clothes, he descended from his pulpit, lifted him up and said: God has truly said: Your properties and your children are trials for you. When I saw my grandson faltering, I could not help but lift him up. There are lessons from this for the wise men. He who can keep patience at pleasures and happiness is called a real man. The meaning of patience from pleasures and happiness is not to be addicted to these things. Such a man thinks that everything has been kept as trust to him and soon he shall have to return it. He does not let himself swayed by the strain of happiness and does not keep himself engaged in sports and plays, enjoyments and happiness. He spends his properties and wealth in the way of God, and towards fulfillment of his duties towards God and His creations. He fulfills the duties of his tongue by delivering sermons and speaking truths and the duties of his body by physically helping others.

**2. Patience at things against nature:** This patience is divided into three classes - (a) patience at things within the control of man, such as divine service, giving up sin etc, (b) patience which is out of control of man, such as natural calamities, dangers and difficulties (c) and patience at a thing in which a man has got no freedom but he can remove it, such as removing the difficulty of man by avenging. With regard to the subjects within control of man, they are sub-divided into two. The first sub-division includes such divine services in which patience is necessary. To have patience in divine services is difficult, as nature does not want to be slave but loves to be master. For this reason, a certain sage said : There is no such man who does not say what Pharaoh said : I am your biggest lord. There is no such man who does not say this kind of words with his servants, slaves and persons subordinate to him. As the serfdom of body is difficult, so also divine service is difficult. One is not willing to serve God by prayer and other services owing to idleness and to pay zakat and other charities owing to miserliness. It is difficult to do divine service through pilgrimage and jihad and owing to idleness and miserliness. A worshiper feels necessity of this patience under three circumstances. Firstly by having patience in divine

services, such as to make motive sincere, to free himself from the evil of show, to determine firmly to do sincere deeds. The Prophet said : All actions are based on motive and everyone gets what he intends for. God says : They are not ordered but to do divine service being sincere to Him. For this reason, God preceded patience before actions saying : Those who have patience and do good deeds. Secondly, patience in divine services, such as observing rules of Shariat in worship, restraining oneself in evil actions and thoughts in the midst of prayer and to remain attentive to the thoughts of God. The third, circumstance is to have patience after divine service, such as patience from broadcasting it to the people, from restraining oneself from a desire of getting honour. God says : Don't make your action void. He says : Don't make your charitable actions void by harsh treatment and rebuke- 2:264.

### SECOND SUBDIVISION

Patience in sinful actions-To restrain oneself from sinful deeds means patience in sinful deeds. The necessity of such patience is beyond description. God prohibits sinful deeds in this verse : He prohibits you from obscene and abominable actions and rebellion- 16 : 90. The Prophet said : The refugee is one who gives up evil deeds and Mujahid is one who fights with his passion. Sin is committed if one acts according to the promptings of his passions. If habit is added to passion, two enemies of devil stand against the party of God. Under this circumstance, only inspiration of religion is not sufficient and not strong enough to control it, such as backbiting, telling falsehood, self-praise, to take pride etc.

The objects of the second class are things out of control of man. Though these subjects are not under control, yet a man can remove them. If anybody gives trouble to another by his words and deeds, patience is sometimes compulsory in such a case and not to take retaliation and sometimes it is regarded as additional virtuous act. A certain companion said : If anybody cannot have patience at the trouble inflicted by another, he can't regard his faith as real faith. God says : We shall certainly have patience at what they trouble us with those who rely on God. Once the Prophet was distributing alms among the poor and the distressed. A certain desert Arab said to him at that time : By this distribution God, pleasure is not sought. When the Prophet was

informed of this, his two cheeks turned red and then he said : May God show mercy on my brother Moses. He suffered more than this and he took patience. God says : Leave the trouble inflicted by them and rely on God-33 : 48 . God says : Have patience at what they say and leave them a good leave-73 : 10. God says : I know that your heart is saddened at what they say. Do glorify your Lord-5 : 98. God says : You will certainly hear many words troubling you from the People of the Book and polytheists. If you can have patience at that and fear God, it will be an act of bravery-3 : 186. For this reason, God praised those who restrain themselves from taking revenge. God says : If you take revenge (for religion), inflict such trouble as has been inflicted on you, but if you take to patience, there are abundant good for the patient-16 : 126. The Prophet said : Join the tie with one who severs it from you. Give charity to one who deprives you. Forgive one who oppresses you. I saw in the Injil in which Jesus said : You have been said before : Take a tooth for a tooth and a nose for a nose, but I say to you : Don't do harm in lieu of harm but turn your left cheek to one who slaps your right cheek. Give your cloth to one who takes your shirt. Walk with one two miles with his load who takes you to one mile with his load." These are instructions for patience at the injuries inflicted by others. So high merits are obtained through patience.

**Third class of patience** which is outside human control. Examples of such patience are sudden mishaps, dangers, pangs of death, loss of health owing to illness, loss of eye sight. Hazrat Ibn Abbas said: There are news of three kinds of patience in the Holy Quran - (1) to have patience in doing compulsory things ordained by God, (2) to keep oneself away from the forbidden things of God, (3) and to have patience at sudden dangers and difficulties. Good merits are obtained for such patience. Every believer can have patience at unlawful things but it is only the prophets who can have patience at the natural calamities. For this reason, the Prophet said: O God, I pray to you to grant me such firm faith as can make dangers and difficulties from Thee easy on me. It is understood from this that sure faith is linked with patience. (1) Abu Solaiman said: By God, we can't have patience at what we love. How can we then have patience at what we do not love? (2) The Holy Prophet said: God says: When I send on My servant any physical, economic or family trouble and if he forbears it, I will feel shame to set up for him balance and

measure on the Resurrection Day. (3) The Prophet said: To await with patience for release from a danger is included within divine service. He also said: If a servant prays with the following according to the order of God after falling in a danger, his prayer is accepted: We are surely for God and to Him we shall return. O God, give me blessing in my danger and leave good behind it. (4) Hazrat Anas said: That Prophet said that God said: O Gabriel, do you know what reward I give to one whose eyes I have robbed? He says: O God, we don't know anything except what You have taught us. God said: Its reward is his constant living in My abode and his look towards My face. (5) The Prophet said: God says: When I examine a servant with a trial and he keeps patience at that and does not complain of Me to his visitors, I give him better flesh in lieu of his former flesh and better blood in lieu of his former blood. When I cure him, I cure him after forgiving his sins. (6) Hazrat Daud prayed once: O Lord, what is the reward of a person who keeps patience at his dangers by seeking your pleasure? God said: His reward is this that I will dress him with the dress of faith and will never take it from him. (7) The Caliph Omar bin Abdul Aziz once addressed the people thus: If God takes away a gift which He gave to a person, He gives him a gift better than his previous gift provided he keeps patience. Then he read this verse: The patient will be given full reward without account. (8) When the saint Fazil was asked about patience, he said: To keep satisfied with the decree of God is patience. He was asked: How is that? He replied: The satisfied man does not expect rank more than his rank. (9) It is narrated that when Shibli was imprisoned at Maristan, some people met him. He asked them: Who are you? They said: Your friends. We have come to meet you. He then stoned at them. When they were about to flee away, he said to them: If you are my real friends, you would have kept patience at my difficulty. (10) A certain sage used to take out a writing from his pocket every hour and read it. Therein it was written: Be patient at the decree of your Lord as you are in My careful sight - 52 : 48. (11) It is narrated that the wife of the saint Fateh Mussallij once slipped down and her joint was broken. She then gave thanks to God after rising up. She was asked: Have you got no pain? She said: The joy of the reward of pain removed from my heart the pangs of pain. (12) Hazrat Daud said to his son Solaiman: Fear of God in a believer is proved by three things. (1) He relies on God for what he cannot earn. (2) he remains satisfied with God for what he earns and (3) he keeps patience for what

goes away from him. (13) Our Prophet said: Not to complain of your wants and sufferings and not to tell anybody of your dangers appertain to the glorification of God and spiritual knowledge. (14) A certain pious man said that he had lost a purse on the way owing to the action of a pick-pocket. He said, O God: Give him similar reward. Perchance he has got greater need of the purse than mine. (15) Another pious man said: Once during my journey, I saw Abu Huzaifa fallen on the ground wounded in the battle field of Mawla Salem and asked him: Shall I give you water? He said: Take me near the foes and put water on my shield as I am fasting. If I live up to sun set I will break my fast therewith. Such was the patience of those who sought the next world. (16) It has been reported from Ramisah Omme Salim that she said: One of my sons died during the absence of his father. I kept him covered with one sheet of cloth in a corner of the house. A little after my husband came. I presented before him food. He ate it and asked me: How is my son? I said that he is a little better by the will of God than he was before. I lay with my husband in that night being well dressed. Then I said: Will you not be astonished at my neighbour? He asked me: What has become of him? I told him: I lent him a good thing. When I demanded it of him, he threatened me and began to weep out of sorrow. He said: What he did is manifestly wrong. I said: This is your son. I took him as a loan from God but He took him close to Him. He recited: We are for God and to Him we shall return. Next morning he went to the Prophet and gave him this news. He said: O God, make their last night good. (19) At the time when Ibrahim, son of the Prophet died, the Prophet began to shed tears. He was asked; Why do you weep when you have prohibited us from it? He said: It is through affection. He who is kind gets kindness from God. This weeping did not out me from the state of contentment.

From what has been discussed above, it has been clear to you that in all circumstances and actions of life, patience is absolutely necessary. If one keeps patience, still hundreds of empty thoughts may arise in his mind and keep him forgetful of God. Thus he is not free from the whisperings of the devil and mind is not free from thoughts-thoughts of past and future causing loss of valuable time. The weapon of a man is his Qalb or heart and his life is his valuable asset. When a moment is lost without remembrance of God, it is spent uselessly.

**DEVIL'S TWO ARMIES:** The devil has got two company of armies. One company lover over the sky and another over land. The movements of the company which lover over the sky are called passions. This is because the devil was created of fire and man of dried clay. Dried clay means clay burnt by fire. The nature of fire is to rise upwards and of earth to go down. When the devil was ordered to make prostration before man, he was thereby ordered to remove the pride and passions of upward tendency and to be subservient to man but he declined and disobeyed God. The life of prostration is humility and its body is placing of forehead on the ground. It means to crush all sorts of vanity and pride. So you should shift the jewel from its outward cover, life from its body and the seed from its outer form and guide your life accordingly. This open world is the outer cover and the next work is its inner seed. If you take up the outer world and neglect the next world, you will be taking up the cover only without the inner seed. You should understand that the devil has been given time up to the Resurrection Day and he will not stop to whisper evils. If your object of thought be one and the same (God), the devil will not find place of refuge in your heart. When you become sincerely devoted to God, the supremacy of the devil will vanish. The devil runs in your vains like the blowing of wind in a cup. It will be impossible to keep the cup empty either of water or of air. So also the case with mind. It is engaged always with religious thoughts and actions, it becomes free from the influence of devil or devilish tendencies. For this reason, God says: I appoint a devil for one who remains aloof from God-remembrance and he becomes then his companion. The Holy Prophet said: God is dissatisfied with a young man having an empty mind. When Manusr Hallaj was raised upon the gallows, he was asked: What is Sufism? He replied: It is your soul. If you engage it, it will keep you engaged. So the meaning of patience is to keep away from every destructive and inurious thing.

**MEANS OF RAISING STRENGTH OF PATIENCE:** Know, O readers, that every disease has got a medicine. Though patience is troublesome, yet it is possible to acquire it by the medicine which is a mixture of knowledge and action. When patience has got different classes, its diseases also are different. The medicine of a disease is its opposite thing. We shall explain it by a few examples. Take the case of sexual passion. When it



becomes strong, when it cannot be kept under control, when sight cannot be kept under control and when mind cannot be kept under control, different medicines shall have to be taken. In order to remove them from mind, it shall have to be kept engaged in Zikr, Fikr and good deeds. There are three modes. (1) Firstly, if it rises out of delicious and excessive food, it should be brought under control by fasting and by breaking it with little food without meat and other exciting foods. (2) Secondly, the basic causes shall have to be cut off, namely sight of eye, as it enkindles passion in mind. The remedy is to live in loneliness and to be careful in seeing beautiful things. The Holy Prophet said: Sight is a poisonous arrow out of the arrows of the devil. The devil throws it with such force that no shield can protect it. The sure remedy is to flee away from it or to shut up the eyes. (3) To satisfy passion in a lawful manner by marriage. This is most useful in case of many persons. The Prophet said: You should marry, if you are unable, keep fast which cuts the sexual passion. These are the three modes for giving up food to cut off the basic causes of passion.

**MODES OF INCREASING RELIGIOUS IMPULSE:** There are two modes to make strong religious impulses.

1. Firstly, to give to the mind the sweet taste of rewards and merits of temporal and spiritual matters as a result of efforts against passion and to think of the traditions that promised temporal and spiritual rewards of patience. The merits that are gained in having patience in dangers and difficulties cannot be gained otherwise. This should be realised in full. Mind should be given the lesson that satisfaction of carnal desires is short lived but one can gain everlasting supremacy by patience in dangers and difficulties, that dangers and difficulties are short and remain during life time but their rewards will remain for ever. This sure belief is termed *Eqin* or certain faith and this in turn produces firm determination for patience.

2. Secondly, to make religious, feeling habituated to fight passions so that it may have pleasure of victory. In this way, religious impulse is made strong. For this reason the strength of the peasants and soldiers increases as they acquire it by habits. The second medicine is that one should be habituated from childhood to fight against low desires and passions, as a boy, if trained in physical exercises from boyhood becomes an athlete. If

a man gives up fight with passion completely, he becomes weak in religious exercises and becomes unable to control his passions and low desires. This is the medicine in all kinds of patience. One is kept busy in the preparation of procuring food, dress and other necessities of livelihood. But if he can free his mind from these things, he can save himself and the secrets of heaven and earth are disclosed to him. Many a time a good game is earned with little efforts and many a time it cannot be gained with excessive efforts. This depends entirely on the mercy of God and man has got no hand in the matter. But it is true that it is under the control of man to be fit to earn that mercy of God by cutting of all worldly connections. The worldly things attract a man downwards and not upwards to heaven. So the thing which attracts downwards shall have to be cut off.

**The Prophet said:** There is breath of your Lord in the days of your life, why don't you face it? There are heavenly causes of the attraction to that breath, as God says: There is provision for you in heaven and what has been promised to you." This is an affair of highest order which is not known to us, but we should prepare ourselves to receive that thing. This is like the man who cultivates his field well, plucks out the weeds therefrom and thereafter grows seeds therein. These efforts become fruitless if God does not send rain. The work is sufficient for a peasant if he cultivates the field well, plucks out the injurious things therefrom and grows good seeds therein. So a servant must cultivate his mind well, make it fit for growing seeds of faith and sincerity and then wait for the mercy of God because no year or month passes without the descent of the mercy of God. As rain is expected in the rainy season, so descent of God's mercy is mostly expected in opportune moments and times like the day of Araft, Jumma day, the night of blessing, the night of Qadr in Ramzan, the month of Ramzan, the time when sorrows and sufferings or illness comes, the time when people pray in congregation. As there is rain after prayer for rain, so also the rains of the mercy of God from the hidden treasures of God and the rain of Kashf come down. As the vapours rising from mountains and seas from cloud and shower rain, so also feelings come out of soul and shower blessings. But you are far away from this rain as your mind is best with passions and low desires. If these are not removed, the illumination of Ma'arfat or spiritual knowledge will not come out from the recess of heart. It is easier to bring

water after digging the bottom of a well than to take it by digging lanes up to this well. Likewise the water of mercy that lies hidden in the innermost recess of the heart and which lies covered with refuges like worldly passions must be blown by removing those passions.

**The great saint Junaid said:** It is easy to take journey towards the next world from the world for a believer, but it is difficult to renounce the company of men in order to gain divine love, to take journey towards God from passions and low desires is very difficult, but it is much more difficult to have patience after living with God. The temptation of having name and fame is very great. Then why will it not be a greater object of test to have Rabubiat or to have the pleasure of the attributes of God in one's life?

**God says:** Say, soul is an order of God - 17 : 15Q. So to love God is an attribute of soul. If it does not love Him, it is the effect of the machination of the devil. As soul is a divine thing, the devil tries to misguide it. This soul searches after everlasting things, such things which never come to an end. It seeks such honour as has got no disgrace, such safety as has got no fear, such wealth as has got no want, such perfection as has got no decrease. These are the attributes of God which should be searched by all men. He who searches them attains perfection and honour. For this reason, the Prophet said: Fool is he who follows his passion and dares against God. God mentioned about the disgraceful men in this verse: Never, you love the world and give up the Hereafter. God says: Turn your faces from those who turn away from My remembrance and who do not like except this world's life. God sent down Prophets to reclaim lost humanity and to turn their minds towards the next world. God says: O believers, when you are advised to walk swiftly in the path of God, what has become of you that you keep attached to the world? Are you satisfied with this world in preference to the next world? The enjoyment of this world is nothing but insignificant in comparison with that of the next world.

A certain king asked a saint: Have you got any need? He replied: How can I seek my need from you when my sovereignty is greater than yours. The king asked him: How is that? He replied: He who is your master is my slave. The king asked him: How is that? He replied: You are the slave of greed, anger,

passions and belly, but I have overcome them all. So they are my slaves.

The modes of one engrossed in name and fame (1) He shall flee away from his place of name and fame. God says: Is not the world of God wide enough for the purpose of emigration? (2) He shall keep himself in actions opposed to his habits as a thing can be removed by its opposite thing, such as cold by heat. (3) He shall do these things carefully and gradually as nature can not be changed all of a sudden. Habits should be changed one by one as the Prophet said: Don't take the religion as a rigour, as he who thinks it as a rigour, it will overcome him. So habit is the second nature. A boy at first should be compelled to learn reading and writing. When he is habituated to it, he takes pleasure in education. A certain pious man asked the saint Shibli about patience - which patience is difficult? He replied: Patience about God. The pious man said: I don't ask you about it. Shibli said: Tell me then which patience is most difficult? The pious man said: Patience from God is most difficult. The saint Shibli then raised up such a loud shriek that he was about to expire. God says: Be patient, vie in patience with one another and have perseverance therein. In other words, have patience about God and stick to Him. A certain pious man said: There is wealth in having patience for God and there is permanency in having patience about God and there is fulfillment of promise in having patience with God and there is dryness in having patience from God.

## SECTION 2

### MERITS OF GRATEFULNESS

**Quranic verses:** Know, O dear readers, that God conjoined gratefulness with Zikr and said: Zikr (remembrance) of God is most great. He says: Remember Me. I will remember you. Be grateful to me and be not ungrateful. He says: If you be grateful and have faith, what will He do in giving you punishment? He says: I will soon reward the grateful - 3:144Q. God says of the devil: The devil said: I will surely sit on the straight path for them. It has been said that the meaning of straight path is gratefulness. The devil said: You will not find most of them grateful - 7 : 17Q. God says: There are a few grateful people among My servants - 34 : 14Q. God says: If you are grateful, I will surely grant you more - 14 : 7Q. The subjects of this increase are

five-wealth, grant of invocation, provision, forgiveness and repentance. The Quran says about each subject in the following verses. About wealth: If God wills, He will make you free from want out of His grace. About grant of invocation: He can give you what you pray for if He wills. About provision: He gives provisions to whom He wills without account. About forgiveness of sin: He forgives what is besides that one whom He pleases. About repentance: He accepts repentance from one whom He pleases. These are the attributes of God as He says: He accepts gratefulness and is patient.

**Hadis:** The Prophet said: He who expresses gratefulness after taking food shall have rank equal to the rank of one who fasts with patience. Hazrat Ayesha said: All the actions of the Prophet are wonderful. One night the Prophet slept in my bed, so much so that my body touched his. Then he said: O daughter of Abu Bakr, leave me, will you worship my Lord? Hazrat Ayesha said: I wish to spend some time in your company, but I like what you wish. Then the Prophet made ablution and stood up for prayer. He wept so much in prayer that his tears flowed down his breast. Bilal came and asked him: O Prophet of God why do you weep while your past and future sins have been forgiven? The Prophet said: Shall I not be a grateful servant? Then the following verse was revealed: In the creation of heavens and earth and in the changing of night and day, there are surely clear signs for those who are intelligent - 3 : 190Q.

So it appears that weeping should never be stopped. This is understood from the following anecdote. A certain Prophet was passing by a small stone which was then gushing forth abundant water. He was greatly astonished. Then God gave it the power of speech and it began to say: Since I heard the following verse of God "The fuel of Hell will be men and stones (2 : 24Q)." I have been weeping being afraid of it." The Prophet then prayed to God for saving it from Hell and the prayer was granted. After some days, the Prophet saw it in previous condition and asked: Why do you weep now? The stone said: I wept before out of fear, but now I weep out of joy and gratefulness.

The mind of man is hard like stone, rather harder than stone and the hardness is removed by a state arising out of fear and gratefulness. The Prophet said: It will be proclaimed on the Resurrection Day: Rise up those who proclaimed the glory of

God. Then a party will rise up with banners and they will enter paradise. He was asked: Who are the proclaimers of glory? He said: Those who express gratefulness to God in happiness and adversity. The Prophet also said: Praise is the sheet of the Merciful. God revealed to Jacob: I am pleased with My friend for his gratefulness. God then revealed to him describing the qualities of the patient. "Their abode is the abode of peace. They will enter therein. They will be busy in gratefulness." That is the good speech. They will pray more at the time of gratefulness. Then I will grant them My vision." When the following verse was revealed about hidden treasure "Those who hoard up gold and silver and do not spend them in the way of God give them news of severe chastisement (9 : 35Q)." Hazrat Omar asked the Prophet: What wealth shall we keep? The Prophet said: A remembering tongue, a grateful heart and a believing wife.

**SPIRIT OF GRATEFULNESS:** Know, O dear readers, that gratefulness is one of the good stages for those who travel in the path of religion. There are steps of gratefulness-knowledge, condition and action. Knowledge is the root out of which condition takes birth and out of condition action arises. Knowledge consists in the fact that fortune comes from the Fortune-giver. The happiness that occurs out of getting that fortune is called condition or state of mind. To stand upon love and the objects of fortune- giver is called action which keeps connection with mind, tongue and limbs of body.

**WHAT IS KNOWLEDGE OF GRATEFULNESS?** To know it, three things shall have to be known first - (1) source of gratefulness. (2) cause of given fortune (3) and the attributes of the fortune giver. Fortune, fortune-giver and fortune-taker to know these three things are necessary. This knowledge follows the knowledge of Tauhid and Taqdir. It means that one should have knowledge that whatever is in the universe comes from God and His gifts. If there is perfection of this knowledge there can not be Shirk or setting up partnership with God. If any gift comes from the king and if any body feels that there is kindness of his minister therein, it is setting up partnership in the gift and thus enjoyment will be divided. Although the gift comes through his minister and in black and white, he or the paper and the ink are not entitled to have gratefulness as they are only mediums and not the source of the gift. They have no power and are guided

by the king. Likewise, he who knows God and His wonderful creation knows fully well that all the things in the world - the sun, the moon, the stars and all other things are His creation and guided by Him as the pen is guided by a writer. Those animals which have got will are subservient to His will although He has given them freedom of will. They are like the man in charge of the treasures of the king. The man has got no power to wish against the will of the king and cannot spend a farthing therefrom without the will of the king. So the man who takes the gift from God to you is bound to take it to you as God enkindles in him a strong desire to make a gift to you. God also enkindles in him a will to gift it along with a feeling that it will do him good both in this world and in the next and that the gift of a farthing here will be met with innumerable rewards in the hereafter just as a seed springs forth a hundred seeds. This gift of charity is not to the poor man but rather it is to your self as you will get good rewards in lieu of your charity. In this way, you will recognise God and get acquainted with His works. So God is to be praised and entitled to get gratefulness.

One day, the Prophet Moses said in his invocation: O God you have created Adam. How has he expressed gratefulness to you? God said: He knew that everything came from Me. This knowledge is his gratefulness. So instead of being grateful to the giver, be grateful to Him who created the giver and his will.

**(2) State of mind on gratefulness:** Know, readers, that the mind assumes a state when knowledge of gratefulness comes to it. The happiness which arises in mind out of gratefulness is called its state the feeling of gratefulness and humility for the donee. This state of mind in gratefulness is of three kinds. Take an illustration. When a king wants to go out and gives a horse to a certain man, the latter feels joy for three causes - (1) for getting a horse which will be useful to him, (2) for getting it from the head of state, (3) and for enjoyment of getting by riding on it. These are the three stages of gratefulness. In the first stage, the attention of the donee remains confined to the horse only and not to its giver. In the second stage, he expresses gratefulness to the giver. In the third stage, gratefulness gains perfection as he expresses it to God who enkindled a will in the king to gift the horse to him. This is the highest stage. The saint Shibli said: To turn attention to the giver rather than to the gift is gratefulness. The saint Khaoas said:

People in general express gratefulness on getting food, dress and drink but the really wise men do it in getting beneficial things to soul. He who gets enjoyment in getting only the things enjoyable to eye, ear, belly and sexual organ, cannot express real gratefulness as there is disease in his soul. Real happiness consists in the happiness of soul by remembering God. A diseased man may get pleasure in eating earth or displeasure in sweets.

(3) To get acquainted with actions arising out of gratefulness. It is to act with happiness by getting acquainted with the giver of gift. This action is connected with mind, tongue and all bodily limbs. These are the three modes of expressing gratefulness. To express gratefulness by mind is to pray for good of all people and to cherish such a will. To express gratefulness by tongue is to praise God under all circumstances; and to express it by the bodily limbs means to employ them in the service of the Lord and to save them from committing sins prohibited by Him.

The Prophet once asked a man: How are you? He replied: I am well. The Prophet asked him the same question and he replied the same with addition: I praise God and I am grateful to Him. The Prophet said: I wanted to have this reply from you. The pious man of yore asked the same question to have the third reply. Whenever a person is asked about his condition, he either expresses gratefulness or tells him his sorrows and difficulties or remains silent. In case of gratefulness there are rewards, in case of sorrows and difficulties, there are sins on the part of the pious. Why will it not be sin when complaint is made against God's actions? When a man cannot remain patient in dangers and difficulties, let him tell it to God as He only gives troubles and removes them. God says: Those who are worshipped besides God are not the master of your provisions. So seek provision from God, worship Him and be grateful to Him. God says: Those whom you worship besides God are servants like you.

#### **MODES OF GRATEFULNESS IN DUTIES TOWARDS GOD:**

There are two causes for which gratefulness to God is not similar to gratefulness to men. The first cause is that God is above all wants, while men are in wants. God is free from name, fame, prayers and prostrations. The second cause is that man has got freedom of will by which he does everything and that freedom is a gift from God. The Prophet Moses said: O Lord, how can I



express gratefulness to Thee when I am unable to express it without another gift? To be able to express gratefulness to Thee is another gift from Thee to me. That gift compels me to express gratefulness to Thee. There is another Hadis: When you understand that gift comes from Me. I am pleased with that gratefulness. Take an illustration - A certain king sent to his servant one conveyance, one dress and some cash money with this object that he would come to him from a distance using all these things. Two conditions arise out of these gifts. The first condition is that if he comes to the king, he may engage him in some important work. The second condition is that if he comes to him, his service may not be necessary and his glory will not be increased or decreased by his presence but it will do him benefit and not the king. The first condition does not apply to God as He is above all wants, but the second condition applies to Him. In other words, the gifts of God if utilised in proper manner will do him benefit and not God. A servant may be grateful or ungrateful. If he comes to the king by utilising his gifts, he will be grateful and if he does not care them and misuses his gifts, he will be ungrateful. Similarly if he utilises the gifts of God according to the ways prescribed by Him, it shall be expressing gratefulness to Him, but if he acts to the contrary, it will be expressing ungratefulness to Him. God says: (95 : 6Q). I have created man in the best mould. Then I threw him to the lowest abyss except those who believe and do good. For them there is great reward never to be cut off." By this help of the gifts of God, man can rise to the highest pinnacle of glory and if not utilised he may go down to the lowest abyss. Proper use, misuse or absence of use will not affect God in the least, but they are linked with fortune and misfortune of man. To use God's gifts according to His will and directions is gratefulness.

**ACTIONS DEAR AND NOT DEAR TO GOD:** Know, O dear readers that gratefulness does not become perfect if we do not know the distinction between actions loved by God and actions not loved by God, because gratefulness means to spend His gifts in acts loved by God and ungratefulness means to spend them in acts not loved by Him or keep them without use. There are two subtle things for this distinction-(1) to hear the verses of the Quran and tradition of the Prophet and (2) to see with the eye of thought or knowledge. For this reason. God sent the apostles who showed them His ways. So these ways are the foundations

of good actions. Those who do not tread these ways do not express gratefulness. There is wisdom in the creation of everything in the world. That wisdom is of two classes-open and secret. The open wisdom is learning or knowledge. Wisdom of God in creating the sun is that thereby we can understand the distinction between day and night, that day time is for procuring provisions and night time is for rest. There are other subtle causes. The Quran described the open causes but we can understand the secret subtle causes by knowledge. God says : I send profuse rain, then split up the earth and grow therein crops and grapes- 80 : 25Q. God says : I have adorned the sky of the world with adornment of stars-37 :6Q. So there are hundreds of purposes in the creation of these and other things. We see that God created eye to see and not to hear, ear to hear and not to see, hands to catch and not to walk, legs to walk and not to catch, nose to smell and not to hear. There are secret limbs, such as stomach, heart, spleen, livers, sinews and other things. Each limb has been assigned a special function to perform. Some limb helps digestion, some purifies blood, some circulates blood, some creates urine. Those who have been given special knowledge of the functions of each limb cannot be compared with that of God. So if a man does not utilize a thing for which it is created becomes ungrateful to God for the gift. He who unjustly beats another with his hand expresses ungratefulness for the gift of hands as hands have been created for removing the injurious things to soul and receive the beneficial things, but not to destroy a thing or beat or assault a person. The man who looks to a strange woman with lust expresses ungratefulness for the gift of eyes. By the above act, he does a thing against the will of God. His will is that by His help and by the help of the created things, he will meet with God. So one cannot meet with Him till he loves Him. He will not get His love till he remembers Him always. This remembrance does not become possible without a body and the body does not go alright if it is not given food and the food is not possible without earth, water and air. These things are not possible without earth and sky and without the open and secret limbs. So all these things have been created for body and body is the outer cover of soul and a satisfied soul will reach God by virtue of long divine service. For this reason, God said : I have created man and jinn that they may serve Me and I don't expect provision from them-50 : 156Q.

### GOD'S PLAN IN CREATION OF GOLD AND SILVER

God and silver are two gifts of God and by their help all the worldly acts are smoothly done. These are nothing but stones and have got no value of their own. People want to have them as by their exchange commodities of the world can be purchased. There are several thing which he cannot gather and several things for which he has got no necessity. For example, a man has got food, but has got no riding camel. He who has got a camel has got necessity of food. So between them there is the necessity of exchange of these two things and fixation of their value. But value of these things are not equal. Therefore gold and silver work as judges for all things for fixation of value and for getting the things through their medium. Then it is said that a camel's price is one hundred dinars and that the price of 100 fowls is the same. So by the help of gold and silver their values are adjusted, although they have got no value of their own. God appointed them as judges for ascertainment of values and prices of all things and for their exchange. For this reason, these gold and silver are dear to men. He who has got gold and silver possesses as it it were all things. A mirror has got no value of its own, but its value lies in the fact that it assumes picture of all things. Similar is the case with gold and silver. as by their exchange all necessary things can be purchased. There are other plans, just as a word has got no meaning unless it is conjoined with other words.

Misuse of gold and silver. He who by these gold and silver does such an act which is opposed to the above plan of God, commits sin and is ungrateful to the gift of God. If instead of using them one buries them underground or hoards them for long, he does opperssion to them and make inoperative the object of God. These gold and silver have not been created specially for Zaid or Amir but as medium for exchange of things. They are however not been created for food but for getting food. There is writing of God on everything without words. God says (in 9 : 34Q)-Those who hoard up gold and silver and do not spend in the way of God give them news of grievous punishment.

Gold and silver used as utensils. If anybody uses gold and silver for utensils, reservoirs and cups or for anything else like these, acts contrary to the object for which these are created and is ungrateful to God and he commits sins. His condition is worse than that of the man who keeps them buried, Cups can be made

of iron or copper but they have no value of exchange and all things cannot be purchased through their medium. For this purpose gold and silver have been created. For this reason, the Prophet said : He who drinks in cup of gold and silver, enkindles as it were the fire of Hell in his belly.

Gold and silver used as bargain of interest : He who opens the business of purchase and sale of gold and silver in order to earn profit or in other words to take usury and interest, will be working against the plan and object of God and therefore will commit sin. He is ungrateful to the gift of God as these two things have not been created for purchase and sale but as mediums to get necessary things. When there is business of the same kind of things, there is action against the will of God. The plan of these two thing in like the place of a word in a sentence or the place of a mirror in colours. So exchange of gold and silver for gold and silver has got no meaning. If the object be hoarding, it will be an act of opperssion.

**Question:** Why is it that gold can be purchased legally in exchange of silver ?

**Answer :** The object of gold is separate from that of silver, as a piece of gold can be exchanged for several pieces of silver, just as a rupee can be exchanged for one hundred paisa by which many small things can be purchased. If it is prohibited, things cannot be easily purchased or sold. One rupee can be exchanged for another rupee as nobody will be willing to do that without profit. but one rupee cannot be exchanged for more than one rupee. The use of counterfeit coins is not lawful as an owner of good coins will not be ready to receive counterfeit coins, even though the number of the latter is greater. Barter system is not also lawful as the good and bad of it are the same.

Hoarding of food-stuffs is bad as they have been created for the upkeep of the body. If there is hoarding business of these things for long the object for which food stuffs have been created is frustrated. He who has got surplus food-stuff should transfer it to those who have got necessity for them. He who wants food-stuff in exchange of the same kind of food-stuff cannot legally get it as he has got no need of it. For this reason, Shariat cursed those who hoard up food stuff.

There are illustrations about the objects of the creation of gold, silver and food-stuff. So don't misuse anything for which it has been created. God says : He who has been given wisdom has been given abundant good-2 : 269 Q. Those minds which are the store houses of temptations and playgrounds of the devil cannot grasp the root-cause of God's object in creating a thing. For this, the Prophet said : Had not the devil moved in the heart of man, they would have seen the sovereignty of God. When you have understood this thing, you can guess whether your movements and actions are grateful or ungrateful as there is nothing which is outside these two attributes.

**OWNERSHIP OF LAND:** Only God is the permanent owner of lands, as everything in heaven and earth belongs to Him. So declares the Quran. How can a servant of God become the owner of a land when he cannot keep himself under his control but his master controls him? It is true that every man has got necessity for food and the earth is the dinning cloth of God. The people have been ordered to eat what is absolutely necessary for them from the foods served on this dining cloth out of the food-stuffs grown by God in the earth. The king has spread dining cloth of food for his servants. If a servant takes a morsel of food out of it and if another snatches it away from him, it is not allowed. The reason is not that the former has become owner of the morsel as the hand which catches it and the person possessing the hand are both servants, but when he has got necessity of a morsel of food, he becomes possessor of it. This is justice. Its peculiarity is first possession. This is true in case of all servants of God. No servant has got any right to possess what is not necessary for his livelihood. So it is true that he who amasses and hoards wealth for long or hoards up food stuffs beyond his necessity is an oppressor and belongs to those persons who are condemned by God in the following verse : Those who hoard up gold and silver and do not spend in the way of God. Give them news of grievous chastisement. Way of God means performance of duties towards God which means spending wealth for the servants of God who are in need and wants. To hoard up food-stuff, in godowns after snatching them from the needy people is a heinous offence. After meeting one's own necessity, the surplus wealth should be distributed among the needy and the destitutes. To this effect, the Quran says : They ask you about spending. Tell what is in excess.

The above view is opposed to open Shariat or religious law now prevalent in the society, as it is difficult to ascertain the limit of necessity. A certain amount of wealth may meet one's necessity but it does not meet the necessity of another. So necessity differs in different persons. Therefore it is said to be lawful for the common people to hoard up if Zakat is paid, but the Zakat giver is said to be miser according to the above view. So only payment of Zakat is not the limit of charity, as the Quran says : If He wants this from you and then compels you, you would be miser—47 : 37 Q. The thing which has got no wrong is justice. It is also justice for a servant not to take beyond what is necessary for him in his walk of worldly pursuits from the wealth of the gifts of God. Every servant of God is a sojourner to reach the Almighty by using a conveyance. He who takes excessive load in his journey and does not give his fellow travellers what is necessary for them is an oppression. He gives up justice and works opposed to the plan and purpose of God and thus exposes ungratefulness for the gifts of God bestowed on him. It has been well established by the Quran, Hadis and good conscience that the thing in excess of the necessity of a traveller to God will come as a burden or punishment on him both in the world and in the next. So God says : There are very few among My servants who are grateful. The devil was pleased to hear this verse : You will not find most of them grateful. Those who do not understand the basic and subtle meaning of these verses do not understand their implications.

**Question:** By this argument, it is understood that in everything there is an object and plan and man's action is either an instrument to fulfill that object or is opposed to it and that any action which leads to God's plan is gratefulness and any action which goes against it is ungratefulness. But these actions of men are in fact the actions of God as they cannot move without the will of God. When man have got no freedom of will apart from the will of God is there any meaning of their being grateful or ungrateful?

**Answer:** The answer is buried in the deep ocean of spiritual knowledge. He who can understand the language of birds can understand it. There is an special attribute of God out of which new creations come into being in the world. That is an attribute which cannot be seen by the eye of language and there is no such

word as can explain that attribute of God. Intelligence is then lost just as a bat becomes blind before the scorching rays of the sun. It does not occur because of any defect in the sun but it does occur owing to the weakness of sight of the bat. Similarly those whose eye of knowledge has been opened for seeing the superb beauty of God, can appreciate it. They term it as extraordinary power. Man has been divided into two classes. The original decree is so powerful on one class that they are bound to do what has been decreed and extraordinary power is so great on another class that it carries them to the highest pinnacle of glory. That state of mind is called contentment. The condition of one who does not fulfill that object is called displeasure. A certain king removed the dirtiness of a slave and adorned him with fine and good dress and then said to the slave: How beautiful you are. How good is your dress. In fact the king is beautiful and for the beauty of the slave the king is to be praised. By praising the slave, he is praising himself.

Similar is the case of actions in the record of fate. The causes are guided by God but not by the wishes of men. He is not to be asked why He does it, but the people will be asked for their actions. The Prophet said: When fate is mentioned, refrain from talking of it. To learn swimming is possible but he who walks upon water does not require training in swimming. The latter person can understand it. For this reason, the Prophet was asked: How could the Prophet Jesus walk over water? He replied: Had his sure faith increased more he could have walked through the air.

Take an illustration. A certain king required the services of two men - one to give him drink of wine and another to act as sweeper in his house. The former is beautiful and good and the latter is ugly and bad. The sweeper can not say: To give drink of wine to the king is my duty. The king himself did justice in enjoying the good man in superior work and the bad man in inferior work. Similarly your knowledge, your strength, your power, your actions and movements are all His works and He divided the management in the best possible manner. Actions of man flow from them. But you see that you are free to do whatever you like and that the spiritual and unseen world has got no hand in the matter. If you entertain such idea in your mind, you become just like a boy who looks to the movement of toys and praises the toys for their movements. The man who makes the

toys move stays behind the screen outside the view of the boy who sees that the toys dance, stand and sit. The wise man understands that the toys are only plays of the real man behind the screen. Similar is the case with the people of the world who are like toys before the wise or before those who are beloved of God. They can see the thin thread that is conjoined to men of the work and that is not visible to the naked eye.

Then the threads have been placed in the hands of their angels who move the heaven and the angels receive orders from the Almighty. God says: There is provision for you in the sky and what you have been given promise. God says: He created the seven heavens and the earth like them and He sends affairs between them that you may know that God is Powerful over all things and that His knowledge encompasses everything - 65 : 12 Q. Hazrat Ibn Abbas says of the wise men among whom He sends down orders as mentioned on the above verse. He also said: If I disclose what I know of this verse, you will throw stones at me.

Now the meaning of gratefulness is that it makes His plan perfected by the actions of men. He who is grateful to God by doing good works is dear to God. The angels are most dear to Him as there is order in them. Among them there is an angel named Israfil who is dearest to God and through whom God corrected the prophets. In this world, the prophets are dearest to God, through whom God showed the right path to men. Of all the Prophets, the Prophet Muhammad has been given the highest rank as through him Islam was made perfect and as he is the seal of the prophets. Next to the Prophets are the learned men who are the heirs of the Prophets as they are themselves pious and they showed the people the paths of piety and truth. Next is the rank of the just rulers as they keep themselves busy in doing good and justice to the people. Except those, all the people are shepherds.

**MODES OF EXPRESSING GRATEFULNESS:** Gratefulness is expressed for gifts. It is impossible to recount the number of gifts of God on man. God says: If you count the gifts of God, you won't be able to count them - 16 : 18Q. We shall now describe the modes of expression of gratefulness.

Know, O dear readers, that every good, taste, fortune or every desired thing is called gift but true gift is fortune in the next world and without this gift of other things is misnomer. The



worldly gift which does not help the hereafter cannot be called gift.

**(1) First division of next worldly fortune.** Though one, it has got several divisions. (1) What is beneficial both in this world and the next knowledge and good conduct. (2) What is injurious in both the worlds - ignorance and bad conduct. (3) What is beneficial in this world but injurious in the here-after-pleasure of temptation, (4) what is injurious in this world, but beneficial in the here-after-control of passions, temptations and opposition to vain desires. What is beneficial both in the world and the next is truly gift - knowledge and good conduct. What is injurious in both the worlds is misfortune. What is beneficial in this world but injurious in the hereafter is a danger to a man of insight but gift to a blind man. He is like a hungry man. He sees honey mixed with poison as a gift because he is ignorant. When he comes to know of poison he learns that he is being guided to a danger. What is injurious in this world but beneficial in the hereafter is a valuable gift to a wise man, but a danger to an ignorant man. it is just like that medicine which is distasteful but its result is good. A boy will think it a danger, but a wise man will take it as fortune. A father gives good education to his son though his mother often does not like it.

**(2) Second Division:** The second division of getting next worldly fortune is as follows. The things of the world remain mixed with good and evil. What is necessary out of wealth, children, relatives, name and fame is beneficial but enormous wealth and world wide name and fame are not good. There are many pious men who get benefit from lawful wealth and there are people who have got little wealth which does him evil.

**(3) Third division:** Some gifts are enjoyable in the world but are causes of sufferings in the next world. The next worldly fortune is divided into three classes. The first class of good things are generally dear as they are sought for themselves. The second class of good things are sought for other purposes and not for themselves such as gold and silver. They are loved as through their medium all things of enjoyments can be purchased. This is like his love for his king. In his love for his king, he loves his messenger, but he loves his messenger so much that even he forgets his love for the king. This is foolishness to the extreme. The third class of good things are such gifts which are sought for

*themselves and for others, such as health and safety. The cause of these gifts is that by their help one can remember God.*

**(4) Fourth division:** The good works of the next worldly fortune are divided into three classes - (1) beneficial. (2) enjoyable and (3) beautiful. The things which are profitable in the next world is beneficial. The things which give enjoyment at present is enjoyable. The things which are good in all circumstances are beautiful. The injurious things are of 3 kinds - injurious, heinous and troublesome.

**(5) Fifth division:** Every pleasure giving thing may be called a gift. There are three kinds of pleasures of men - (1) pleasure of knowledge, (2) bodily pleasure which is connected with some animals (3) and the pleasure which is connected with all animals. The pleasure that is gained by knowledge cannot be gained by the other organs of body except by soul. The pleasure of learning cannot be gained except by the learned Nature does not get fatigued with the acquisition of knowledge. The best benefit of learning is that it does not require any guard but wealth requires it. The more you spend learning, the more it increases, but the more you spend wealth the more it decreases. Learning guards you but you guard riches. Wealth may be stolen, but learning cannot be stolen. The learned live in peace but the rich live in fear: Learning is always beneficial but wealth sometimes leads to salvation and sometimes to destruction. For this reason, God in some places in the Quran termed wealth as Khair or good. Some people do not find pleasure in learning because they have got disease in their hearts. They are like the diseased man who does not get the taste of honey and considers it as bitter. Those who get no pleasure in learning and knowledge are divided into three classes - (1) those whose hearts have not increased like those of boys (2) those whose hearts have become dead by constantly following their passions and low desires. (3) those whose hearts are diseased for following their passions. God says: There are diseases in their hearts - 2 : 10 Q. From this it appears that there is disease in intellect. God says: To warn those who are alive. Those whose hearts have been dead have been told of in this verse. He whose body is alive but heart is dead is dead to God, though he is alive to the ignorant people. For this reason, the martyrs are alive before their Lord and they are given provision. Though their bodies are dead they are alive.

The second kind of pleasure of men lies in some matters such as supremacy, victory etc. The third kind of pleasure all animals enjoy in some matters - food, drink and sexual cohabitation. Most of the people consider these things as the most pleasure giving, but this pleasure is worst of all pleasures. The lower animals also feel these pleasures in these things just like men. This world means the physical world and the next world means the spiritual and unseen world. This material world follows the spiritual work as the picture in the mirror follows the picture of one who sees in the mirror. Though the picture in the mirror is the exact second picture, but it is the first picture from the point of view of your seeing as you have not seen your picture, and you have seen your picture first in the mirror and you can recognise it after you have seen it. The picture in the mirror stands as your prototype. So from the point of view of recognition, what remains behind comes forward and the thing which comes forward stays behind. Similarly the spiritual and unseen world is the second picture of this material world. There are such men who get pictures by receiving such admonition. If they see a thing of the spiritual world, that becomes the cause of their admonition. For this reason, God says: O those having eyes, take admonition. There are also such man whose eye-sight is blind and who does not accept admonition and remains confined in this material world. Soon the door of Hell will be opened up for him and the fire will rise upon his heart. There is screen between his heart and the fire. When the screen will be lifted by the event of death, the fire will encompass him. Hell-fire is such a thing which can be felt by such thing as can be called knowledge of certainly or faith out of knowledge. Sometimes it can be seen by such thing which can be called certainty of eye or faith arising out of sight. The latter cannot be attained except in the next world, but the former can be felt in this world. The man who has been granted light of perfect faith gets such grace. For this reason, God says: Had you felt certainly arising out of knowledge, you would have certainly seen the fire of Hell (in this world) - 102 : 6.

(6) **Sixth Divison** is the combination of all gifts. Know, O dear readers, that gifts are of two kinds - one kind is sought for its own sake and another kind is sought for the desired object. Next worldly bliss is the desired object. It has got four divisions - (1) everlasting bliss which has got no end, (2) everlasting bliss which has got no trouble, (3) perfect knowledge which has got no ignorance (4) and

full pleasure which has got no want. These four things are called real gifts. For this reason, the Prophet said: There is no bliss except the bliss of the hereafter. This was uttered by the Prophet to console his companions when they were digging the trench at the battle of the Allies - He recited it at several other times also.

**FOUR ITEMS OF FULL BLISS:** There are four principal basic things of attaining full bliss - (1) The things which are connected with soul and which are special and near such as one's own good. (2) the things which are connected with body, such as physical health, (3) the things which have got no connection with body though near it, such as wealth, family members, relatives and (4) the things which unite the attributes of soul and earn them for soul, such as grace, guidance. These are the four items of spiritual bliss.

(1) **First basic thing of bliss:** The things which are connected with soul and special and near are acquired by good conduct and with the extension of branches of faith. Knowledge of faith is of two kinds - I spiritual knowledge and worldly knowledge. Knowledge of the attributes of God, His angels and His apostles is spiritual knowledge. The worldly knowledge is of two kinds - to give up necessity of greed and anger called self-control and to proceed keeping justice and righteousness after abstaining from the urge of greed. God says: Don't exceed in measurement and establish the scale of justice and don't decrease in measurement - 55 : 9Q. Full justice is such a state of moderation which does not exceed the limit, nor reduces it and their balance is even.

**FOUR THINGS DRAW NEAR GOD:** There are four things which bring a man near God - (1) spiritual knowledge, (2) knowledge of duties, (3) self-control, (4) and justice. Without physical bliss, they do not become perfect and this is again of four kinds - (1) health, (2) strength, (3) beauty and (4) long life. These four gifts again do not become perfect without things beneficial to body which are again of 4 kinds - (1) wealth, (2) family members, (3) name and fame and (4) relatives. These are also not beneficial unless the followings are not adopted - (1) guidance, (2) injunctions of God, (3) efforts and (4) God's help. There are therefore sixteen gifts in total and basically they are of four kinds which are interconnected and which are absolutely necessary. What is necessary for the next worldly fortune is faith and good conduct and there is no alternative for men but acquisition of these attributes by efforts as

there is nothing for man but what he strives for. There is no fortune for man in the next world without acquisition of merits in this world. So for acquisition of attributes of soul, knowledge of the above things is necessary. In order to acquire purity of character, physical health along with wealth, honour and relatives is necessary.

**Question:** What is the reason that wealth, honour, relatives and name and fame are necessary for a man to get happiness in the next world?

**Answer:** These are like the wings of a bird to fly to the destination.

(1) **Wealth:** A poor man is sometimes unable to gain perfection. He is just like a warrior who runs to fight without arms or like a bird of prey which roams to catch prey without wings. For this reason, the Prophet said: How good is lawful wealth for a pious man. He also said: How good is the help of wealth for God-fear? Why will it not be good when a great deal of time is spent in search of wealth, dress, house and subsistence unless there is wealth. Many troubles keep such a man away from Zikr and Fikr. He is also deprived of the merits of pilgrimage, Zakat and charities. A certain pious man was asked: Which is the thing called gift? He replied: Wealth, as a poor man has got no happiness. He was again asked about gifts. The pious man said: Security is also a gift as a fearful man has got no rest. He was again asked: What are the other gifts? He said: Peace arising out of self-control as a patient has got no happiness. He was again asked: What are the other gifts? He said: Youth, as there is no happiness in old age? These are the gifts which help towards the gifts of the next world. For this reason, the Prophet said: If one gets up at dawn with health of body, mind free from fear and with daily provision, he acquires as it were the whole world\*.

(2) **Children, wives and members of family:** It is not secret how useful are the wives and children. The Prophet said about wife: A religious wife is a help towards religion. He said regarding children: When a man dies, all his pious acts are closed up except three things - a pious issue who prays for him etc. We have mentioned this usefulness of children and other things in the chapter of marriage and it should not be repeated here.

(3) **Relatives:** They add to the strength of a pious man. If he has no such relatives, his works increase and he gets no leisure in religious services.

(4) **Name, fame and influence:** These are means to remove dishonour and disgrace. In their absence, the enemies may give him trouble and oppressors may create trouble for him in his works and thus these things may keep away his mind from the remembrance of God. The mind of a believer is his principal thing. So honour and influence may remove these things from a man. God says: Had God not removed one party by another party, the world would have been destroyed - 2 : 2518. Influence has got no meaning unless the opinion of the people are brought under control.

**Question:** What gift is there in the honour of relatives?

**Answer:** The Prophet said: The leaders are from the Quraish. For this reason, the Prophet was born in the most respectable family out of the families of the children of Adam. The Prophet said: Choose for your semen women of your equal ranks. He also said: Give up impure green tree. The people asked him. What is impure green tree? He said: A beautiful woman of bad family. A woman of good family is a gift.

**Question:** What is the meaning of physical gift?

**Answer:** It means health of body and long life, as without them, knowledge and action donot become perfect. The Prophet said: To spend the whole time in divine service is a great fortune. Beauty is also a gift. It is useful for the next world for two reasons - (1) an ugly appearance is reprehensible to nature. The application of a beautiful man is acceptable and its influence falls in the minds of men. So it is a strength which can help towards God. The pious men said that face and eyes are mirrors of mind. They also said: A broad forehead tells what is in mind. Once Caliph Mamun cut off the name of an ugly man from the list of soldiers. When soul shines, appearance becomes bright. The Prophet said: Seek good from those having beautiful face. Hazrat Omar said : When you send messengers, search for those having good appearance and good men. The jurists said that if for the purpose of Imamate in prayer two men are equal in qualities, he who has got better appearance shall be Imam. God says : He gave him increase in knowledge and body.

**Question :** God says : There are your enemies in your wives and children. So beware of them-64 : 14. God says : Your wealth and children are a trial-64 : 15. So why has not God treated them and wealth as gifts?

**Answer:** Wealth has got benefits as well as dangers, It is like a snake which has got jewel in its forehead as well as poison. The snake-man saves himself from its poison and takes out its jewel from it. Who knows how to take its jewel, snake is a good thing for, him, but it is dangerous to others who catch it. He who dives in ocean to collect jewels and emeralds from its bottom knows how to save himself. He who does not know the modes of diving and swimming will destroy himself. Similar is the case with wealth. To him who knows its use, it is a gift and to him who misuse it, it is a danger. For the above reason, God termed wealth as Khair or a good thing, Similar is the case with name, fame, honour, wives, children and relatives.

Every man is like a boy and wealth is like a snake and the Prophets are like the experienced snake-charmers. What can not do any harm to an experienced snake-charmer can do harm to a boy. So the people are like boys under the care of the Prophets. The Prophet said : I am to you just as a father to his son. The Prophet also said : You are roaming around the fire like insects and I am catching hold of your loins to save you.' Their responsibility to save their followers from destruction is great as they were not sent but for this purpose. Nobody has got any share in excess of what is necessary for him, although there is no sin in keeping excess wealth. Don't keep yourself confined in excess wealth, rather spend it, as there is poison in hoarding it and there is jewel in spending it. When wealth is taken according to needs and excess wealth is spent, it is not reprehensible. Every traveller should take in his journey what is necessary for him and not overload himself. Similar is the case with a man walking in the path of religion. The Prophet said : Any man among you should keep such worldly wealth which a man in journey takes with himself.' The pious man spend their excess wealth in the way of God. The Prophet once said that the rich man will enter paradise with great difficulty. Then his companion Abdur Rahman- b-Auf sought his permission to gift away all his wealth to which he gave permission. Gabriel then came down and said : Tell him to spend his wealth for giving food to the poor, clothes to those who have got no cloth and to entertain guests.

**GUIDANCE :** There are three stages of guidance:

1. **The first stage of guidance** is to know the paths of good and bad, This is seen from the following verse : I have showed him two him two paths. God says : I gave guidance to the people of Samud but they liked misguidance in place of guidance—41 : 17 Q. The religious scriptures, the apostles and power of wisdom are the materials of this guidance and jealousy. pride, attachment to the world are the obstacles of this guidance. God says : It does not make the eye sight blind, but it makes blind the hearts which are in the breasts. The causes which make the hearts blind are love for the world and habits. God says : They say, shall we follow a man among us? This ignorance leads the people to misguidance.

2. **The second stage of guidance** is the guidance through efforts of special people. This comes after the advent of general guidance. God leads a servant from one condition to another. This comes as a result of continued efforts. God says: I will surely show My paths to those who strive hard for My cause - 29 : 69Q. In another verse, He says: God gives increased guidance to those who walk in the paths of guidance - 47 : 17.

3. **The third stage of guidance** comes after the second. It is a kind of light which rises in the world of prophethood and sainthood after perfection of character and conduct and by which a man can reach to such a world to which he cannot reach by intellect and wisdom and which is not possible to attain by efforts learning and wisdom. This is the highest stage of guidance. The other kinds of guidance are only preliminaries and screens. God says regarding this guidance: Say, God's guidance is the real guidance - 2 : 12Q. He named it a real life in the following verse: I brought one back to life who was dead and granted him a light with the help of which he walks amongst men - 6 : 122Q. God says: He whose breast God has expanded is on light from Him - 39 : 22.

**WILL TO WALK IN PATHS OF GUIDANCE:** This will arises out of mind. God says: I have given (Rushd) will to walk on good path to Abraham and I am cognisant of it - 21 : 51Q. So Rushd means such a guidance which leads to good fortune and gives incentive towards that. To know the modes of acquisition of fortune is called Rushd. He who finds guidance may not find



Rushd or to move according to that guidance. So Rushd is better than guidance.

**Tasdid:** are efforts with body and mind to reach the cherished goal. So guidance gives clue to true path. Rushd generates strong will to tread on it and Tasdid is efforts to put that will into action by moving the bodily organs.

**Ta'yeed** is help from unseen quarters. It is the combination of all the above attributes. God says: I helped him with the Holy Spirit - 2:86.

The above gifts are the elements of the next world. When these qualities are united in a man, God gives him additional gifts of clear understanding, attractive ear, fore-sight and humble heart and wips out what prevents him from religion and gives him such honour which saves him from the oppressions of the ignorant. Each of these four items gives rise to sixteen virtues which also give rise to other attributes. Thus there grows a chain of help and at last it falls upon the ultimate cause (God).

**GOD'S INNUMERABLE GIFTS:** Know, O dear readers that God created inanimate objects, such as stone, iron, copper and other mineral substances. They have got no growth and do not take food. Plants are more perfect than mineral substances as there is a kind of strength in them with which they draw juice from the earth through their principal arteries. When they gain strength, other arteries come out of them. But they cannot move and search for food. Animals are therefore more perfect than plants. Among animals, man has got the highest perfection for the following reasons.

**SENSATION OF TOUCH:** When fire touches him, he flees away from it. This is the first attribute of animals without which they cannot go on. Nose has been created for man with which he takes smell. Then eyes have been created for him to see things near an distant and ears to hear and tongue to taste. These things would not have been sufficient without the strength of perception in the front portion of head. By its help, it is known which thing is bitter and which is sweet. Without it eyes would have seen a thing as yellow. Then you have been given intellect with the help of which you can understand everything. You can understand whether, a thing is beneficial or injurious at present and in future. The greatest intellect is Knowledge about God, His

wonderful creations and his workings in the universe. Your five organs then work as police on behalf of the king-soul. Each of them has been assigned a special function to perform news of colour, voice, smell, taste, cold, heat and other attributes. These are the gifts on you arranged in order. Sight is a power and eye is its instrument. There are ten different screens in the eye circle, some are open, some are secret and some secret screens are woven like the spider's net. Some screens are dried, some are wet, some are white like egg and some screens are like ice. The form, mode, length and breadth of each screen of eye are different. If any attribute of a screen is mixed with that of another eye sight becomes curbed. This is true of only one organ. Now guess the wonderful creation of ear, nose and other organs.

**GREED AND WILL:** There are also different kinds of gifts in the creation of greed and will. There are many diseased men who do not take beneficial food owing to lack of greed. Things of greed are sought for and reprehensible things are hated. So God created in you greed for food and made it strong in you. It urges you to take food and thereby you remain alive. That gives rise in you sexual passion which preserves dynasty. You will be struck with wonder if you think and ponder how He created uterus, how a foetus comes into being out of mixture of the blood of menses and semen, how males and females are created, how semen comes out from the back of a male and mixes with the ovary of a female, how it becomes a lump of flesh, how head, hand, feet, belly, back and other organs of the body are formed. All these are gifts of God.

**ANGER:** Greed is not alone sufficient for you and many injurious things are coming to you from all around. Therefore anger has been created in order to drive them off. It is not alone sufficient for future benefit and for that will has been created. It is guided by knowledge and intellect.

**INSTRUMENTS OF STRENGTH AND MOVEMENTS:** The following are the instruments which give strength to the body as a result of which the different organs have got movements.

**Two Hands:** Two hands are long and fit for catching hold of things. There are many sinews, joints and other technicalities by which the hand may be spread and bent at will. Then the fingers

have been created with a plan with the thumb at the end. If the fingers would have been joined together, your necessities would not have been met.

**Mouth:** You lift your food with your hands and put it in your mouth. Had it not been the case, you would not have lived. It is the medium to send food to the stomach. In order to chew food, teeth have been created and the teeth of upper jaw have been placed upon those of the lower jaw for the purpose of crushing food. There are teeth for crushing and teeth for cutting.

**Tongue** takes the food on all sides and places it under teeth for crushing. Then look to your saliva which gives water to the food when it is dry. Behind this tongue, there is a fountain of water out of which saliva comes and helps wetting. Then look to the wind pipe and the throat, how they help the food to reach the stomach.

**Stomach** has got a peculiar shape and form. The gas which is produced by the internal organs helps cooking of food in the stomach and digestion. To the right side of stomach is liver and to its left spleen, and before it there is the sheet of fat and behind it is the flesh of backbone. Gas arising out of them enters the stomach for which food is digested and such a juice comes out of it as becomes fit to enter the veins of blood. That becomes then like barley water. There are many sinews of liver which have got many mouths. Food enters them. It is made of a mixture of blood and looks like a clot of blood. God created spleen and gall bladder and for each expanded mouth upto liver has been created. Gall bladder draws out the yellow refuse and spleen takes out oily black things and as a result pure blood remains. Then God created the glands of urine which have got long necks towards the liver. God takes out sinews from the liver and spreads them throughout the body, some of them are secret and some open. Therein there runs pure blood which reaches the entire body. There are veins and sub-veins just like the leaves of a tree. If there is something wrong in gall bladder and it can not draw out the refuse, blood becomes impure and the result is the disease of jaundice, erysipelas etc. If the spleen is diseased, it can not draw out black refuse and as a result there grows the disease of leprosy, elephantiasis etc. When liquid cannot go towards throat, there grows the disease of dropsy. Then you can imagine how wonderful is the creation of human body.

Therefore look to the gifts of God and be grateful to Him for all that you have got from Him.

**THE SEAT OF LIFE IS HEART:** Life is like the fire of a lamp and heart is the seat of that lamp. The black blood in heart is like the thread of lamp and the food of the thread is oil. So the life strength that runs through the body is like the light of a lamp in a house. When the oil of the lamp finishes, the lamp of life extinguishes. This occurs according to the plan and purpose of God. This life is a material thing but soul which God termed in His verse as Ruh is a spiritual thing which intellect cannot grasp. But it can be explained by high celestial light which is more honourable than intellect. A boy can understand things of his ideas but he cannot understand the objects which can be grasped by intellect as he is placed then in the lower stage. An elderly man can understand things of intellect, but he cannot understand what is behind intellect as he has not reached the highest stage which is gained by the light of certain and sure faith. So the pious men said that he who cannot know himself cannot know God. About this soul, God says: They ask you about soul. Say it is from the order of God. God says: O satisfied soul, return to your Lord, well pleased with Him and well pleasing Him - 89 : 30Q.

**BASIC GIFT OF FOOD:** There are many items of food and God's gift regarding food are innumerable. Food is of three kinds- vegetables, fruits and crops. We shall discuss here about crops and that is the principal food. We shall take up the seed of wheat. God says: I shower rain and split up the earth and grow therein seeds, grape seeds, seeds of creepers and seeds of olive trees. To grow them, air is necessary and so for this purpose soft cultivated land is necessary, so that air may enter therein, God says: I send strong wind producing abundant rain. When water is necessary, God created canals, seas, oceans and fountains and sends winds to carry water to the fields.

Now look to the sun and the moon. He made them subservient and see how the sun makes the earth warm inspite of its great distance and thereby crops and fruits enjoy it, how by the help of the moon fruits become ripe and assume colour and hue. For this reason, if any tree is in shadow, it cannot grow for want of the rays of the sun and light of the moon. When you sleep under the sky, you will suffer from cold for its coolness. So the moon gives moisture to the crops and fruits. There is also a

purpose for the creation of each star in the sky. God instructs us to say: O our Lord, you have not created this in vain. He also says: 'I have not created the heavens and the earth and what is between them out of sports.' The world is like a man and everything in the world is like the organs of the body. As all the organs of the body help your body, so everything in the world help the world. Everything in the word is the workmanship of God and as such God can be well understood from His wonderful creations. So food is perfected by the sun, moon, water, wind, star etc.

**TRANSPORTATION OF FOOD:** All the foods cannot be obtained from the same place. So God created merchants who travel all over the world and gather them according to the needs of a particular country. God made the love of wealth strong over them and for that they undertake arduous and hazardous journey to gather foodstuffs. In this act, sometimes boats are sunk and wealth is looted by robbers. So God taught them how to make boats and ships.

**PURIFICATION OF FOOD STUFFS:** Look to a piece of bread and look to what elements are necessary for getting a bread. At first field is cultivated and for that cows, bullocks and buffaloes and ploughing machines are necessary. Then weeds are plucked out and then seeds are sown. Then crops are reaped and thrashed out. Then bread is prepared when wheats are crushed and made powders. For this, many men, machines, irons, woods are necessary.

**GIFT OF CREATION OF ANGELS:** It has been stated that the angels come down to correct the Prophets and to show them the paths of guidance and to take revelations to them from God. They are divided into three classes - (1) angels of the earth, (2) angels of heaven and (3) angels for carrying the Divine Throne. So look how God engaged the angels for procuring food for you and for your guidance. For every organ of yours, rather for every part of a tree, at least seven angels has been entrusted. It varies from seven to one hundred. They supply food to each vein and sinew as food does not move by itself but it is taken from one place to another by angels. Each angel has been assigned a function of his own and none interferes with the functions of another. The angels of sky help the angels of the earth and the angels of Throne help the angels of the sky. Above all, the Almighty helps them all.

**Question:** Why is one angel not sufficient for all works?

**Answer:** Man is different from angel. There is not a single angel who possesses more than one quality. Each one of them has been assigned a special work. The following verse gives such an indication: There is none of us but for whom there is not an assigned work.' For this reason, there is no hatred, rancour or quarrel in them. Their works is like the work of our five organs. Eye is to see but not to hear. Nose is to take smell and not to hear. Angels are prone to divine service unlike a man who is prone to good and bad. They obey what God orders them to do and they glorify God night and day. Some of them always are engaged in bow, some in prostration some in standing. There is no rest in their works. They are gifts of God for men.

**God says to men:** 'Give up open and secret sins.' Man is not always cognisant of his secret sins-hatred, doing injury to others etc.

There are two gifts in each breath, one gift is that when a man gives out a breath, the burnt gas in heart comes out. If it does not come out he would be ruined. In taking breath, the life of air is stored up in heart. If breath is choked up, his heart is burnt because of cutting of the life of air. In each of 24 hours, a man breaths one thousand times. There are ten moments in each breath. On account of this thousands of gifts come to your body in each moment. Now imagine what innumerable gifts come from God.

**CAUSES OF MAN'S BEING UNGRATEFUL:** Man cannot express gratefulness to God as he is not cognisant of God's gifts owing to his ignorance. He thinks that recitation of all praises due to God by tongue is sufficient to express gratefulness. He does not know that if he does his works according to the injunctions of God and if he fulfils the purpose of a thing for which it is created, he will be expressing gratefulness for the thing.

The first cause of his being ungrateful is that he does not consider some gifts as gifts as all are enjoying those gifts in common just as air water fire. If there is want of air for a moment, all will be destroyed. He who has got eye-sight will not be seen to express gratefulness for his eye-sight. When he becomes blind and then gets eye-sight, he expresses gratefulness. Once a man

complained to a wise man of his poverty and expressed sorrows. The wise man asked him: Will you like to be blind if you get 10,000 dirhams? He replied: I don't like to be blind. He again asked him: Will you like to become dumb in exchange of ten thousand dirhams? He said: Never. He asked him again: Will you like that your two hands and feet are cut in exchange of 20 thousand dirhams? He said: Never. He asked him: Will you like that you become mad in exchange of ten thousand dirhams? He said: Never. The pious man said: Should you not feel ashamed to your Creator that He has given you a gift of fifty thousand dirhams but yet you are not expressing gratefulness for them to Him?

It has been narrated that a learned man was hard pressed with poverty. He had not an inch of land. One night he dreamt that a man was saying to him: Do you like that you get a thousand dirhams and in exchange you forget the chapter An'am of the Quran? He said: Never. He again asked him: Do you like that you forget the chapter Cow in exchange of a thousand dirhams? He said: Never. Then he asked him thus of several chapters and he replied the same. Then he said: You have got profit of one lac dinars yet you are complaining. When he got up from sleep, he was pleased and his grievances vanished away.

The saint Samad went to a certain Caliph with a pot when he was drinking water in a glass. The Caliph said to him: Give me advice. The saint Samad said: If you are not given a sip of drink in exchange of your kingdom when you are thirsty, will you not spend all your resources to get it? The Caliph said: Surely, I would spend everything. The saint said: If it is not given to you in spite of your kingdom, will you not give up your kingdom? The Caliph said: I will surely do it. The saint said: In that case, don't remain content with your kingdom, because it is not equal even to a glass of water.

Three things are found in every man-intellect, conduct and knowledge. There is no such a man who is not satisfied with his given intellect. He believes that he is the wisest man and prays little for more intellect. Even he who has got no intellect is pleased with his position. So for his satisfaction he should feel grateful to God. Regarding conduct, there is no such man who does not find fault with others and for that he hates him. Regarding knowledge, there is no such man who has got no

speciality regarding his secret thinking. He becomes ashamed if the people come to know of it. About these three gifts, every man knows them God made some believers and not unbelievers. He gave them life and not made them dead, made them men and not beasts, made them males and not females, made them healthy and not unhealthy, made them qualified and not guilty. It is wonderful that man considers the gifts of God as insignificant as he looks to one who is superior to him in wealth and does not look to one who is inferior to him and so does not consider God's gifts on him as great. More wonderful it is that he looks towards one who is inferior to him in religion but not to him who is superior.

For this reason, the Prophet said: He who looks to one who is inferior to him regarding worldly affairs and look's to one who is superior to him in religious matters, is recorded by God as a patient and grateful man. He who looks to one who is superior to him regarding worldly matters and inferior to him in religious matters, is not recorded as a patient and grateful man. The Holy Prophet ;said: God does not make one free from want who does not consider himself as above want even after getting signs from God. It has been said with a look to the gift of learning. The Prophet said: Surely the Quran is a valuable gift. There is no wealth after it. The Prophet said: If one who has been given the Quran by God thinks that another man is more fortunate than him scoffs at the gifts of God. The Prophet said: He who does not read the Quran it a melodious voice does not belong to us. He also said: Sure faith is a sufficient gift. A certain pious man of yore said: God said in a certain revealed book: I make My gift perfect on a servant when I make him free from want of three things - his having no necessity to go to a king his having no necessity to go to a physician, his having no necessity of what his brother has got. A certain poet said to this effect.

Your fixed provision must come to you,  
your health and security must remain.  
If you get up at dawn, being brother of sorrow.  
Your life will never be happy.

**The Prophet said:** He who gets up at dawn with peaceful mind, sound health and with the day's provision in hand is given as it were the gifts of the whole world. The people in general do not express gratefulness for these three things as well as for the



faith which will take them to the abode of peace. He whose insight has been opened does not remain satisfied except with Marfat and sure faith even if he is given the wealth from the east to the west.

The saint Rabi-b Khashim was a man of very deep insight. He dug a grave within his house. He tied up his food along with his neck and used to go to this grave and say; O Lord, take me back to the world that I may do good works. Then he used to say: O Rabi, what you wanted has been given to you. Now engage yourself in divine service and you will not be again sent back. This is the medicine for one who remains aloof from expressing gratefulness. He should know that when gratefulness for a gift is not express, the gift takes a back turn and does not come back again. For this reason, the saint Fazil-b-Iyaz used to say: You should stick to the expression of gratefulness for your gifts. If gifts go away from a nation they seldom come back to them. A certain sage said: Gift is like a wild beast. Keep it confined by gratefulness. There is in Hadis that if gifts descend upon a man profusely, the necessity of his expressing gratefulness becomes great. When he neglects them it prepares itself to go from him. For this reason, God says: God does not change the condition of a people till they themselves change it - 13 : 11.

**PATIENCE OF GRATEFULNESS:** From what has been described above, it is seen that every created thing is a gift of God. It is also seen from this that there is really no existence of any danger and difficulty.

**Question:** If there is no danger and difficulty, what is the meaning of patience? If on the other hand, there is danger and difficulty, what is the meaning of gratefulness? How can a man express gratefulness in dangers and difficulties.

**Answer:** There are dangers and difficulties as there are gifts. If there are gifts, there arises the necessity of dangers and difficulties. To get relief from a danger is a gift and to be deprived of a gift is a danger. Gift is divided into two- limitless gifts and limited gifts. The example of limitless gift is the attainment of the fortune of nearness to God in the next world or of faith and good conduct and the things that help, these two things. The meaning of limited gift is that it is a gift from one point of view and a danger from another point of view. For example, wealth is a gift as it helps religion and it is also a danger as it acts contrary to

religion. Similar is the division of danger in to limitless danger and limited danger. The former is to be away from God in the next world and the danger of infidelity, sin and bad conduct in this world. Poverty, disease and other calamities, are limited dangers as they are in this world and not in the next. Limitless gratefulness is necessary for limitless gifts. Though wealth is a gift, yet it becomes a cause of destruction, so much so that the owner is even killed for its sake. Similar is the case with health.

So there is no gift in this world which has got no possibility of turning into danger. There is also no calamity which has got no possibility of turning into gift. There are many men whose good lies in poverty and disease. Had they been sound in health and solvent in riches, they would have grown rebellious and naughty. God says: If God had given His servants abundant riches they would have surely become rebellious in the earth. God says: Never, man is inordinate as he sees himself free from want. The Prophet said: God saves his believing servant from this world though He loves him just as one of you saves a patient from water. Such is the condition of sixteen kinds of gifts, such as wives, children and relatives. There lies therein fortune and also misfortune. Knowledge is a gift but it sometimes becomes a danger. At that time, ignorance is a bliss. When a man does not know the time of his death, it is a bliss for him. Had he known it, his life would have been troublesome. Similar is the case with the secret sins of a man. If his relatives would have known them, he would have fallen from their estimation. There is good is not knowing some matters - the time of resurrection, the blessed night, the auspicious moment of Jumma day.

**Question:** Patience and gratefulness are opposed to each other. How can they unite? Patience does not come but in calamity and gratefulness does not come but in happiness.

**Answer:** One thing becomes an object of happiness for one purpose and a cause of sorrow for another purpose. So patience is in calamity and gratefulness is in happiness. There are five matters in poverty, disease, fear and worldly calamities. A wise man becomes grateful being pleased with them.

(1) **First matter:** In every calamity or disease, there is a greater calamity or disease. So for a lesser calamity or disease, a man should be grateful.

(2) **Second matter:** is that the calamity or disease is in this world and not in his religion. Once a man asked the saint Sahal Tastari: A thief stole all my household properties. He said: Be grateful to God. If the devil entered your heart, he would have robbed your Tauhid. Which thing do you prefer? Jesus Christ used to Pray: O God, don't give me trouble in my religion. Hazrat Omar said: God granted me four gifts out of each calamity that befell on me. (1) It has not entered into my religion, (2) a greater calamity has not come and (3) I have not been deprived of pleasure therein. (4) I hoped for rewards therein. He who has got power over you to inflict 100 stripes should get gratefulness from you if he inflicts on you only ten stripes. Once a pious man was walking on the road. Some one threw a basketful of refugees over his head. At once he expressed gratefulness to God and fell in prostration. Being asked the reason of his prostration, he said: I was awaiting to be thrown into Hell fire but as only ashes were thrown on me, I had prostration of gratefulness. God however gives respite to the unbelievers and the great sinners. God says: I give them respite, so that their sins may increase.

(3) **Third matter.** There is no such sin of which punishment is not delayed upto the next world. The calamities of this world reduce the punishment of the next world though the latter will last for long. It is true that he who is given punishment for a sin in this world will not be punished in the next world for the same for the second time as the Prophet said: When a man commits any sin and suffers for that in the world, God is more honourable to inflict on him punishment for the second time for the same.

(4) **Fourth matter.** These disasters and calamities were recorded in original book of fate which must come.

(5) **Fifth matter.** The rewards of disasters and calamities are more than them. The worldly calamities show path towards the next-world for two reasons:

**First reason:** It is that though medicine is bitter and distasteful, it is a bliss for a patient. Similarly medicine to remove a sin is bitter but it is a bliss in the end. When he will see the rewards of calamities in the next world he will be grateful to God just as a boy when he attains age expresses gratefulness to a teacher for beating him and teaching him lessons of good behaviour. Calamities are just like bitter lessons to a man

walking in the path of God. Once the Prophet looked at the sky and laughed. On being asked the reason, he said: I wonder at the fate of a believer. If He recorded happiness in his book of fate, he is pleased with it and that is better for him. If He recorded sorrows for him, he is also pleased with it and that is better for him.

**Second reason.** The root of destructive sins is attachment for the world, the root of the cause of deception. If the gifts are not mixed with calamities, they lead the mind to enjoy the worldly enjoyments and pleasures. Ultimately it becomes difficult for him to give them up. For this reason, the Prophet said: This world is a prison for the believers and paradise for the unbelievers'. Calamities are gifts from God. So one should remain satisfied with them, just as he remains satisfied with a bitter medicine in hope of recovery. Every calamity in this world is like a bitter medicine which is troublesome at present but a bliss in the long run. This world is like a palace of a king. People enter it through the door of grace and come out of it through the door of grave. He who fixes his love for the place of the world, falls into danger. Whoso's mind is aloof from that, it is a gift for him.

**REWARD OF PATIENCE IN CALAMITIES:** The Prophet said: God said: When I give calamity to the body of a servant or to his wealth or children and he proceeds forward keeping patience, I shall feel ashamed in setting up balance for him on the Resurrection Day. He also said: When a man falls into danger and says according to the order of God 'We are for God and to him we shall return, O God, give me protection in my calamity and leave for me good therefrom.' God does for him accordingly. The Prophet said: God says: The reward of one whose two eyes I have robbed is that he will live in My house forever and will look constantly towards My face. It has been narrated that a man asked the Prophet of God: My wealth has gone and body is diseased. The Prophet said: There is no good in one whose wealth has not gone and whose body is not diseased. When God loves a servant, he examines him with a calamity. When he falls into it, He keeps patience. The Prophet said: The rank of a man is not earned near God by any of his actions till his body is not attacked with any disease which raises him to such a rank. Hazrat Khabbab reported: We once came to the Prophet and saw him covered with a sheet of cloth under the shade of the Ka'ba. We

complained to him: O Prophet of God, don't you invoke God to help us? At this, his face became red with rage and then he said: There were such men among your predecessors who were buried alive. There were such men who were sewn to pieces by saws. Yet they did not turn back from religion. Hazrat Ali reported: He who is confined by the king unjustly and as a result dies becomes a martyr. If as a result of beating he dies, he becomes a martyr. The Prophet said: Not to complain of your troubles and of your pains appertain to the glorification of God. Abu Darda'a reported: You are born for death, you erect buildings for destruction, you covet for what will not last and give up what will last. Three undesirable things are good for you - poverty, disease and death. The Prophet said: When God wishes good of a man and establishes love with him, He sends down upon him troubles and calamities and afflicts him with mishaps. When he prays to God, angels say: This voice is acquainted with us. When he prays to Him second time and says O Lord God says, O My servant, I am present, fortune for you. I have given you what is good for you and I have kept deposited with Me what is better for you. When there will be resurrection, the pious will be brought and their actions will be weighed in the Balance - the actions of those who prayed, those who paid Zakat, those who fasted and those who made pilgrimage. Then those who were afflicted with calamities will be brought but their book of deeds will not be opened in their presence. Rewards will be rained over them as calamities were thrown over them. Those who were happy and safe in the world will see the high rank of those who suffered troubles and calamities and say: Alas, how good it would have been if the flesh of our bodies were severed by scissors. For this reason God says: Surely the patient will be given full rewards without account. Hazrat Ibn Abbas reported that a Prophet complained to God and said: O Lord, a believer obeys you and gives up disobedience to you but you keep the world distant from him and send down upon him troubles. The unbeliever does not serve You dares against You and commits sins. You remove from him dangers and difficulties and give him varieties of comforts and riches. What is its reason? God then revealed to him: The people are Mine and dangers and calamities also are Mine. Everything glorifies My praise. When I see the sins of a believer, I keep away the world from him and present to him dangers and difficulties. I expiate his sins by the worldly calamities and he becomes dear to me and I give him the rewards

of his virtues. If an unbeliever does good in the world, I give him abundant wealth, remove from him calamities and give him rewards of his good actions in the world. At last he comes to Me with sins and I give him punishment for his sins. It has been reported that when the following verse was revealed: He who does evil will get requital of it - 4 : 120Q. Hazrat Abu Bakr said: How can there be joy after this verse? The Prophet said: O Abu Bakr, may God forgive you. Why, will you not fall ill? Will not calamities fall on you? Will you not be sorry? These are the requital of your sins.

**The Prophet said:** When you see a man engrossed in sins and yet he gets his cherished objects, know then that He is delaying his punishment. Then he recited this verse; When they forgot what they were admonished with, I opened the door of everything for them till when they were engrossed in what they were given, I caught them all of a sudden. Hazrat Ali reported: Shall I not inform you of such a verse of the Quran which is greatly hoped for? They said: Inform us. Then he recited: Whatever calamity befalls on you, it is on account of what your hands have wrought and He forgives much - 42 : 80Q.

**The Prophet said:** No person swallows sips dearer than two sips to God, *sip of anger which he swallows with patience and sip of calamity over which he keeps patience.* There is no drop dearer to God than two drops - one drop of blood which is shed in the way of God and one drop of tears which falls in prostration in the grim darkness of night and which nobody sees except God. There are two steps of a servant very dear to God-one step taken for performing compulsory prayer and another step for keeping the tie of blood.

Caliph Omar-b-Abdul Aziz said at the time of the death of his son: O dear son, my getting you in my scale of virtues is dearer to me than your getting me in your scale of virtues. In other words, if you die before me, I would get you in my scale of virtues. The son said: O father, what you love is dearer to me than what I love.

**Some learned man said:** God sends down calamity after calamity on a servant till he walks upon the earth free from sins. The saint Hatem Asam said: On the resurrection day, God will bring before four classes of men four persons are proofs - (1) Hazrat Solaiman before the rich. (2) Hazrat Ishaq before the poor,

(3) Hazrat Eusof before the slaves. (4) and Hazrat Ayub before the patients.

It is reported that Hazrat Zakaria flew from the unbelievers and took refuge to a tree. They found clue to this tree and cut the tree to two pieces by a saw. When the saw touched the head of Hazrat Zakaria, he raised a shriek. Then God revealed to him: O Zakaria, if you raise shriek for the second time I will remove your name from the register of prophethood. At this Hazrat Zakharia bite his teeth and kept patience till he was hewn to pieces.

**Loqman advised his son:** O dear son, a religious man is tried by calamities, just as gold is tried by fire. When God loves a party of men, He gives them trial. He becomes pleased with those who remain satisfied with it and he becomes displeased with those who become displeased with it.

**The saint Ahnaf-b-Qais said:** One day I awoke in the morning and complained of pain in my teeth. I told my uncle: I could not sleep last night owing to pain in my teeth. I told him of this three times. He said: You complain much of pain of one night, but nobody knows that I became blind for the last 20 years. God revealed to the Prophet Ozair: When any calamity befalls on you, don't complain of it to My created beings but tell Me of your complaint, just as I do not make complaint of you to My angels.

**MERITS OF CALAMITIES:** You may say now that calamities are better than gifts. Shall we not then pray for calamities? The answer is in the negative as the Prophet used to pray for being saved from the calamities of this world and the next. He and the other Prophets prayed: O Lord, give us good in the world and in the next. They used to seek refuge from the calamity of enemies. The Prophet said: You pray to God for calamities while I pray to him for peace of mind. He said: Pray to God for peace of mind. Nobody has been given a greater good than peace of mind except sure faith. The meaning of sure faith is peace of mind. Mental peace is better than physical peace. The saint Mutref-b-Abdullah said: That I am forgiven and that I express gratefulness for that is dearer to me than that calamity falls on me and I keep patience.

Calamity is considered as a gift for two reasons. One reason is that calamity has got connection with more gifts, either

temporal or spiritual. Another reason is the hope for getting rewards in calamities.

**The saint Samnun prayed:** I have got no joy except without Thee. Examine me as Thou liked. After this, Samnun fell ill of constipation. He used to tell the boys: Pray for your false speaking uncle Samnun, as I am not successful in examination.

**Which is better - patience or gratefulness?** There is a great deal of differences in this matter. Some say patience is better and some to the contrary. The Prophet said: Of all the things that you have been given the best is certain faith and firm determination of patience. God says: The patient will be given full rewards without account. The Prophet said: A grateful eater is equal to a patient fasting man. From the above, it appears that patience is greater than gratefulness. The Prophet said: Jumma is the pilgrimage of the poor and women's jihad is to live with husband in a good manner. He said: Patience is half of faith. The Prophet said: Of all the Prophets. Solaiman will go last to Paradise, as he enjoyed rule of kingdom. Abdur Rahman-b-Auf will go last to paradise among my companions, as he was enormously rich.



## CHAPTER III

### FEAR AND HOPE

Fear and hope are like two wings by which the friends of God can fly to every praised place and can cross the ways of the next world and reach the Almighty.

What is Hope? Hope is a station out of the stations of religion and a condition of those who search. This hope is perfected by state knowledge and action. Knowledge is cause and state is its fruit. State again leads to action. Out of these three, state is called hope. Take an example. When you meet a hateable thing, you meet with three states what is at present what was before and what is hoped to remain in future. It is only a thing that is hoped for. If the future hoped for object is disliking, it produces pain in your heart which is called fear. To wait for a dear thing is called hope.

This world is a seed ground for the next world. Mind is like earth and faith is like seed and divine service is like cultivation of the earth of mind. To purify mind is like canal digging and the water flows towards the canal. The mind that is addicted to the world is like hard soil in which no seed can grow. The Resurrection Day is the day of reaping crops. He who sows seeds now can expect to reap fruits in the hereafter. If anybody sows seeds in a barren uncultivated land and does not water it, he entertains unnatural hope to get crops. So to wait for a dear thing is called hope. So whoever sows the seeds of faith in his heart waters it with the water of divine service, purifies the region of heart from the thorns of bad conduct and awaits the mercy of God to establish it upto his death, his waiting is called hope. That is good and real hope. The Prophet said: He who leads his life according to his low desires and yet hopes for paradise is a fool. God says: After them, such a nation became their successors who destroyed the prayer and followed their low desires. Soon they will meet misguidance. God says: Those who have got faith those who migrated and fought in the way of God can hope for God's mercy-1:218 Q. In other words they are fit persons to hope for God's mercy. This means that those who act to the contrary can not expect to have God's mercy as they do not walk in the ways of God. Ihay-b-Ma'az said: To me that person is more a fool who hopes for forgiveness but remains engrossed in sins

without doing virtuous acts, who hopes for the fruit of paradise after sowing the seeds of Hell, who hopes for the rank of the pious by doing sinful acts.

Once a companion asked the Prophet: I ask you a question: what is the sign that God wants good of one man and does not want good of another man? He said: What is the condition of your mind when you get up from bed? He said: I get up from bed with love for the pious and good works. I soon do a good work at that time if I can and have firm faith that it will bring rewards. If I cannot do it, it pains me very much and I hope for doing it. The Prophet said: This is the sign of one for whom God intends good. If He intends not to do good to you. He refrains you from that and He does not think into which well of Hell you fall and perish.

**MERITS OF HOPE:** Love is made strong by hope. Take its instance from two kings. One king is feared for his punishment and another king is obeyed for getting rewards from him. For this reason hope is subject matter of good thought. God says: Don't be despaired of God's mercy -39:53 Q. So He made hopelessness unlawful. The story runs thus of Prophet Eakub that God revealed to him: Do you know why I made separation between you and Eusuf: The reason is that you uttered: I fear lest a tiger may eat him when you remain unmindful from him. Why did you entertain fear of tiger and not hoped in Me? Why did you look to the neglect of his brother and did not look to Me? The Prophet said: Let nobody die without having a good idea of God. He said: God says: I work according as My servant thinks of Me. Let him entertain any idea about Me. The Prophet once went to a man at the time of his death and asked him: What is your condition? He said: I fear for my sins and hope for my Lord's mercy. The Prophet said: God gives him mercy in whose mind fear and hope unite. Hazrat Ali saw a man very much despaired on account of his many sins. He said: O brother, your despair of God's mercy is a greater sin than your sins. The saint Sulaiman said: He who commits a sin and then feels that God has given him power over it and hopes for forgiveness. God forgives him. The reason is that God rebuked a people and said: This is because of your thought about your Lord which has destroyed you. God says: You entertained evil thoughts and for that you have met destruction. The Prophet said: God will say on the Resurrection Day to a servant: Why did you not prohibit when you saw an evil

act being perpretated? He will say if he is taught the reply by God: O Lord, I hoped Thy mercy and feared men. God will say: I forgive you. There is in Hadis that a man lent loan to the people. He gave time to the rich and rescued the distressed from the liabilities of debts. He did no other good works and met God who said to him: Who is more entitled to My forgiveness than him? He then forgive him as he had good idea about God and hoped for God's forgiveness inspite of having no merit of divine service. God says: Those who recite God's book, establish prayer and spend from what I give him of wealth openly and secretly hope for such a business which will never perish. The Prophet said: If you have known what I know, you would have surely laughed little and wept much and went out to wilderness and wept after clapping your breasts. Gabriel came down and said: Your Lord says to you: Why should He grow despair in our servants? Then he cam out and began to say words of hope and encouragement. There is in Hadis Qudsi-God sent revelation to David: If you love Me, love those who love Me and grow love in My servants. He said: O Lord, how can I grow love for Thee in Thy servants? He said: Remind them that every action of Mine is for their good and remind them of My mercy and kindness for them as they do not know from Me except good.

The sage Ibn Abu Ayash used to give words of hope to the people. Someone dreamt after his death that he said: God took me to His presence and asked me: Why did you say words of hope to the people? He said: O Lord, I hoped to enkindle love for Thee in the hearts of the people. God said: Then I have forgiven you.

There is in another Hadis that a man of Banu Israil used to say words of despair to the people and mete out to them harsh treatment. God will say to him on the Resurrection Day: To-day I shall deprive you of My mercy as you deprived My servants of My mercy. The Prophet said: A certain man after living in Hell for one thousand years will cry aloud and say: O Merciful, God will then say to Gabriel: God and take My servant out of Hell. Then he will be taken out of Hell and will be asked to wait before his Lord. His Lord will ask him: How have you seen the place of Hell? He will reply: A very obnoxious place. God will say: Take him to his former place. Then he will walk and look behind. God will say: At what thing are you looking back? He will say: I hoped that after my deliverance from Hell. You will not take me back to Hell.

and says: Take him to Paradise. This shows that hope for God's mercy will lead to his salvation.

**MEDICINE FOR DESPAIR AND MODE OF ACQUIRING HOPE.** Know, O dear readers that the medicine is required for two classes of patients. Despair is so strong on the first class patients that they give up divine service. Fear is so strong on the second class patients that they strive hard in divine service and thereby they destroy themselves and their family members. These two classes of people take a wrong path out of the middle path and go to the extreme. so medicine is necessary for them in order that they may walk the middle path. The one who entertains false hope and commits sins relying in the mercy of God and turns away from divine service, the medicine of hope for him is destruction like poison which is sweet to him like honey. He who has got cold and cough, honey is good for him but he who has got hot temper, honey is poison for him. The middle path of everything is good. Hazrat Ali said: A learned man is one who does not prevent the people from the mercy of God and does not give them guarantee from the wrath of God.

**TWO MODES OF INCREASING HOPE:** The first mode is through admonition and the second mode is the reading of the Quran, Hadis and wise sayings. Regarding admonition it is to think of the gifts which we have described in the chapter of gratefulness and to realise the gratefulness of God. He prescribed everything what is necessary for a man from the cradle to the grave. The second mode of increasing hope is to read the Quran and Hadis. The Quran says regarding hope: Tell those who grieved much on their soul: Don't be despaired of God's mercy. Surely God can forgive all sins. God is Forgiving, Merciful-29:59 Q. God says: The angels glorify their Lord and ask forgiveness for those who are in the earth-42:5Q. God says: Warn the fire of Hell which has been prepared for the infidles. God says: I warn you of the fire of Hell. Nobody except the fortunate enters therein -those who disbelieved and turned back. God says: God is forgiving to the people in spite of their sins. It is reported that the Holy Prophet used to pray constantly for his people. He was even told: Are you not satisfied with the following verse: Your Lord is forgiving to the people in spite of their sins-13:6 Q. God says: Soon your Lord will give you such a sign as will satisfy you-93: 5Q. In its Tafsir, it has been said that Allah will not be satisfied even if a single man stays in Hell.

**Hadis:- The Prophet said:** My people are the recipients of mercy. There is no punishment for them in the Hereafter. God sends down earth quakes and battles in the world as punishment. He said: Fever is a touch of Hell fire. It is a punishment from the fire of Hell for a believer. God says: God will not put the Prophet and his companions to shame on that day. In explaining this, it has been said that God revealed to His Prophet: I will entrust you to take account of your followers. He will say: O Lord, You are more kind to them than myself. God said: I will not put you to shame amongst them. Hazrat Anas reported that the Prophet prayed to God regarding the sins of his followers. He said: O Lord, entrust me with the judgement of my followers, so that their sins may not be expressed before others. Then God revealed to him: They are your peoples but My servants. I am more merciful to them than you. I will not entrust their account on others. You or any other man can not have proper look on them. The Prophet said: My life is good for you my death is also good for you. As long as I live, I will teach you the lessons of religion and establish for you laws and regulations. When I die your actions will be presented before me. I will thank God for the virtuous acts I will see and I will seek forgiveness to God for the sins I will see.

The Prophet once heard a person praying: O God, I seek from Thee full perfect gift. He asked him: Do you know what is perfect gift? He replied: I don't know. The Prophet said: It is to enter paradise. There is in Hadis: When a servant commits a sin and seeks forgiveness to God, God says to His angels: Look to My servant. He has committed a sin and he knows that he has got his Lord who forgives all sins and gives punishment for sins. I testify to you that I have forgiven him. There is in another Hadis that if the sins of man reach so high as the clouds of the sky, I forgive him so long as he seeks My forgiveness and hopes for My forgiveness. There is in another Hadis: If My servant meets Me with earthful of sins, I meet him with earthful of forgiveness. There is in another Hadis: If a man commits a sin, the angel keeps his pen lifted up for six hours. If he repents and seeks forgiveness, he does not record it. If he does not do it, he records a sin. In another narration, when he commits a sin as well as a virtue, the right hand angel says to the left hand angel: Throw away this sin, rather I give up one tenth of this virtue for the sin and record nine-tenths of virtue. Then he throws away the sin.

The Prophet said: When a man commits a sin, it is recorded in his name. One desert Arab said: If he repents for that? The Prophet said: It is then wiped out from him. He again asked: If he commits sin again? The Prophet said: it is then recorded in his name. The desert Arab asked: If he repents? The Prophet said: It is then wiped out from his record of deeds. He asked: How far is it done? The Prophet said: So long he asks forgiveness and repents to God. God does not become tired of forgiveness till a man does not become tired of seeking forgiveness. When a man wishes to do a virtuous act, the right hand angel records a virtue in his name before he does a good work. If he translates his wish into action, he records ten merits for him. Then the Merciful increases it up 700 merits. When he wishes to commit a sin, one sin is recorded for him and behind it God's forgiveness is recorded for him.

One day a man came to the Prophet and said to him: O Apostle of God, I fast during Ramzan, I will not keep fast beyond it. I pray five a times a day, I will not pray more. No Zakat is due on me. Pilgrimage is not compulsory on me. I will not do it even willingly. If I die in this state, where shall I remain? The Prophet smiled and said: Yes, if you can save your mind from treachery and hatred, control your tongue from back-biting and false speaking, protect your eye from seeing God's unlawful things and seeing with hatred any Muslim, you will be able to remain in paradise with me and I will place you upon my two palms.

A desert Arab once came to the Prophet and asked him: O Prophet of God, who will judge among men on the Resurrection Day? He replied: The Almighty Merciful God. He asked: Will He judge himself? The Prophet replied: He will himself judge. At this, the desert Arab smiled. The Prophet asked him: O desert Arab, why have you smiled? He said: If an honorable man gets power, he pardons; and if he judges, he shows compassion. The Prophet said: This desert Arab has spoken the truth. Beware, there is nobody more compassionate than God. He is the greatest of the compassionate. Then he said: This desert Arab is a wise man.

There is in Hadis that God made the Ka'ba an object of veneration. If a man takes out a stone therefrom and destroys it and then burns it, he commits more sin than hating a friend of God. A desert Arab asked: Who is the friend of God? The Prophet

said: All believers are the friends of God. Have you not heard the verse of God: God is the friend of those who believed. He takes them out from darkness into light-2:257 Q. There is in Hadis that a believer is better and more honorable than an angel, There is in another well known Hadis: God recorded mercy on Himself before His creation. The Prophet said: He who recites 'There is no deity but God' will enter Paradise. He who utters at the time of his death 'There is no deity but God'. Hell fire will not touch him. Hell has been made unlawful for one who meets with God without setting up partner with God. There is in Hadis: He in whose heart there is faith to the weight of a mustard seed will not enter Hell. The Prophet said: If a believer knows the extent of mercy of God, he would not have become despaired of Paradise.

**The Prophet read this verse of the Quran:** The earthquake of the Hour will be most severe. He said: Do you know which is this day? On this day Adam will be asked: Rise up and send to Hell out of your progenitors. He will ask: How many? He will be told: 999 out of every thousand will go Hell and only one to Paradise. Every one present began to weep and refrained from works. The Prophet came to them and asked: What is the matter with you that you refrained from your works? They said: After hearing what you said, who will do works? He asked: Where is the explanation what will be you number out of so many peoples? Series, Mensaq, Eajuz and Meajuz are some peoples. Nobody knows their numbers except God. You are like white hairs on the back of a black ox in comparison with other peoples and like a different color in the foot of a quadruped animal.

The People said: If you had not committed sin, I would have feared the worst sin from you. He was asked: What is it? He said: Self-praise. The Prophet said: By him in whose hand there is my life, God's mercy upon His servants is much more than the affection of a mother for her children. There is in another Hadis: God has got mercy of one hundred divisions. He has kept for himself 99 divisions of mercy and distributed one division only in the earth on account of which the created beings show kindness to one another, mothers show affection to their children and the lower animals to their young ones. On the Resurrection day. He will unite these one hundred divisions and show mercy on His creations.

**The Prophet said:** Act, give good news and know that only divine service of anybody will not give him salvation. The Prophet said: I have reserved intercession for those who commit great sins out of my followers. Do you hope that those who do divine service and who are God-fearing will get that? Rather my intercession will go for the sinners and the guilty.

**Wise sayings:- Hazrat Ali said:** God is more honorable than exposing the sins in the next world which He kept secret in the world. God is more just on a servant who suffers for a sin in the world than inflicting on him another punishment. A certain sage said: When a believer commits a sin, God keeps it secret from the angels, so that they may not see it and bear witness therefor. Hazrat Hasan Basari said: If a believer did not commit any sin, he could fly in the sky but God humbled him on account of his sins.

There is in Hadis that two men of Banu Israil made friendship for the sake of God. One of them oppressed much on his soul and another was religious. The latter advised his friend and warned him. His friend used to reply: Leave me to God. He has not appointed you as guard over me. One day the religious man saw his friend committing a great sin and being greatly dissatisfied said to him. God will not forgive you. He said: God will say to the sinner: Is there anybody to snatch My mercy on My servant? Go, I have forgiven him. He will say to the religious man: Hell is fixed for you. He will say: By One in whose hand, there is my life; you have uttered such a word by which you have destroyed your world and the next world.

The sage Mosruq reported that a certain prophet fell in prostration when a sinner gave such a forceful strike on his neck by his foot that the stone on which he was prostrating shifted away. The Prophet flew into rage and said: Go God will not forgive you. God then revealed to the Prophet: you have taken oath over Me regarding My servant. I have forgiven him. Once the Prophet grew into rage on the polytheists and cursed them. At once revelation came down: You have got no hand in the matter. Thereafter he gave up cursing.

**A certain sage said:** Two religious men were equal in divine services and they entered paradise. One of them got much higher rank therein. Another man said: O Lord, this man did not do divine service more than myself, but you have raised him to the



highest of paradise. God said: He has prayed to Me higher rank but you have prayed only salvation from Hell fire. So I rewarded him according to the prayer of each man. This shows that it is better to do divine service being hopeful of higher and higher rank, as he who loves with hope is better than one who loves with fear. For this reason, the Prophet said: Pray for high rank to God, as you pray to God, the Most Compassionate. The Prophet also said: When you pray to God, pray for Ferdous paradise with great hope, as there is nothing greater to the Almighty than it.

It has been reported that one day a Magian guest came to the Prophet Ibrahim. He said to the guest: If you accept Islam, I will entertain you, At this that Magian went away. At once revelation came to Abraham: O Abraham, you have not given food to the Magian as he has not changed his religion. I am giving him provision for the last 70 years inspite of his infidelity. There was no harm if you had entertained the Magian for a night. Then the Prophet searched for the Magian, took him to his house and entertained him. Thereafter he accepted Islam.

**The sage Ibrahim Atrash said:** We sat one day with the great saint Ma'ruf Karkhi on the bank of the Tigris. At that time some young men were drinking wine and beating drums and sporting. He said to Ma'ruf Karkhi: Are you not seeing the youths committing sins openly? Shower curse on them. At once he raised up his two hands and prayed; O Lord, as you have given them enjoyment in the world. So give them such enjoyment in the thereafter. The Prophet said: We have asked you to shower curse on them. He said: When He will give them enjoyment in the next world. He will give them the grace of Tauba or repentance in this world.

### WHAT IS FEAR?

Know, O dear readers, that fear is a painful state of mind like burning fire in fear of a future calamity. He who has cemented love with God and whose heart is strong with truth and illumined with the brightness of truth has got no fear or hope and his condition as above fear or hope. In short when the mind of a lover is engrossed in the sight of the beloved, fear of separation and hope of sight are injurious for him.

**THREE CAUSES OF FEARFUL STATE:** The state of fear arises in mind for three causes knowledge, state and action. The

cause of knowledge of fear arises in mind owing to an undesirable act. For instance, a man fears to be killed if he is arrested on account of a crime against the king or State. The more powerful is the thing the more is the fear. If a man falls under the clutches of a ferocious beast, he entertains a great fear. Similar is the fear of God, as it arises from a knowledge of the attributes of God. If He destroys the whole world, He does not care and nobody can prevent Him. Such fear sometimes arises owing to commission of sins. The more is the knowledge of God, the more is He feared, The Prophet said: I fear God greater than you all. God said: The learned among My servants fear Me most.

**THREE EXPRESSIONS OF FEAR:** (1) The signs of the burning of heart is expressed in bodily organs and nature. Slothness body being yellow, falling into swoon crying and weeping are the signs of fear on body. Then he meets with bitterness and faces death which reduces intellect and despair and failure grow. If fear is expressed in bodily organs, the body can not move to commit sins as it remains confined to virtuous acts and prepares for the future after repenting for the past misdeeds. For this reason, it has been said: He who weeps and wipes out tears is not a fearful man but the fearful man is he who gives up the objects of fears for fear of punishment. He who fears a thing, flees away from it. He who fears God flees to Him. The saint Jun-Num was asked: When does a servant fear? He said: When he takes himself to the position of a patient and saves himself for fear of continued disease. If fear is expressed in nature, he controls his passions, gives up pleasures and enjoyments and his dear actions become disliking to him just as honey is hated by one who comes to know that there is poison therein. His desires then are burnt and his limbs come under control. There come then in mind modesty and humility and there go away pride, conceit and hatred. He then engages himself in Morakaba (meditation), taking account of actions and making efforts for divine service. He then becomes like a person who falls in the clutches of a ferocious beast. Such is the condition of one in whose heart fear is strong. Such was the condition of the companions and their successors.

**STAGES OF FEAR:** The lowest sign of fear that is expressed in action is to abstain from unlawful and prohibited things. The

fear which keeps away from unlawful things is fear of sin. If the proportion of fear is excessive and it keeps one away from doubtful things, it is called Taqwa or self-abnegation. The meaning of Taqwa is to give up doubtful things and to act on things of sure faith. The fear which gives advice to give up everything in excess except what is absolutely necessary for a man is called Taqwa or God fear. If this Taqwa reaches to such a high pitch that it leads a man to erect no other house except one to reside, not to hoard anything which is eatable, not to look to the world with this knowledge that it shall have to be left behind and not to pass a minute without remembrance of God, it is called Sidq or truthfulness and such a man is called Siddiq or a great truthful man. Taqwa is a higher stage of fear of unlawful things, because it keeps away not only from unlawful things but also from things of doubtful nature. Sidq is a higher stage than Taqwa. So a Siddiq possesses three qualities fear of unlawful things, fear of doubtful things fear of losing a moment without remembrance of God and possessing other qualities as mentioned above.

**CLASS OF FEAR:** Fear is good, specially God-fear with which He guides His servants to knowledge and action, so that they may attain nearness of God. As a lower animal requires a stick, so also a boy. So fear has got increase, decrease and middle state and the middle state of fear is the best. The fear which is weak can be called modesty. Too much fear leads to despair and prevent actions. It grows disease, weakness, senselessness, loss of intellect and memory. The object of fear is to give encouragement to actions. The Prophet narrated the causes of hope, as excessive fear leads to despair. The benefits of fear is to take care, to give up unlawful things and doubtful things, to make efforts for divine service and to engage in Zikr, Fikr and such other things which take one near God.

Fear generates avoidance of undesirable things which are of different classes. One kind of undesirable thing is naturally an object of dislike such as fire. Another kind of undesirable thing leads to dangers and sorrows. A patient does not like fruits as they may lead him to death.

Of all the fears, the greatest is the fear of ultimate end as it is the greatest object of thought and above all fears. What is in fate is known only to God and it is the result of Taqdir. For instance a king has written an order. Nobody knows whether the order is

for killing him or for giving him rewards. So until he receives the order, he keeps himself busy with thought. The Prophet once stood on a pulpit and said after catching his right hand: This is God's book wherein all the names of the dwellers of paradise and the names of their fathers have been written. Then he caught his left hand and said: This is God's book. Therein the names of the dwellers of Hell and the names of their fathers have been written. The fortunate sometimes will do the works of the unfortunate till the people will say: They are included within the unfortunate people. Before their death, they will be rescued by God even though for a short while. The unfortunate will do the works of the fortunate till the people will say: They appertain to the fortunate ones but God will take them out of fortune even though for a short while. The fortunate are those whose names were recorded as fortunate in the original record of deeds and the unfortunate are those whose names were recorded as unfortunate in the original records deeds. Action will be judged by the condition of the ultimate end.

There are differences between two men-one fears sin and another fears God's glory and attributes. The first man may have got faulty ideas but the latter lives in security. He who recognises God and His attributes fears God without committing sin. He who is fortunate feels easy to tread the paths of virtue and he who is unfortunate feels difficulty to tread them. He who raised the Prophet to the highest paradise recorded him as such before he was born. He who was recorded as virtuous entertains a strong will to do virtuous acts and he who was recorded as a great sinner entertains a will to do evils and sinful acts. So everybody should fear what was recorded in his original fate.

It is in Hadis that God revealed to the Prophet David: O David, fear Me as you fear a destructive ferocious beast. This will make you understand the original object of fear. This is not stayed for any cause of fear, as to know cause and to know the secret of Taqdir are the same. A ferocious beast is not feared for its fault, but for its ferocious nature, attack, strength, fearful look etc. and it does not hesitate to kill. It does not care whether you live or die. For God there is the highest example. The inner sight of one who has recognised Him is stronger than his sight of open eyes.

### MERITS OF FEAR

Merits of fear are known in two ways - by guess and meditation and by the Quran and Hadis. The mode of guess and meditation is this that there is good of a thing in proportion to the good fortune of meeting with Lord in the next world as there is no good fortune without meeting and companionship with God. ;There is good in that thing which helps towards that goal and that depends on proportion of the object. It appears from this that there is no alternative for meeting with Him in the next world without earning love for Him in this world. His love can not be attained without His knowledge and His knowledge is not possible without constant thought about Him and remembering Him. That is not possible without severance of religious and attachment from the world. Attachment for this world is not again possible without giving up worldly comforts and passions and low desires. They are not possible if they are not kept under control and passions cannot be brought under control without fear. So the fire of fear burns the evil desires and passions. The more they are burnt, the more the merits of fear will be achieved. So there is difference of merits according to the difference and degree of fear.

**MODE OF THE QURAN AND HADIS:** There are innumerable verses of the Quran and Hadis about the merits of fear. Fear has been united in four things for a God-fearing man-guidance, grace, knowledge and pleasure. These are the attributes of the dwellers of heaven and God grants them at the same time. Here are the verses. God says : For those who fear their Lord is guidance and favour-7 : 154Q, God says : The learned out of His servants fear God most-35 : 28Q. This is because of their knowledge. God says : God is pleased with them and they are also pleased with God - 98 : 8 Q. These speak of knowledge which leads to fear. Moses said : Those who fear God have got the Highest as their companion and they do not set up any partner with Him. This is because they are learned men who will get the rank of the companions of the Prophets, as they are their heirs.

**ROOT OF FEAR:** The root of fear is knowledge and its fruit is fear of unlawful things and fear of doubtful things. God gave speciality to fear by keeping His relation with it. He says : God will not accept its flesh and blood, but He will accept from you

Taqwa or God-fear-37 : 22 Q. Taqwa means to give up unlawful things owing to fear. For this reason, God says : The most honorable of you is one who is most God fearing-49 : 13. He therefore gave order to fear Him to the predecessors and successors. God says : I ordered those before you who were given the book and you to fear God. God says : Fear Me if you are believers. He made fear compulsory on the believers. For this reason, a believer is not free from fear. If he is weak in faith, his fear also becomes weak.

The Prophet said with regard to God-fear : God said : O men. I gave you dynastic honour and you also gave superiority to dynastic honour. Now take your dynastic honour and establish Mine, I said : He who is most God fearing amongst you is the most honorable of you. You did not admit it, you gave superiority to one who is rich. He will then address the God fearing men: O God fearing men, where are you? A standard will be raised for this and they will follow it and reach their destination and enter paradise without account.

**The Prophet said:** God fear in the root of all wisdom. The Prophet told Ibn Mas'ud : If you wish to meet me, fear God after my death. The saint Fazil said : He who fears God will be led to every good. The saint Shibli said : On the day I feared God, the door of my wisdom and admonition was opened in such a way which I did not see before. The sage Ihya-b-Ma'az said : Two virtues of a believer-fear of punishment and hope of forgiveness assume such state as that of a hare between two tigers. Moses said : God will say on the Resurrection Day : There is no such person whose account I will not take or into whose accounts I will not enquire. I will not however take the accounts of those who feared unlawful things as I shall feel ashamed to take their accounts. They are more honorable than two await them for accounts. God says : For him who fears the Glory of his Lord, there are two gardens—54 : 45Q. The Prophet said : God says : By my honour, I will not place two fears and to securities upon My servants. If he lives without fearing Me in the world, I will throw him in fear in the next world. If he fears Me in the world. I will make him free from fear in the next world. The Prophet said : Everything fears one who fears God and God shows fear from everything to one who fears other than God.

**The Prophet said:** He who fears God most amongst you and daily observes most the injunctions and prohibitions of God is an experienced wise man. The saint Ihya-b-Ma'az said : The son of Adam is unfortunate. If he feared Hell as he fears poverty, he would have entered Paradise. The saint Jun-Nun said : Whose fears God much, his love for God deepens and his wisdom is purified. He also said that fear should be much more than hope. If fear is strong, mind becomes disturbed. The sage Abul Hussain Jarir used to say : Fear of misfortune is the sign of fortune, as fear is like a string between God and His servants. When it is severed, he is destroyed with the destroyed thing. The saint Sahal Tastari said : God fear will not come in you till you do not eat lawful things. The saint Abu Solaiman Darani said : If mind is ruined, fear goes away. Hazrat Ayesha asked : O Prophet of God, "God says : Those who have been given wealth, spend and their hearts are fearful." Can such men commit theft and fornication ? The Prophet said : They can not commit theft and fornication, rather they fast, pray, pay zakat, but they fear whether those will be accepted or not. So there are innumerable saying about the merits of fear.

Hope and fear are mixed up together. He who hopes to get his desired thing fears for its loss. For this reason God says : They pray to Me out of hope and fear. He says : They call their Lord out of fear and hope. God says : What is the matter with you that you do not hope for the sake of God? It means : Why don't you fear Him. God says : Laugh little and weep much. God says: They weep and their fear increases. the Prophet said : If the two eyes of a believer shed tears so small as the head of a bee and it flows down his cheek, God will make that place unlawful for the fire of Hell. He also said : If the mind of believer trembles owing to fear of God, his sins fall down like the falling down of the leaves of a tree.

**The Prophet said:** O God, give me provision of two eyes shedding profuse tears. The Prophet said : On the day on which there will be no shade except the shade of God, God will give shade to seven persons. He mentioned about that person also who shed tears through his two eyes remembering God in loneliness. Hazrat Abu Bakr Siddiq said : Let him weep who can weep and let him assume weeping who can not weep. The saint Abu Solaiman Darani said : The face of one whose eyes shed tears

will have no uncleanness on the Resurrection Day. If his eyes shed tears, the first drop of tears will extinguish fire like ocean. If any man shed tears among a party of men, God will not punish that party of men. The saint Sulaiman said : Weeping comes from fear, and hope and pleasure come from love and attachment. Hazrat Abdullh-b-Amer said : One drop of tears is dearer to me than the charity of one thousand gold coins.

**Hazrat Hanzalah reported:** We were once near the Prophet who was giving us sermon. Our minds became soft for that and our eyes shed tears. Thereafter we returned to our houses and began to talk worldly matters with our wives. We forgot the state in which we were near the Prophet. We thought that we have turned hypocrites. I said: O Prophet of God our mind became soft when we were near you and our eyes shed tears. When we returned to our houses and mixed with our wives that state of mind went away. The Prophet said: O Hanzalah, had you been in that state of mind all along, the angels would have handshaked with you in your paths and beds. O Hanzalah, mind changes every moment.

**Hazrat Ali said to one of his sons:** O darling fear God in such a way that if earth-load of virtues is given to Him. He will not consider it as fit to be accepted from you and hope for mercy of God in such a way that if earth-load of sins is given to Him. He will forgive you. For this reason Hazrat Omar said: If all men are called for entering Hell except one men. I hope that he shall be myself. If all men are called to enter Paradise except one man, I fear I may be that man. This is the end of hope and fear.

**The Prophet said:** Some one will do the deeds of a dweller of Paradise for fifty years, even there will remain only half a cubit distance between him and Paradise. Then suddenly his fate comes and his death ends with the deeds of a dweller of Hell. So everybody should be fearful of his ultimate end. Hazrat Ihya-b-Maaz said: He who worships God only for fear of God, is immersed in the sea of thoughts. He who worships God hoping only His mercy, wanders in the field of mistake. He who worships God out of fear and hope, is established on the high way of remembrance of God.

It is better that there should be increase of fear before death. When death becomes near, hope and good idea are better. Whose



desires to meet with God, God also likes to meet with him. When there remains no object of love except remembrance of God and thoughts about Him and His creations then the world becomes prison to him, as prison means such a place where one can not meet his beloved things. Death releases him from that prison and he is awarded such thing as "no eye hath seen, no ear hath heard and no heart hath conceived". So it is better to accept the advice of the Prophet who said: 'O God, give me the provision of Thy love and the love of those who love Thee and the love of those who lead towards Thy love. Make Thy love to me dearer than cold drink'. So at the time of death, hope should be strong as it leads to love. Before death, fear should be strong as it burns passions and roots out from mind the love for this world. For this reason, the Prophet said: Let nobody die among you without having a good idea about his Lord. God says: I act according as My servant entertains idea about Me. So let him entertain any idea about Me what he likes.

When death came to Solaiman Taimi, he said to his sons: Read out to me the Hadis which contains words of ultimate end and remind me of the words of hope till I can meet Him with good idea. At the time of the death of Sufian Saori, he called the learned men who sat round him and made him hear words of hope. At the time of the death of Imam Ahmad-b-Hanbal, he said to his son: Let me hear those traditions which contain words of hope and good idea. God revealed to Prophet David: Make Me dear to My servants. He asked God: By what means? God said: Remind them of My mercy and gifts. So fortune means to court death with love of God.

**MEDICINE FOR ACQUIRING FEAR OF GOD:** There are two modes of generating fear. This is explained by an illustration. When a child remains in a room, he does not fear when a ferocious beast or a snake comes to him. Even he extends his hand to catch them. If his father comes there, he fears them and flees away. When the child sees his father doing so, he also flees away out of fear. The second mode is that his father fears as he knows the destructive poison of the snake and ferocious attack of the beast. The child has got fear only from hearing from his father about their nature as he has full faith in his father. Similarly there are two modes for fear of God. The first mode is the fear of His punishment and the second mode is to fear Him.

The learned and the pious men fear those verses of God which excite fear. God says: 'Fear God as is due to Him'-3: 102. Most of the people fear punishment. The second kind of fear is high and that is to fear God, to fear to remain distant from Him, to fear falling of screen between Him and His servant. The saint Jun-Nun said: The fear of Hell is like a drop of water when compared with the fear of separation from God. The general believers fear like the fear of a child of a snake. That is on account of blind faith. This fear is weak and it goes away on the first onslaught.

**God said after creation:** -'These are the dwellers of Paradise and I don't care. These are the dwellers of Hell and I don't care'. If it occurs in your mind that He will not punish without sin and will not give rewards without divine service, then think over the matter that He helps the worshipers in such a way that they are compelled to worship whether they wish or not and He helps the sinners with sins in such a way that they are compelled to commit sins whether they wish or not. Is it for their past sins? Has the past any limit? Is it for his first sin which was recorded in his book of deeds? The Prophet said to this effect that there was altercation between Adam and Moses before their Lord. Moses said to Adam that for his fault. God sent down his descendants from heaven to the earth. Adam said: How many years before my creation, did you come to know that He had written the Torah? Moses said: 40 years before. Adam said: Did you not see therein that Adam was misguided being disobedient to his Lord? Moses said: I saw it. Adam then said to Moses: You now impute fault to me for such an action which God recorded 40 years before it was done by me, or before my creation. Thus Moses quarrelled with Adam.

So those who come to know the original cause which arises from the light of guidance enquire about the secret causes of Taqdir. Those who believe it only by hearing are included within the general believers. These two classes acquire the quality of fear as every person falls within the clutches of a mighty power just as a boy falls within the clutches of a ferocious beast. God created the ferocious beasts of this world as well as of the next and instruments of punishments. According to the dictates of the original fate one is guided towards that for which he was created. He created paradise and its dwellers and made subservient to

them some instruments or causes inspite of their willingness or unwillingness. He created Hell and its dwellers and their punishments or causes inspite of their willingness or unwillingness. So whoever sees himself immersed in the current of Taqdir, it is inevitable that he should fear. This is the fear of those who recognise God. He who has not been raised to the stage of deep insight has got the only means of hearing the Quran and Hadis and reading the actions and behaviours of the God-fearing. Those who are free from this fear belong to the party of Pharaoh and the fools. Our Prophet is the leader of men past, present and future, yet he was the most God fearing man.

It is reported that he led funeral prayer of a boy and said: O God, save him from the punishment of the grave and Hell. In another narration, he heard a person say: What a joy for you, a sparrow out of the sparrows of Paradise. He was dissatisfied with that and said: Who will inform you that it may be otherwise. By God, I am the Apostle of God, I don't know what will be my case. God created Paradise and its dwellers. They will not increase or decrease. When one of the dwellers of Ahle-Suffa died, his mother cried: Happy are you, you are a bird of Paradise. You have migrated to the Prophet and is a martyr in the way of God. The Prophet said: Who will inform you that perhaps he uttered such a word which did not do any benefit to him and perhaps he was miser in such a work which did not do him any injury. The Prophet said: The chapters Hud and such like chapters, chapter Waqeah (56Q). chapter Eja-Shamsu Kobberat (81 Q), chapter Naba (78) made my hairs grey. There are verses of fear in the Quran from the beginning to the end for those who read it with care and meditation. The Prophets remained in fear inspite of the shower of mercy on them as they were not safe from the contrivance of God. When the Prophet Abraham was thrown into fire, he said: God is sufficient for me. This was his greatest invocation in his great trail. Gabriel met him in the fire and asked him: Have you got any necessity. Abraham said: I have got no necessity from you. God is sufficient for me. He fulfilled his word for which God gave him this news: And Abraham is he who fulfilled-53:37.

In the battle of Badr when the strenght of the Muslims was weak, Prophet prayed : O God, if You destroy this small party, there will remain in the world not a single man to worship Thee.

Hazrat Abu Bakr then said : What your Lord has promised with you will certainly come true.

The Prophet Jesus will be asked on the Resurrection Day : Did you say to the people : take myself and my mother as Lords besides God? He will reply : You are pure, what right have I got that I will tell them over which I have got no control. If I had said that, you know it best. You know what is in my mind, but I do not know what is in your mind. If you punish them, they are your mere servants and if you forgive them, you are and Almighty, Most Wise—15: 116.

Nobody can be safe about his condition as the heart of a believer is confined within two fingers of the Merciful and human mind changes more than the bubbles of hot water. He who remains safe from the contrivance of Lord is ignorant. A sage said : If anybody gets martyrdom on his death near the door of the Ka'ba and upon Islam on his death near the Black stone, I would prefer to die upon Islam, as I do not know what will be the state of my mind between the door of the Ka'ba and the Black stone. The saint Abu Darda'a said : By God, the faith of one who remains sure that his faith will not be snatched at the time of his death will surely be snatched away. The sage Sakil said : The fear of ultimate end of the truthful occurs at every step and every condition. When Sufiyan was about to die, he began to weep and tremble. He was asked : O Abu Abdullah, you should have hope as God's forgiveness is greater than your sins. He said : Do I weep for my sins ? If I had known that I would die upon Tauhid, I would not have cared to meet my Lord with mountainful of sins. The Prophet said : O my disciples, you fear for your sins and we Prophets fear infidelity. There is a tradition that a certain prophet was complaining to God for several years of hunger, lice and want of cloth. God sent to him revelation : O My servant, are you not satisfied that I have saved you from infidelity ? Even you would have prayed then for wordly comforts. Then he placed earth on his head and said : O Lord, I am satisfied. Save me from infidelity.

### CAUSES OF EVIL END

There are several causes of evil end at death, such as establishment of innovation, hypocrisy, pride etc. For this reason, the companions feared hypocrisy most. Hazrat Hasan

Basari said : Had I known that I am free from hypocrisy, it would have been dearer to me than all the things over which the sun shines. The signs of hypocrisy are many. The Prophet said : He who has got four things in him is called a hypocrite even though he prays, fasts and thinks that he is a Muslim—(1) to speak falsehood when he speaks, (2) to break promise, (3) to break trust when he is entrusted and (4) to do wrong at the time of dispute (or to break trust after contract). The companions and their followers gave such an interpretation of hypocrisy that nobody is safe from it. The saint Hasan Basri said : The meaning of hypocrisy is to make difference between open and secret matters, that the tongue and heart are not the same and the inner and outer things are not the same. The companions of the Prophet used to say : You commit such sins which are more insignificant to you than a hair, but we considered them as great sins at the time of the Prophet. A certain companion said : The signs of hypocrisy are to hate which a man does and which he does, to love one who does an oppressive act and to get dissatisfied with truth. Huzaifa once heard a man rebuking the tyrant Hajjaj and said to him : Do you think that if Hajjaj would have been present here, you could have rebuked him ? He said : I could not have rebuked him. Huzaifa said : We considered it a hypocrisy at the time of the Prophet. Huzaifa was an expert in the matter of hypocrisy.

**MEANING OF ULTIMATE EVIL END:** There are two conditions of ultimate end. One of them is greater than the other. If the greater thing becomes strong at the time of death, there is danger. The second thing is below the first. In this condition, love of the world becomes strong and punishment becomes due. If the heart of a believer is sound and turns away from the attachment of the world, the fire of Hell tells him : O believer, take rewards as your light extinguished my flame. The second cause is weakness of the original faith and attachment of the world over mind. God says : Say : If your parents, your children, your brothers, your wives, your relatives, your wealth which you hoard, your merchandise, slothness of which you fear and your abode which gives pleasure to you are more loved by you than God and His Messenger and fighting in His way, then wait till God comes with His order-9:24.

**Second condition of ultimate end:** In this condition, there are two stages one stage is many sins with strong faith and

another stage is few sins with weak faith. What man loves comes before his mind at the time of his death. If his love is strong for divine service, God's obedience will become more dear to him at that time if his love is strong for sins, those will come to him at that time. *He who commits sins off and on, remains, aloof from this danger.* He who does not commit any sin, remains far distant from this danger. This can be understood from dreams. Man dreams such thing which he is accustomed to do. He who comes of age will not see in dream the actual act of coition if he did not do that previously. This is contrary in the case of one who did the act of coition. Death is like sleep. Everything becomes vivid at the time of death. The dreams of virtuous men are opposite to those of the sinners as things which are uppermost in the minds of the former are contrary in the minds of the latter. If one does good works continually and keeps his mind for long from evil thoughts, they become of his habits and they become principal things at the time of his death. He courts death upon a thing which he used to do and he will be resurrected upon that condition.

A curry seller was taught to recite at the time of his death the Kalema Shahadat but he was saying five, six. Thus he was engaged in counting before his death. A certain A'ref said : Arsh is a valuable jewel. Its light sparkles. The condition in which a man remains is reflected in Arsh. When the swoon of death comes that reflection is disclosed to him. Similarly his picture will come out on the Resurrection Day. A sleeping man can know what will happen in future from the Guarded Tablet (Lauhe Mahfuz). This is reflected in true dreams. So fear of ultimate end is great. The saint Sahal Tastari said : I saw in dream that I entered Paradise. I saw there about 300 Prophets and asked them : What was the most fearful of all the fearful things which you saw in the earth ? They said : Evil end. Sudden death is not good. There is such a condition in sudden death when evil becomes strong and rules over the heart. About martyrdom, it has been said that at that time soul comes out in such a condition that the heart does not contain except love. Such a man stands in the row of fight after giving up all connections in the world. He then purchases the next world in exchange of the world as God said : God purchased from believers their lives and properties in exchange of Paradise for them—9 : 111. If he entertains any thought about victory, booty, heroism or power, he does not gain that state of martyrdom.

Now it is clear to you about the evil end and its causes. So be prepared for good state at the time of your death, engage yourself in the divine service of Lord, remove your attachment for the world save your limbs from sins and save your mind from evil thoughts. Try for these things, so that your mind may be pure. The present breath may be your last breath. So don't put off anything when you sleep. Sleep in pure state and remember God. What is uppermost in your mind at the time of sleep remains uppermost at the time of getting up from bed. Death and resurrection are like going to sleep and getting up from bed. Similarly the state of mind in which you go to sleep will remain when you get up. Believe it as sure. If you have not attained the fortune of seeing it with your deep inner sight, you will remain in great anxiety. Men are in loss except the learned. The learned also are in loss except those who are engaged in good works. They are also in loss except those who work sincerely and they shall be also in difficulty except those who remain satisfied in the world with only what is necessary for them.

What is necessary for you in the world is food, cloth and abode. Everything else is unnecessary. Food is necessary in such quantity as can keep your backbone erect and save your life. So you should take such quantity of food. You should not desire food more than what you wish to give out as urine and stool, as there is no difference in taking food in and letting it out. Both are necessary. Your Taqwa or God fear is expressed in three things, time, quantity and kinds of food. Regarding time of food it is sufficient to take food once in 24 hours and its quantity shall not be more than one third of your stomach. Don't search for tasteful and rich dishes. If you can adopt these three things, you will be able to give up doubtful foods and you will then get peace by eating lawful foods.

**REGARDING CLOTH AND ABODE.** Its object is to save you from heat and cold and to cover private parts. The cloth which removes heat and cold from your body is sufficient for you and the other clothes are additional. If you attain the object of cloth, there is no further necessity of cloth. If you do beyond this you will be like that person who fills up his belly with earth. Similarly. If you get an abode with roof like sky and bed like earth, it is sufficient for you. If you build special abode for living, it will be difficult for you and spending your valuable time. If you exceed your limit of necessity and roam in the valley of hope,

your thoughts will be diverse and God will not care in which valley you will perish. If you cannot do these things, you can soften your mind by hearing the stories of God fearing men regarding these things. The wisdom of the Prophets and their companions and the saints and pious men was not less than that of yours. Think then why they took such rigours of life, why they wept for fear of God, why they sacrificed their lives in the way of God. They were not hypocrites or cheats. If that does not make your heart soft, then know that the hearts of the heedless are hard like stone and harder still, as sometimes stones also gush forth torrents of waters.

### STORIES OF FEAR OF ANGELS AND PROPHETS

(1) **Hazrat Ayesha** reported that whenever there was vehement blowing of winds and storms, the face of the Prophet became changed. He then walked to and for within the room being fearful of the punishment of God. Once while reciting the chapter Waqeah he fell into swoon.

(2) Once the Prophet saw the real figure of Gabriel and fell down senseless.

(3) It has been reported that when the Prophet stood in prayer, sound of his breast was heard like the sound of the boiling waters in a cauldron.

(4) **The Prophet said:** Whenever Gabriel came to me he used to instill fear of God in me. He was asked: Why has the condition of the devil become worse? Then Gabriel and Michael began to weep. God then revealed to them: Why do you weep? They said: O Lord, we are not secure from your plan. God said: So don't be secure from My plan.

(5) **Muhammad-b-Munkader reported:** When Hell was created, the hearts of the angels flew away from their proper places. When the children of Adam were created, those hearts came back. Once the Prophet asked Gabriel: Why do I not see Michael laugh? Gabriel said: It is said that since the creation of Hell, the angels did not laugh being fearful of God's punishment.

(6) **It has been reported from Ibn-Omar:** I came out once with the Prophet. He entered the garden of an Ansar took some dates and began to eat them. He said: O Ibn-Omar why don't you eat dates? I said: O Prophet of God, I have got no relish. He said: I



have got relish. I have not eaten anything for the last four days having had nothing to eat. If I had prayed to my Lord. He would have certainly given me the kingdoms of Persia and Byzantium. O Ibn Omar, what will be your condition when you will live among such people who will hoard up their annual food and whose faith will be weak? He said: By God, soon this verse was revealed: How many an animal there are who do not bear their provisions. God gives them provision and He is Hearing, Wise-29:60. The Prophet then said: God has not ordered you to hoard up wealth and to enjoy therewith the comforts of this transient life, as life is in the hand of God. Beware, I shall not hoard up dirhams and dinars and shall not hoard up food for tomorrow.

(7) **Abu Darda reported:** Whenever the Prophet Abraham stood in prayer, the sound of his breast out of fear of God was heard from a distance of one mile.

(8) **Mojahed reported** that the Prophet David once wept in prostration for 40 days. He did not raise up his head till grass grew out of his tears and covered his head. Then proclamation came: O David are you hungry that I would give you food? Are you thirsty that I would give you drink? Are you without cloth that I would give you cloth? Then he gave out such a long and hot breath that a dry wood caught fire from it. Then God accepted his repentance and forgave him. Prophet David said: O Lord, imprint my sin on my hands. Thereupon his sins were imprinted on his hands. From that time he began to weep at the time of taking food, drink and other works. He wept so much that if a cup was placed below his eyes, it would have been filled up with tears. It is reported that he did not raise up his head towards the sky till he gave up his life owing to shame of sins.

(9) **Prophet David used to say in his Monazat:** O God, when I remember sins the world becomes narrow for me inspite of its vastness. When I remember Thy mercy, my life comes within me. I went to one who is a physician among Thy servants. I informed him of my sins. He told me to return to Thee. Woe to one who is despaired of Thy mercy. Hazrat Fazil reported that once when Prophet David repented for his sins, he placed his hand over his head and gave such a loud shriek that its echo came back from the mountains. The beasts then gathered round him and he said: Return, I have got nothing to say to you. I want that everybody

should weep for his sins. Don't come to me without weeping. When he was rebuked for excessive weeping, he said: let me weep before going out for the day of weeping, before my limbs are crushed into dust and before the angels are ordered to take harsh and stringent measures against me. They don't disobey what they are ordered with.

It has been reported that when the weeping of David continued for long and it produced no benefit, his hands became lean and thin, his thought were heavy and he said: O God, don't you feel mercy on me seeing my condition? God then sent revelation to him: O David, forget your sin and I am now remembering your weeping. He said: O Lord, how can I forget my sins? Before I committed sin, the current of torrents stopped when I recited the Zabur, the blowing of wind stopped, the birds in flocks spread shades over my head and surrounded me. O Lord, that was between You and me. Now there is nothing of it. God then revealed to him: O David, you were in that condition before for extensive love for divine service and strong attachment. Now there is this condition owing to sin. O David, I created Adam up to My image, I created him with My own hand. I instilled life into him from My Spirit, I made My angels prostrate before him. I adorned him with My dress of honour. I put upon his head the crown of My honour. I created for him his mate seeing him alone. I put him in My paradise. But when he disobeyed My word, I drove him out dishonored and clothless. O David, listen to Me. I am telling the truth. You have obeyed My word for which I accepted your prayer. But when you disobeyed My word, I rejected you. I will accept you if you return to Me in spite of what has happened to you.

**(10) The sage Ibn Qasir reported:** I heard that whenever David wished to repent, he used not to eat and drink before it and to cohabit with his wife for seven days. When only one day remained, his pulpit was once taken out. He ordered his son Solaiman to call all to hear his bewailings. Then the beasts and birds came out and men and women assembled in the field. Then David ascended on the pulpit and all sat around him including Solaiman. Then Prophet David after reciting praise of God wept and shrieked and began his song of repentance. It was so forceful and impressive that a party of men and beasts and birds expired. When Solaiman saw this, he said: O father, the

audience have become exasperated and many men, birds and beasts expired'. At this, he fell into swoon. Solaiman then carried him on a palanquin. When he recovered he entered his praying place and after closing its doors said: O Lord, are you dissatisfied with David? Solaiman sought permission to enter the room with a dish of food and said: O father, eat the food and gather strength.

(11) **The sage Rakkashi reported:** One day Prophet David came out to admonish the people the number of whom was forty thousands. After learning his sermon, thirty thousand persons breathed their last. Only ten thousands could return home. When his body was about to fall out of fear of God, his men made him stand on his feet.

(12) **Hazrat Ibn Omar reporte:** Hazrat Ihya, son of Prophet Zakaria, once entered Baitul Moqaddas when he was 8 years old and saw that the worshippers wore dress of wool and some of them leaned themselves against the pillars of the mosque. At this, he went to his parents out of fear. Some of the boys of the street called him to play and he said to them: I have not been created to play. Then he asked his parents to dress him with dress of wool. When this was done, he went to the mosque. During day time, he used to serve the mosque and at night time he used to do divine service therein. When he was 15 years old, he came out of the mosque and took refuge to a cave of a mountain. His parents searched for him and found him near a fountain in the condition that he put his feet in water although he was about to die parched with thirst and saying: By Thy honour and glory, I will not drink this cold water till I know my condition His parents requested him to eat and drink with them to which he responded and paid expiation of his oath. His parents took him to the sacred mosque. When he wept in prayer, the trees and plants used to weep with him. His father also used to weep so much at seeing his son's weeping that he sometimes fell in swoon. He wept so much that the flesh of his cheeks melted and his teeth were visible and assumed an ugly look. His mother once said to him: O my dear son, if you give me permission, I may cover your face. When he gave her permission, his mother covered his face with an old skin. When he prayed, he wept and the skin became wet with his tears and his mother squeezed the skin.

(13) **One day the prophet Zakaria said to him:** O my dear son, I prayed to God to console my eyes through you. Prophet

Ihya said: O father, Gabriel gave me the news that there is a vast field between Hell and Paradise. Nobody will be able to cross it except one who weeps for fear of God. Zakaria said, O darling, then keep on weeping.

**(14) Jesus Christ said:** O my disciples, patience arises out of sorrows and difficulties out of God-fear and love of Ferdous and keeps one away from the world. I tell you with truth that it is a common word to search for Ferdous by eating barley and lying in the foul places with dogs.

**(15) It has been reported** that when Abraham remembered his sins, he fell into swoon and the sound of his breast was heard from a distance of one mile. Gabriel then came to him and said: Your Lord tenders you salam and says: Have you seen a friend fearing his friend? He then said: O Gabriel when I remember my sins, I forget friendship. So there are innumerable sayings about the fear of the Prophets.

### FEAR OF COMPANIONS AND OTHER SAGES

**(1)** Once Hazrat Abu Bakr said to a bird: O bird, how good it would have been if I would been a bird like you and not a man! **(2)** Abu Zarr said: Would that I would have been a tree fit to be cut. **(3)** Hazrat Osman said: Would that after my death, I would not have been resurrected. **(4)** Hazrat Ayesha said: Had I been a thing to be forgotten. **(5)** It has been reported that when the Prophet once read the Quran, he fell in swoon out of fear and for several days he did not recover. One day he took a handful of dirt and said: Alas! Would that I would have been earth. Would that I would have been a thing not to be mentioned. Would that my mother would not have given birth to me. **(6)** Two black spots fell in the face of Hazrat Omar as a result of his shedding tears. He said: The anger of one who fears God is not expressed. He who fear God does not do what he likes. One day he recited: When the sun would be lifted, when the books of deeds would be spread". When he reached upto this verse, he fell into swoon. One day Hazrat Omar was passing by a house in which the owner was reciting the chapter Tur (52). He was over hearing it. When he reached this verse: Surely the punishment of your Lord must come to pass and there is nobody to prevent it-(52):8Q). he alighted from his ass and stayed for long after leaning against a wall. When he returned home, he suffered from illness for a month.

**Hazrat Ali said:** I saw the companions of the Prophet but I did not see them before in the condition in which I see them today. Their hairs are dishevelled, their dress mixed with dust. They spend the whole night in prayer and recite the verses of God. They stay on their foreheads and feet in divine service. When the day dawns, they are engaged in Zikr in such a manner as the trees are moved by storm. Their eyes shed tears, so much so that they wet their clothes. Thereafter he did not laugh till he was struck with dagger.

Hazrat Ihya used to weep much. One day a man recited the following verse: When they will wait before their Lord-have you considered it? At that time he gave such a loud shriek that he fell ill and suffered for four months. The people from the town of Basra used to come to see him.

Hazrat Ibn Abbas was asked about two God fearing men and he said: Their hearts are stricken with fear of God and their eyes shed tears. They say: When death is behind our back how can we make enjoyments? When graves are in our front when the Hour has been promised near when our path is over Hell and when we stand facing God, how can we engage ourselves in enjoyments? The saint Hatem Asem said: Don't be deceived by your good abode as there is no better place than Paradise. Hazrat Adam got therein his enjoyments. Don't be deceived that you have done a good deal of divine service, as you know the condition of the devil although he did divine service for long. Don't take pride for your learning as you should look to the condition of Balaram even though he knew the greatest name of God Don't be overjoyed because of the companionship of pious men, as nobody got such a fortune as the Prophet but his relatives got no benefit though they lived with him.

It has been reported that an Ansar youth used to weep for fear of Hell and stayed at home. The Prophet came to him and as soon as he embraced him, he fell down dead. The Prophet said: Bury your companion as his liver has melted owing to fear of Hell. A man asked the saint Forqad: Inform us of any wonderful news of Banu Israil. He said: I heard that 500 unmarried girls once entered the sacred mosque at Jerusalem. They wore coarse cloths and blankets. When they were reminded of God's punishment, they all breathed their last in the same day.

The saint Ali Salami was a God-fearing man. He did never pray for paradise and only prayed for forgiveness. When he was asked during his illness whether he had any desire, he said: *Fear of Hell did not leave any place in my mind for any desire. It has been said of him that he used not to raise his head towards the sky out of fear and did not laugh for forty years. One day he raised up his head towards the sky and at once he fell down senseless out of fear and his intestines were cut.*

**Hazrat Ata said:** One day we came out with Otbatul Golam. There were old and young men with us. They used to pray Fajr prayer with the ablution of Isha prayers. Their feet got swollen owing to long standing in prayers. Their eyes went into sockets and their flesh was mixed with their bones and their glands remained like wood. When they got up at dawn, it was seen that their skins became like outer covers of water-melon as if they came out of their graves. They gave information how God honoured the pious and destroyed the sinners. When they travelled they used to fall in swoon whenever they heard the recitation of any verse. The companions of Otbah were weeping sitting round him in an intensely cold day. His perspiration began to come out in the state of swoon. They brought water and washed his face and he regained consciousness. When they asked him about his state, he said: I remembered that I committed a sin here.

**Saleh Mari said:** One day I read out this verse of the Quran to a pious man: The day in which their faces will be turned up side down in Hell. He said: Alas for us, we obeyed God and His Prophet. Then he fell into swoon. When he recovered he said: O Saleh, recite more verses as I am overtaken by fear. Then he recited this verse: Whenever they will wish to come out of Hell, they will be taken back therein'. After hearing this verse, he breathed his last.

It has been narrated that Hazrat Jarrah-b-Abi Aufa was leading the Fajr prayer as Imam. When he recited this verse. When the Trumpet will be blown, he at once fell down senseless and expired. The saint Yezid Raqqashi once went to Caliph Omar-b- Abdul Aziz who said: O Yezid, give me advice. He said: O Commander of the Faithful, know that you are not the first Caliph to die. At this he began to weep and said: Give me more advice. He said: O Commander of the Faithful, there was no such

father between Adam and you who did not die. At this he began to weep. He said: O Yezid give me more advice. He said: O Commandeer of the Faithful there is no good abode of yours except Hell and Paradise. At this, he fell down senseless. Maimun-b-Mehran said: When this verse was revealed: Surely Hell was promised for them all, Salman Faresi raised a loud shriek, placed his hands on his head and began to run outside for three days. Nobody could catch him.

One day, the said Daud Tai saw a woman near the grave of her son weeping and saying: O darling, I don't know which cheek of yours has been eaten by worms. At this Daud Tai fell down senseless. When Sufyan Saori fell ill the details of his illness were presented to a non-believer physician who said: Fear has severed the liver of the man. Then he touched his veins and said: I don't know that there is a man like him in Hanifi religion. The saint Abdullah-b-A's said: Weep. If you cannot weep, do like that. By One in whose hand there is my life, had you had knowledge, you would have raised such a loud shriek that would have choked your voice. You would have prayed such a prayer that would have broken your back. The saint Saleh Mari said: Ibn Samak once came to me and said: Show me some wonderful acts of your men. I took him to a man who lived in a cottage. We sought permission to go to him and saw him making a mat. I recited to him this verse: When chains would fall on their neck they will swim in hot water and they will be burnt in Hell fire. The man raised such a loud shriek that he fell down senseless. We came out leaving him in that condition and came to another man to whom we recited the above verse. As a result, he also fell down senseless., We along with our spiritual guide went to a third person. He said: If you desire to make me unmindful of our Lord, then come. Then I read: This is for one who fears My glory and fears My warning. Then he raised such a loud shriek that blood was oozing out from his nose and that wetted his clothes and it became dried up. We came out leaving him in that condition. Then we went to six saints and we recited verses and they also fell into swoon. Then we went to the seventh saint and sought permission to see him. It was given and we entered and saw an old man sitting in praying cloth. We saluted him, but he could not understand it. I said loudly: Beware, tomorrow the people will keep standing. The old man said: Alas for you. Then he was bewildered and his mouth remained open His eyes went upward

and he said in a low voice: Alas. Then That voice also stopped. His wife said: Go out as you cannot get any benefit from him. Some days after this, I enquired from the people and came to know that three of them recovered their senses and three reached God. The old man was in that condition for three days and could not do his compulsory duties. After three days, he regained his sense.

People considered the saint Ezid-b-Aswad as one of Abbals. He promised that he would never laugh never sleep on bed and never eat food having fat up to his death. He was not seen to laugh, or lie on bed and eat food having fat. The governor Hajjaj once asked Sayeed-b-Zubair: I heard that you do not laugh. He said: How can I laugh when the fire of Hell is burning and the chains are ready?

A man asked Hazrat Hasan Basri: O Abu Syeed, how have you got up from bed at dawn? He said: In good condition. He again asked: How are you? Hasan Basri smiled and said: Are you asking me about my condition? What do you think about the man who got on board a boat. When it reached the middle of the sea, it was broken and every passenger floated on a plank. What is their condition? One man said: Grievous moment Hazrat Hasan said: My condition is more precarious than their condition.

One female slave went to Caliph Omar-b-Abdul Aziz and prayed two rakats in his house. Then she went to sleep and dreamt. She got up from sleep and said: O Commander of the Faithful, I have seen a wonderful dream. He said: What is that? She said: I saw Hell burning and the Bridge was placed on it. Then Caliph Solaiman-b-Abdul Malek was bought there and placed on that bridge. When he proceeded some steps, the bridge turned down and he fell into fire. Caliph Omar then asked her: What happened next? She said: Then you have been brought there. The Caliph raised such a loud shriek that he fell down senseless. The female slave said in his ears loudly: O Commander of the Faithful, by God, I saw you safe and secure. Then the Caliph moved his feet.

It has been narrated that the saint Hasan Basri did not laugh for 40 years. The narrator said: Whenever I saw him sitting it seemed that he was a prisoner condemned to death. When he made sermon, it seemed that he was seeing as it were the next



world and giving information after he has seen it. When he remained silent it seemed the the fire of Hell was burning before his eyes. When he was rebuked once for his excessive fear, he said: Who will give me surety that God will not rebuke me for my faults and say: Go, I have forgiven you. Then I will require no divine service.

These are the stories of the Prophets saints and religious men about God-fear. We should fear more as we are engrossed in numerable sins. Passions are strong in us, misfortune is prevailing over us and we do not see our condition owing to our negligence and hardness of heart. Even we do not wake up at the advent of death. Our minds do not become soft by the thoughts of the ultimate end. We pray to God that He may do us good out of His infinite mercy.

It is wonderful that when we wish to get wealth of the world, we gather instruments of acquiring it, sow crops, plant trees, do business, embark on seas and oceans and face insurmountable dangers and difficulties. When we wish to acquire learning, we take endless troubles. When God gave us assurance of our provision we do not sit idle on that assurance but say: O God, give us provision. But when we look to the everlasting abode of the next world, we remain satisfied by saying with our tongue: O God, forgive us. We invoke Him on whom we cherish hope but He says: There is nothing for men but what he strives for". "Let them not be deceived by false hope. O man, what has deceived you with regard to your gracious Lord?" These verses even do not awakens and do not take us from the hell of deception. Let us take caution from the above stories and examples and follow the religious paths in the transient world.

## CHAPTER IV

### POVERTY AND RENUNCIATION

#### WHAT IS POVERTY?

Know, O dear readers, that the meaning of poverty is not to possess what is necessary to remove wants. Not to have a thing what is not necessary is not poverty. If you have what is necessary and if you have got control over it you are not a poor man. In this sense, everybody is poor except God, as He is ever-living. So God alone is above wants and everybody is dependent on Him. God says: God is above wants and you are poor—47 : 38. This is the widest meaning of poverty. We do not mean that in this chapter. What we mean here by poverty is want of riches. The necessity of man is unlimited. He who has got no riches is poor.

**FIVE CLASSES OF POVERTY**—(1) The poverty of one who renounced the world. This condition is highest because he does not want riches though they come to him. He flees away from riches being displeased and takes care of their injuries and harms. This is renunciation. These are the people who have renounced the world. (2) The poverty of one who does not hate wealth but likes more to be above wants than to live in wants. If wealth comes to him without efforts, he does not refuse. He is a contented poor man. (3) He loves wealth but he does not make serious efforts for it. He is called a poor man with love of wealth. (4) He is a greedy poor man who has got desire to earn wealth and finds out various means to earn it. (5) The poor man who has got want of necessities and has got no wealth. (6) The condition of another poor man is highest. It is all one to him whether he has got wealth or no wealth. If wealth comes to him, he is not pleased, and if it does not come, he is not displeased. He is not pleased to see that wealth should last with him, nor does he want that it should go. He does not feel want out of riches and does not also consider himself rich in case of having riches. He has got self satisfaction, but he is not a rich man. God adorned his heart with the attribute of self satisfaction. He is not a slave of riches. The world renunciation is a basis of all his good works and is highest in his case. Ordinary world renunciation is harmful in this case, as the virtues of the virtuous men are the evil deeds of those who are close to God. Any engagement with anything except God is

an impediment to meeting with God. Hating the world is an act of engagement. So he who hates the world can be said to remain engaged in an action of the world. Your engagement with your self and your passion mean that you are busy without God. This is just like the lover and the beloved. He who looks to another in presence of his beloved sets up partnership in love. Similarly he who hates another leaving his act of love lessens his love.

### MERITS OF POVERTY

**Quran :** God says : For the poor Refugees who have been driven out of their houses and properties, who seek pleasure from God and his blessings and help God and His Prophet...God says : For those poor men who are confined in the way of God and unable to move in the world...In these places, the poor have been praised.

**Hadis:—** The Prophet once asked his companions as to who is best. They said : He who is in solvent circumstances and pays his dues therefrom. He said : He is good but he is not like one about whom I am speaking. The companions asked : O Messenger of God, who is best in that case ? He said : The poor man who gives his hard earned money in charity.

**The Prophet once said to Bilal :** Meet with God as a poor man and not as a rich man. He said : God loves one having a big family and restraining himself from begging. The Prophet said : The poor among my followers will enter paradise 500 years before the rich. The Prophet said : The poor are the best among my followers and the weak among them will first roam in paradise before all. The Prophet said : I have got two dear things. If anybody loves both, he loves me and if anybody hates both hates me—poverty and jihad. It is reported that Gabriel once came to the Prophet and asked him : O Muhammad. God tenders you salam and asks you : Do you like that I should convert this mountain into that of gold for you and that wherever you will go, the mountain also should go with you ? At this the Prophet remained silent for a while and then said—O Gabriel the world is a house for one who has got no house and it is a wealth for one who has got no wealth. He who is not wise hoards for the world. Gabriel told him : O Muhammad, may God keep you steadfast on this firm truth. it is reported that Jesus Christ was once passing by a man who was asleep and he was covered with a cloth. He woke him up and

said: O sleeping man rise up and remember God. He said: What do you direct me to do? I have abandoned the world for the worldly men. He said to him: O dear friend, then sleep. Once the Prophet Moses was passing by a man who was sleeping on the ground. Under his head there was a brick and his face and beard were on the ground and he was covered with a blanket? The Prophet prayed to God: O my Lord, why is this servant of yours suffering in the world? God revealed to him: O Moses, don't you know that I keep this world far away from one whom I love most. The companion Abu Rafe reported: Once a guest came to the Prophet but he had no food in his house. The Prophet sent me to a Jew of Khaiber for a loan of some quantity of wheat but the Jew refused it without something in mortgage. I returned to the Prophet and informed him. He said: By God, I am trustworthy to the dwellers of heaven and also trustworthy to the inmates of the world.

If he had given me a loan I would have surely repaid it. Take my coat of mail and buy some wheat on mortgaging it. When he came out, this verse was revealed: Don't prolong your eyes for the things of various kinds I have given them for enjoyments, the splendor of the life of this world, through which I test them, but the provision of your Lord is better and more enduring—28: 131.

**The Prophet said:** He who among you rises at morn with his body sound, mind serene and with his daily livelihood, all the treasures of the world were as it were gathered for him. God said to Moses: When you see poverty coming to you say, welcome to the sign of the virtuous. The saint Ata Khorasani said: Once a Prophet was passing by the bank of a river and saw a man catching fishes. He threw his net in the name of God but did not get any fish. Then he passed by another man who threw his net in the name of the devil and got huge quantity of fish. The Prophet said: O my God, what is this matter? You know that everything is in your hand. God said to the angels: Show to My servant the states of the two fisherman. When Moses saw the high honour kept for the first man and disgrace and dishonor for the second man, he said: O my Lord, I am satisfied, Our Prophet said: I peeped in-to paradise and saw that the majority of its inmates are poor men. I peeped into Hell and saw that the majority of its inmates are the rich and women.

**The Prophet said:** Poverty is a present for a believer in the world. It is reported in another tradition: Among the Prophets the Prophet Solaiman would go last to Paradise for his riches and among my followers Abdur Rahman-b-Auf will go last to Paradise on account of his wealth. Jesus Christ said : A rich man will enter paradise with great difficulty. The Prophet said : When God loves a servant, he surrounds him with dangers and difficulties, and when he loves one most. He gives him Eqtana. The companions asked him : What is Eqtana ? The Prophet said : It is a condition of one who leaves no property and family. The Prophet also said : When you see poverty coming say. welcome to the sign of the virtuous. When you see wealth coming say : The punishment of sins is soon coming. Once the Prophet Moses asked God : O my Lord, who is dearest to Thee among Thy creations? I will love him God said : Every poor man. The Prophet Jesus Christ said : Certainly I love poverty and hate wealth.

The wealthy and rich men of Arabia once said to the Prophet: Fix a day for us for interview with you and another day for the poor. We will not come to you on the day when they will come to you. The Prophet told them: I will not fix till you and the poor men sit together in the same assembly. At once the revelation came : Keep patience along with those who invoke their Lord morning and evening seeking His pleasure and turn not your eyes from them seeing the adornment of this world's life and don't obey those whose hearts I have kept diverted from My remembrance and tell the truth from your Lord. Let him who wishes be a believer and let him who wishes be a disbeliever. The rich men were Aqra-bin- Habes. Aina-bin-Hasan etc. The poor men were—Hazrat Bilal, Salman-b-Shuaib. Abu Zarr, Khabbab, Abu Hurairah. Once a poor blind man sought permission to see the Prophet. At that time, the Prophet was deeply engaged in conversation with the honorable chiefs of the Quraish. When the Prophet did not give him permission at that time at once the revelation came from God (80:1)—He (Prophet) frowned and turned away, because a blind man came to him. Who will inform you that he might grow pure—80 : 1?

**The Prophet said:** On the Judgment day, God will gather together the poor men for taking accounts and say: By My glory and honour, I snatched away the world from you not for this

reason that you are small to Me but for bestowing upon you the honour and blessing that I have prepared for you. O dear servants, enter into this assembly, take out one who among this assembly gave you food or cloth by catching his hand. On that difficult day when the people will be afflicted with perspiration, he will enter that assembly and take out one who gave him food and cloth and enter paradise with him. The Prophet said : Keep company with the poor and acquire blessings from them, as there is wealth with them. The companions asked, O Messenger of God, what is their wealth ? The Prophet said : When the Day of Judgment will come, they will be told : Take hold of the hand of those who gave you a handful of food, or a drought of water, or a piece of cloth and enter Paradise.

**The Prophet said:** When I entered Paradise I heard the sound of the walking of a man and saw that he was Bilal. I found also in the upper station of Paradise the poor and their children. In the lower station of Paradise, I found a few rich men and women. I asked : O my Lord, what is their affair ? He said : Two red things, gold and silk dress, kept the women pleased and long accounts kept the rich busy. I did not first find my rich companion Abdur Rahman bin-Auf there, but afterwards he came to me weeping. I asked : What is the thing which kept you behind ? He said : O Prophet of God, I could not reach you till I crossed Mushiat. I feared that I might not meet you. I asked : What is its reason ? He said : I was giving account of my wealth.

Now look what thing happened in the case of Abdur Rahman who was a reputed companion of the Prophet and who was one of the ten persons who had been given good news of Paradise in the world.

Once the Prophet went to a poor man and saw that he had nothing. He said : If his light would have been distributed among the inhabitants of the world, it would have been sufficient. The Prophet said : Shall I not inform you about the kings of Paradise ? The companions said : O Messenger of God, inform us. He said : Every weak man who is known to the people as weak, having disheveled hairs and dust ridden cloth, having only two pieces of cloth and bereft of honour. If he is given oath in the name of God. God proves him true.

**Hazrat Imran-in-Hussain reported :** I had honour and status in the eyes of the Prophet. He told me once : O Imran, you have got honour before us. Will you go to see the ailing Fatima, daughter of the Prophet ? I said : O Messenger of God, my parents be sacrificed to you. I will go. He rose up and I also accompanied him. When we reached the house of Fatima, he knocked at the door and said : Peace be on you, shall we enter ? Hazrat Fatima said : O Prophet of God, enter. He said : Myself and my companion ? Fatima said : O Prophet of God, who is with you ? He said : Imran. Fatima said : By One who sent you as Prophet, I have got no wearing cloth except a blanket. He said : Do such and such and he hinted it with his hand. Fatema said : If I cover my body therewith, my head remains uncovered. What shall I do. The Prophet had an old sheet with him. He gave it to her and said: Cover your head with it. Then Fatema gave the Prophet permission to enter with his companion. When they both entered, the Prophet said : O my darling, peace be on you. How are you, Fatema said : By God. I have got pain which has been increased by my hunger. Want of food and also hunger afflicted me very much. The Prophet wept and said : O my darling, don't be worried. By God, I got nothing to eat for the last three days though I am much more honorable to God than you. If I had asked food from my Lord, He would have certainly given it to me, but I preferred the next world than this world. Then he placed his hand on his thigh and said : I give you good news that you would be the leader of the inmates of Paradise. Fatema said : In that case, what will be the position of Pharaoh's wife Asia and Mary, daughter of Imran. The Prophet said : Asia will be the leader among her contemporary women and Mary will be the leader among her contemporary women and you will be the leader of your contemporary women. You will live in Paradise made of emeralds and jewels. Then there will be no sorrow, no noise and no want of peace. By God, I got you married to such a person who is the leader of both this world and the next. Hazrat Ali reported that the Prophet said : When the people will hate the poor, construct lofty buildings in the world, vie with one another in amassing wealth, God will send on them four kinds of punishment—prevalence of famine, oppressions of kings and rulers, breach of agreements and oppression of the foes.

## SAYINGS OF SAGES

**Hazrat Abu Hurairah said:** Three persons will enter paradise without account—(1) He who wish to wash his piece of cloth without getting another to put on, (2) he who has not got two pots to place on the oven, (3) and he who wishes to have drink but is asked : Which kind of drink do you want? In other words, he who commits no excess in food, drink and dress will enter paradise without rendering account. It is reported that when a poor man came to Hazrat Sufiyan, he said to him : If you are a rich man, I will not allow you to come near. When his rich disciples saw him sitting near his poor disciples and distant from his rich disciples, the latter wished to be poor. The saint Muammal said : I saw the poor more honoured than the rich in the assembly of Sufiyan Saori. A certain sage said : If the unfortunate man feared Hell as he fears poverty, he would have got salvation from both. If he hoped for paradise as he hopes for riches, he would have got them both. If he feared God secretly as he fears men openly, he would have been fortunate in both the worlds.

**Hazrat Ibn Abbas said:** He who respects riches and dishonors poverty, is cursed. Loqman advised his son : O darling, do not hate a man dressed with old cloth, as your Lord and his Lord is the same. The saint Ihya-bin-Ma'az said : To love the poor belongs to the conduct of the prophets. To sit in their assembly belongs to the conduct of the virtuous. To flee from their company is the sign of the hypocrites. What Muwayyah, Ibn Amer and other persons gave as gifts to Hazrat Ayesha amounted daily to lacs of dirhams. She used to distribute them to the poor, yet her over-garment had stitches. Her maid told her : If you kept one dirham, I would have purchased therewith meat for you and you could have broken fast therewith. He said : If you had reminded me of it, I would have done it.

**The Prophet used to give her advice and say:** If you wish to live with me in paradise, live the life of the poor and shun the society of the rich. Don't part with your overgarment till it is stitched. Once a man came to Ibrahim bin adbam with ten thousand dioramas. The man requested him to accept it Ibrahim said to him : Do you wish that by accepting the ten thousand dirhams, I would cut off my name from the register of the poor I shall never do it.



### STATUS OF THE TRUTHFUL AND SATISFIED POOR MAN

**The Prophet said:** whose is guided to Islam, gets the provision of his livelihood and whose is satisfied with both should be thankful. He said : O assembly of the poor, give pleasure from your heart to God and you will then get the merits of poverty or else not It appears from these traditions that the greedy poor man will not get meats for his poverty. The Prophet said : There is key to everything and the key to paradise is love for the poor They will sit with God on the Resurrection Day for their paterence. The Prophet said : The poor man who is dearest to God is he who remains satisfied with what is with him and with the provision God gave him The Prophet said : O God, give sufficient provision for the family members of Muhammad. The Prophet said : There will be no poor or rich man who will not wish and say on the Resurrection Day : It would have been sufficient if there would have been for me bare provision of life in the world God revealed to the Prophet Ismail : Search Me near one who is broken hearted. The Prophet said : If a poor man remains satisfied, there is nobody better then him. The Prophet said : God will say on the resurrection day : Where are those among My creations who are pure-souled? The angels will ask : O God who are those people ? He will say They are those Muslims who remain satisfied with My gifts and with what I decreed for them Take them to Paradise, They will take there food and drink in paradise, while others will remain confined to rendering accounts.

**Sayings of Sages.** Hazrat Omar said: Greed is poverty and despair is wealth. He who remains satisfied with being despaired of what is with the people remains free from them or indifferent. The sage Abu Mas'ud said : No day passes on which an angel does not proclaim below the Throne : O son of Adam, a little provision sufficient to sustain your life is better than enormous riches which attract towards infidelity. The sage Abu Darda said : There is no man who has got no defect in his intellect. The reason of this is that when the world comes to him with great wealth and property, he becomes satisfied but the days and nights which are destroying his span of life do not grieve him. O son of Adam, alas for you. When your span of life is decreasing, what is the good of increasing wealth ? Some wise man was asked: What is wealth?

He said : Your little hope and your satisfaction with necessary things.

It has been narrated that Hazrat Ibrahim bin-Adham was a great ruler of Khorasan. One day he looked down from his lofty palace and saw that a man was eating a loaf in his hand in the courtyard of his palace and after this he fell asleep. Hazrat Ibrahim told one of his servants : When he gets up from sleep, take him to me. When he awoke from sleep, the servant took him to the king who said to him : O man, have you eaten bread in hunger ? The man said : Yes. He asked him : Have you been satisfied with it ? He said : Yes. He asked: Have you slept with comfort? He said: Yes. Then Ibrahim said within himself : What shall I do with this world ? If I get this much, I should remain satisfied. Once a man was passing by the side of Amer-bin-Qais when he was eating vegetables with salt. He told the sage : O servant of God, are you satisfied with these small things ? The sage said : Shall I not give you information of a man who remains satisfied with a thing more insignificant than this ? he said : Inform me. The sage said : He is the man who remains satisfied with this world in lieu of the next world. The saint Muhammad-bin-Wa'se use to pick up dried bread mix it with water and eat it with salt and say : He who is satisfied with this little food in this world is free from being needy to the people. The great saint Hasan Basari said : God cursed those for whom He look oath but who did not believe it. Then he read the Quranic verse - "There is provision for you in the sky and what you have been promised with." By the heaven and earth, that is certainly true. The companion Abu Zarr was once seated amongst the people when his life came to him and said : Are you seated amongst these people while there is nothing in the house to eat ? He said : O darling, there is a great problem before me. None but the God fearing can be free from it. Being satisfied with this word, she retired. The saint Jun-Nun said : He who does not have patience at the time of hunger is near disbelief. Once a saint was asked : What is your wealth ? He said : To harbor good ideas openly, to cherish hope in mind and not to hope for what is in the hands of the people. It is reported that God revealed in one of the ancient scriptures : O son of Adam, if you get the whole world, you will get nothing but the quantity of food that is necessary for you, when I give you from the world the quantity of food that

is necessary for you, I put its account on others and do you good.  
For this reason, a poet said about satisfaction:-

Seek what you wish from God,  
not from men,

Be satisfied in joy,  
there is honour therein.

On friends and relatives,  
don't be burden.

Rich is he who hopes from God,  
not from men.

Another poet said :

This hoarded wealth is not for you,  
but only for your heirs,

Only that wealth will remain for you  
which you spend.

Spend money with youthful vigour  
and with faith

Be generous to one who  
distributes wealth.

The honour and property  
gained from Him perish

The satisfaction arising therefrom  
does not get old.

**SUPERIORITY OF POVERTY OVER WEALTH.** Know, O readers, that the learned differed whether wealth is better than poverty or poverty is better than wealth. The savants Junaid, Khawas and other held that poverty is better than wealth. It is true in a general sense but doubt arises in two cases - firstly in the case of patient poor man who has no greed for wealth but remains satisfied with his lot and secondly in the case of a wealthy man who spends his wealth in good works and has got no greed for amassing wealth. The rich man who spends money in good works is better than the greedy poor man. The rich man

who remains engrossed in his riches is not better than the poor man who has greed for wealth. It is related that the poor once complained to the Prophet saying : the rich men do all acts of piety namely charity, Zakat pilgrimage, Jihad ect. The Prophet taught them certain words in praise of God and reminded them that the merits gained by the rich for this Doa (invocation) will be much less than those gained by the poor. The Prophet said that it is the grace of God and that God gives it to whom He wishes. the saint Ata quoted this Hadis and said that the rich are better than the poor. The meaning is reverse as it was said in that Hadis that the merits of the poor gained by the Doa are greater.

It was reported by Anas that a representative of the poor came to the Prophet and said : I have come to you as a messenger of the poor. He said : Welcome to you and to those from whom you have come. They are a class of people whom I love. He said : O Messenger God, the rich have taken away all the virtues. They make pilgrimage but we cannot do it. They make Umrah, but we cannot do it. If they fall all, they spend their excess wealth and gain virtues. The Prophet said : Inform the poor from me. The poor man among you who keeps patience and hopes for virtues will have such fortunes which the rich would not get. (1) The first fortune is that there is a very lofty place in paradise and the inmates will look at it as the people of this earth look at the stars on the firmament. The poor prophets, the poor martyrs and the poor believers will only get it. (2) The second fortune is that the poor will enter paradise half a day (500 years) earlier than the rich. (3) The third fortune is that when the rich man says 'Sobhanallah. Walhamdo Lillah La Ilaha Illah and Allho Akbar' as the poor recite them they will not get equal merits like the poor even though they spend thousands of Dirhams. This is the condition of every virtuous act. The representative of the poor returned to them and said what the Prophet had said to him. The poor then said : We are satisfied. This proves that for every divine service, there is additional merit for the poor.

The ultimate goal in this world is to attain the love of God, to seek His pleasure and to tread the path towards Him. It is not possible to achieve these in the midst of heavy engagements. It is true that poverty keeps a man engaged like wealth. To love the world is the real engagement as love of the world and love of God do not unite. He who loves anyone keeps themselves engaged in

the world. Those who are deprived of the world keep themselves engaged in search of it. If it happens that you have rescued yourself from the love of wealth which is like water in your sight, then it is all one whether you have got wealth or not. Every one uses it according to his necessity and to get it in times of necessity is better than not to have it. The hungry man walks in the path of death, not in the path of God. If you are engaged in the management of wealth, it is true that you live far away from the thoughts and anxieties of poverty but you are in the disaster of happiness. The disaster of happiness is more acute than that of adversity. Man cannot be free from it. For this, the companions said : We have been tried by the hardship of sorrows but we remained patient at them.

Jesus Christ said: Don't look at the wealth of the worldly men as the radiance of their wealth will take away the light of your faith. Some wise man said : The disaster of wealth takes away the sweetness of faith. The Prophet said ; Every nation has its object of worship and the object of worship of this nation is silver and gold. The Prophet saw the world coming to him in beautiful appearance and said : Be off from me. The Prophet said : Contentment of mind lies not in riches, but in peace of mind. When it is difficult, it is better for the general masses not to have riches. If one possesses it, it is better for him to give it in charity and spend it in good works, as the possessor of wealth is led to the love of the world. A man goes away from the next world in proportion to his attachment to this world and goes away from the love of God and from God in proportion to this attachment to things other than God. When you will cut off the means of attachment to this world, you will slip away from the pomp and grandeur of the world. When mind turns away from things other than God and resigns to Him, it returns to God as mind cannot live in vacuum. There is in the world nothing but God and things other than God. He who proceeds towards things other than God shifts away from God. He who proceeds towards God shifts away from things other than God. The proportion he advances towards one thing shifts away proportionately from another thing and the proportion he comes near one thing, goes away proportionately from another thing. It is just like distance of the west and the east. He who goes towards the west shifts from the east and vice versa. Similarly he who loves the world goes away from the next world. So he who loves the world very dearly goes farthest away from the next world.

The substance of the above talk is that the question who is better among the two rich or poor can be answered from having a look to one's attachment to the wealth. If the poor man and the rich man are equal in their attachment to wealth, their status is equal. Some ancient sage said : The worshiper who seeks the world is like one who wants to extinguish fire by dried grass or like one who washes his hand with clarified butter to remove fat from hands. The saint Solaiman Darani said : The poor man who does not get his coveted things and then breaths a long sigh is better than the rich man who does divine service for one thousand years. The saint Zohhak said : He who enters a market and greeds for a thing and then keeps patience to acquire virtues, is better than one who spends one thousand Dinars in the way of God. A man asked the saint Bashar bin Hares : Pray from me to God. I am having difficulties in maintaining family. He said : When your wife says to you : We have got no bread or wheat, pray for me as your invocation at that time is better than mine. He used to say : The rich worshiper is like a garden in cowdung. The poor worshiper is like a necklace of pearls in the neck of a most beautiful woman. Hazrat Abu Bakr Siddiq said : O God, when my passion wants to fulfill its desire. I pray then to you for disgrace and I pray to you to be deprived of a thing which exceeds necessity. The best condition of possessing wealth is to earn lawful thing and spend lawful thing. For this also one shall have to wait and render accounts on the Resurrection Day. To wait for long to render accounts is also a punishment. For this reason the companion Hazrat Abdur Rahman-bin-Auf will be admitted in to paradise with delay as he would be engaged in rendering accounts. This is the tradition of the Prophet. The companion Abu Dara'a said : That I should have a shop near a mosque and that I should not miss a prayer or Zikr are dearer to me than that I should earn fifty dinars and spend them in the way of God. The people asked him : What is the harm ? He said : There is the fear of rendering accounts in that case.

**The saint Sufiyan said:** The poor selected three things and the rich three. The poor selected peace of mind, vacant mind and scanty accounts and the rich selected self-trouble, engagement of mind and a strict rendering of account. The saint Ibn Ata said : Freedom from want is an attribute of God. That is good for this

reason that when a man become indifferent of having wealth or no wealth and when they become equal to him, his condition is like the above.

**Greedy poor and greedy rich man. Who is better among these two?** When a man searches wealth and makes efforts to acquire it and then wealth comes to him, two conditions appear before him—when he has no wealth and when he has wealth. If he earns wealth up to the necessity of his livelihood and walks in the path of religion, it is better for him to earn such amount of wealth because poverty will keep him engage in earning wealth and prevent him from remembering God. For this reason the Prophet used to pray: O God, give me provision necessary for maintenance of Muhammad's family. He said : Poverty brings one near infidelity. The meaning of this poverty is such pressing want the removal of which is necessary for a man. If the object of earnings is not for treading the path of virtues, then poverty is better than riches as both are equal in the love of wealth and both do not abstain from committing sin. The Prophet said ; The Holy Spirit has infused into my mind: Love what you wish but you shall have to leave it. There is warning herein that separation from dear things is very painful. So love One from whom there is no separation. He is God, the Merciful. You should not love one whom you shall have to leave. That is the world. When you will love the world, you will not love to meet with God. If you die in that state, you shall have to leave it and you will get pain in proportion to your love for it. Now it is clear to you that poverty is better and more honorable than riches.

**Two exceptions:** There are two exceptions to the above proportions. The first is to have riches like that of Hazrat Ayesha. To her it was equal to possess wealth or not to possess it, rather to have wealth was more beneficial to her than not to have wealth because she gave away all her wealth to the poor and the needy. The second exception is to have wealth less than what is absolutely necessary, as it leads to infidelity. It is in no circumstances better. He should have such wealth as can save his life and give strength in him and as can keep him far away from infidelity and sin. This is the meaning of poverty and riches. .

**The duties of the poor in poverty.** The duties of the poor at the time of their poverty are secret, opens and connected with works. (1) The hidden duty is not to be dissatisfied with the

action of God. It is true that the person who takes cupping is unwilling to take it on account of pain but he does not hate cupping, nor the cupper but entreats him at time. Similarly the disaster of poverty cannot be disliked as it is the work of God. Otherwise the merits gained by poverty is spoiled. To this effect, the Prophet said : O the assembly of the poor, give satisfaction to God from the core of your heart and then you will get the merits of poverty or else you will not get them. The next higher stage of poverty is to rest satisfied with poverty and not to hate it. The next higher stage is to seek poverty, to rely on God in mind and not to love things beyond necessity. Hazrat Ali said : God sometimes gives punishment by poverty and sometimes gives rewards. When it is a reward, the signs of reward are to treat well with the people, to obey God, not to complain against poverty and to express gratefulness to God for poverty. The signs of punishment are to treat badly with the people, to remain engaged in sins, to give up worship and to remain dissatisfied with luck.

(2) The second duty of the poor during poverty is to abstain from beaging and not to express sorrows for poverty to anyone. The Prophet said : God loves the poor man having a big family, who abstains from begging. The saint Sufyan said : To express good thoughts at the time of want is good. A certain sage said : To keep poverty concealed is a treasure house of virtues.

(3) The third duty of the poor during 'poverty is not to submit to the rich for their riches. Hazrat Ali said : In order to get virtues from God, it is better for a rich man to become humble to a poor man. Still more is the pride of a poor man relying on God over a rich man. This is the position of the poor. The lower position is not to have connection with the rich and not to desire to join in their assembly. The saint Sufiyan said : When a poor man keeps company with the rich know that he is a hypocrite. When he frequents the ruler, know that he is a dacoit. An Aref said : When a poor man keeps company with the rich his faith lessens. When he greeds from them, pledge of protection goes from him. When he lives in their midst, he becomes misguided.

**MODE OF ACTIONS OF THE POOR :** Don't be negligent in worship on account of poverty. If there is any excess wealth, do not hesitate to spend it to remove the wants of others, as charity of the poor to the poor is like jihad. There is a great merit in a poor



man's spending a little than that of a rich man possessing enormous riches : The Prophet said : To spend a dirhams becomes sometimes better than spending one lac dirhams in the way of God. He was questioned : O Messenger of God, how does it happen. He said : A certain rich man spends one lac dirhams out of his enormous riches and a certain poor man possessing only two dirhams spends one dirhams in charity with a cheerful heart. In this circumstance, the spending of one dirhams by the poor man becomes better than the charity of one lac dirhams by the rich man.

**There are three stages of hoarding provisions:** The first stage is the highest and it is the stage of the truthful-not to hoard food except for one day and one night. The second stage is the stage of the God fearing man-to hoard food for 40 days. Beyond this, he becomes guilty of cherishing long hope. (3) The third stage is that of all religious men to hoard food for one year. This is the lowest stage. He who hoards beyond it is included within the ordinary people. The Prophet divided food-stuffs among his wives in this way. He used to give some of his food-stuffs for a year and some for one day and one night. Hazrat Ayesha and Hafsa are included within the second class.

**METHOD OF RECEIVING UNASKED FOR GIFTS:** The poor shall have to look to three things for accepting the gifts of others—(1) source of gifted thing, (2) object of the gifts, (3) and the necessity of acceptance. With regard to the source of gift, the money of gift must be lawful and above doubt. Regarding the object of gifts the giver might have got many purposes—to get self-satisfaction to search the love of the receiver, to get merits from God, to get name and fame etc. If it is a present, there is no harm to accept it. The Prophet used to accept present from some people and reject it from others. He used to accept presents from the Quraish, Saqafi, Dausee and the Refugees and Ansars. Once a purse of 50 coins was presented to Fathe Musolli who said that Ata had recited this Hadis : If a thing is presented without asking and it is rejected God's gift is rejected. Then he took one coin out of the purse and returned the rest. The Saint Hasan Basari used to receive presents from his disciples. The saint Tamim used to receive small gifts from his disciples, not too much or rich presents. The saint Bashar Hafi said : I do not accept presents from anybody except Sarri Sakti as his renunciation seems to be

good. He becomes pleased to give something from his hand and I help him in his satisfaction. Once a man from Khorasan took some money to Junaid who said : Distribute it among the poor. He said : I have not come to you with that intention. He said : Shall I live up to the time of its enjoyment. He said : I don't wish that you should spend it in purchasing vegetables but in getting sweet things. He then accepted it. The man of Khorasan said : There is nobody at Bagdad whose benefit is greater than yours. The saint Junaid said : I should not accept from anybody but from men like you.

**Second rule.** If the donee gifts for acquiring merits, the poor receiver will examine whether the gift is fit to be accepted. If he falls in doubt, he should not accept it. If the poor acceptor is engaged in private sin and thinks that if the giver knows it, he will not gift it to him, his acceptance of gift in that case is unlawful.

**Third rule.** If the purpose of gift is to earn name and fame or show of honesty, it should be rejected. If accepted, it will help his dishonest purpose. Whatever was given to Sufyan Saori, he used to reject it and say : Had I known that they would not broadcast it. I would have accepted it.

**NECESSITY OF ACCEPTING GIFTS:** The Prophet said: When the receiver of gift accepts it on account of necessity the giver does not get more merit than him. He also said : Whatever is given without asking should be taken to be a provision from God. In other words, he shall not reject it. Some wise man said : If a man does not accept what is offered to him, he will fall in such a disaster that if he want something in future from others, they won't give it. The saint Sarri Sakti used to send presents to Imam Ahmed. Once he returned his present Sarri Sakti said to him : O Ahmed, fear the danger of rejection, as the danger of rejection is greater than that of acceptance. Imam Ahmed said to him : Say what, you have said : He repeated it. Imam Ahmed then said : I returned it as I have a provision of one month with me. Keep it with you and give it to me after one month. The Prophet said : The son of Adam has got no right except in three things, such a food as can keep his backbone erect, (2) such a cloth as can keep his private parts concealed, (3) and such a house as can protect him from cold and heat. Beyond this, the extra wealth is included within wealth which is to be accounted for. There is merit in

whatever you take for these three things. If you accept things beyond these without committing sins, you shall have to render accounts for them. And if you become disobedient to God, you shall have to receive punishment.

A certain man gave instructions at the time of his death to distribute his property to three groups of persons—those who are strong, those who are charitable and those who are above wants. He was asked about their particulars. He said : The strong men are those who rely on God. The charitable persons are those who have good thoughts about God and the rich are those persons who give up everything for God. The poor man ought to look that whatever he accepts, he accepts from God and not from the giver as the latter is only a means. God made him submit to him to make charity.

It is reported that a certain person invited the sage Shaiq Balakhi with his fifty followers to take feast. The man placed all kinds of his food on the dining cloth. Shaiq sat on it and said to his disciples : The master of the house is saying : My food is unlawful for one who says that I have not prepared this food and placed it before him. At this, all of them went out except a young man who was lower than them in piety. The master of the house said to Shaiq : What was your intention to say this ? He said ; I told them this to examine my disciples in Tauhid.

**The Prophet Moses said :** O my Lord, you have entrusted my food to the children of Israil. They give me food for one night and then again on the night following. God revealed to him : Thus I reward my friends. I give their food to the oppressors, so that they may get rewards. So if anybody gives something in charity, he must believe that God has given him direction to give that thing for charity.

**IN WHAT CASES BEGGING IS NOT LAWFUL?** Begging is principally unlawful for three reasons. The first reason is that it is complaint against God if one expresses his wants. In other words, he expresses want of kindness of God. If a slave begs of others, he dishonors his master. Similarly if a slave of God begs of others, he defames God and for this reason begging is unlawful. In case of dire necessity, it becomes lawful, as it is lawful in extreme cases to eat a dead body. The second reason is that by begging one introduces himself as worthless before others. To

humble oneself before anybody other than God is not the duty of a believer. Others also stand in need of God like him. So if one is to beg, he must beg of his master and not of slaves. The third reason is that the beggar puts him to shame and difficulty from whom something is begged of, Sometimes he does not give willingly or with satisfied mind. He is compelled sometimes out of shame or other reasons to give the beggar. So giving trouble to anybody is unlawful.

**The Prophet said :** To beg of men is a disgraceful thing. He did not make anything so disgracing as begging. Even an unlawful thing becomes lawful in case of dire necessity. It is just like the drinking wine by a man whose throat has been choked by food and then nothing but wine is found there. The Prophet said : He who begs inspite of having wealth, increases burning charcoal of Hell for himself. He also said : He who begs inspite of his possessing necessary thing will come on the Resurrection Day with his face bare of flesh with only bones. In another narration, his begging will make his face filled up with scratches. Once the Prophet took oath of allegiance from a people on condition that they would hear and obey him. At that time he said to them : Don't seek anything from people. The Prophet used to say : He who begs of me, I shall give him and he who does not beg, God will give him. He is dear to us who does not beg of us. He also said : Be free from begging of men. The lesser you beg, the better. The companions asked : Shall we beg of you ? He said : Beg of me a little.

Once Hazrat Omar heard that after every Magrib prayer one man used to beg. He told one of his people : Give him food. He gave him food. Again Hazrat Omar heard that he was begging. At this he told that man : Have I not told him to give good ? He said : I gave him food Hazrat Omar then saw that under his hand he had got a bag full of bread. He told him : You are not a beggar but a merchant. He then took his bag of bread and spread it out to the camels of Zakat, gave him lashes and said : Don't do it again. This shows that begging is unlawful.

In case of necessity, begging becomes lawful but necessity admits of four stages—dire necessity, special necessity, little necessity and want of necessity. The case of dire necessity is in the case of a man when he is extremely hungry and reaches the point of death for want of food or at least when he fears it, when

he falls ill, when he does not get cloth to cover his shame. In these and similar cases, begging becomes lawful. The second stage is a bare necessity and not pressing necessity. A sick man has got the necessity of medicine. He can beg of it. A man can walk on foot, but his asking for hire of a camel is lawful. The third stage is of little necessity. It is just like the asking of a shirt from a person in order to cover his body for which he has no means. It is just like the begging of a man for curry when he has got bread. In case of no necessity, begging is unlawful.

**IN WHICH CASES BEGGING IS LAWFUL?** There are three conditions of a beggar -(1) to believe that he is giving with a satisfied mind, (2) To believe that he is giving with a dissatisfied mind. (3) in the third case, there is doubt whether he is giving with a satisfied mind or dissatisfied mind. In the first case, taking charity is lawful and in the second case it is unlawful. In the third case it is doubtful whether it is lawful or unlawful. At this time of doubt, he must ask his conscience. The Prophet said: Whatever raises doubt in mind, leave it and whatever does not raise doubt in mind, accept it. The Prophet said : To eat out of own's own earnings is most pure. He also said : He who begs having riches begs of burning charcoal. Let him seek little or more of it. This is a clear Hadis prohibiting beggary. The Prophet said : Don't be greedily to seek the riches of others possessing something given by God. The companions asked : What is its amount? He said : Morning food and night food, In another tradition : He who begs having 50 or 40 dirhams or gold equivalent to its value begs importunately. In this connection we shall have to remember that the Prophet said : The son of Adam has got no right except in three things—(1) such a quantity of food as can keep his backbone erect, (2) such a quantity of cloth as can keep his private parts concealed (3) and such a house as can protect him. Beyond these things, he shall have to ren for account. This is the basis of necessity having regard to kind, quantity and time (1) Kind. Whatever is necessary for himself and his family members and whatever animal he possesses are included within this class. (2) Quantity. Regarding the quantity of cloth necessary for a religious man, it is one piece of wearing cloth, one shirt, one piece of hand kerchief and one piece of trouser. What is more than one piece is not necessary. Household utensils and furnitures are also likewise. Regarding daily quantity of food it is one and a half poa. Take what is necessary

for bare livelihood. Enjoyment of curries is additional. There should be no grandeur in house. Want is what a man lacks in his food for one day and one night, a house for his protection and a cloth for his wearing.

**There are three stages of begging for future—**(1) begging for the necessities of tomorrow, (2) begging necessary things for 40 or 50 days (3) and begging of the necessary things for one year. If one possesses food for himself and family members for for one year, begging is unlawful. For this reason, the tradition says that he who possesses 50 dirhams is rich, as 50 dirhams are sufficient for a man for a year.

**Three classes of beggars:** One class of beggars do not beg of others and do not accept even when offered. These beggars are of the highest order and will live in paradise. The second class of beggars do not beg anything of others but accept it when offered. These beggars will also live in Paradise. The third class of beggars beg in case of dire necessity. They are the companions of fortune and will live with the truthful.

When Ibrahim Adham came once to Shaiq Balakhi, the latter said to him : In what condition have you left your poor people ? He said : I have left them in such a condition that if they are given something they would express gratefulness and if they are not given anything, they would keep patience. Shaiq said : When I left Balkh, I found my neighboring dogs in that condition. Ibrahim asked him : O Abu Ishaq, what attributes should the poor possess according to you ? Shaiq said : In our opinion, if the poor are not given of what they beg, they should also express gratefulness. If they are to be given something, it should be given to those who are more needy among them. Ibrahim kissed his hand and said : O my teacher, you are true.

A certain man saw Abu Ishaq Nuri to beg something from men spreading out his hands and said : I was surprised at it and though it bad. I informed it to Junaid who said : Don't think it bad, and you should not think that Abu Ishaq Nuri is asking something from men, rather he accepts from men that they may gain virtues in the hereafter and no hardship reaches them. It seemed as if he hinted at this Hadis: The upper hand is better than the lower. Then Junaid said : Bring a balance. He then weighed one hundred dirhams, took a handful of dirhams from

another purse and mixed them with those and said : Take these dirhams to Nuri. I thought in mind that it is a wonder that Junaid took a balance for weight and then mixed one hundred dirhams with unmeasured dirhams and sent it to Nuri. I felt ashamed to ask him the reason. I took the entire purse and went to Nuri who took a balance measured one hundred dirhams and said : Take this one hundred dirhams to Junaid and tell him : I shall not take it from him but I accept the additional dirhams. At this, my wonder increased more and on asking Nuri he said : Junaid is a wise man. He wants to take hold of both the ends of along rope. He weighed one hundred dirhams for his sake, so that he may gain rewards in the hereafter. He then took one handful of dirhams without weighing and gave it in the way of God. What has been given in the way of God. I accepted and what he gave for his own sake. I look it to Junaid who wept and said : He accepted his money and returned my money to me. God is the Helper.

Now took how bright and pure was their minds and what sincere was their desires to worship. Even one of them could speak of the thoughts of the inner mind of another on account of the broadening of their breast as a result of their eating lawful things, keeping their minds clear from attachment of the world and advancing towards God with hopes and desires. He who does not admit it before experience in the path is a fool just as a man does not admit it easy before taking any medicine to have purgation. If anybody does not acquire the merit of Kashf after hard labour and does not think it possible for others, he is like a person who takes medicine for purgation but it does not work for some internal disease. This is ignorance. He who has got Kashf reaches the stage of Ainul Eqin or veritable sight by eyes. It is higher than sight by knowledge (Ilmul Eqin). He who is free from Ilmul Eqin or Ainul Eqin is out of the group of believers. Their minds are dead and they are the followers of the devils.

## SECTION 2

### RENUNCIATION OF THE WORLD

Renunciation of the world is an honored stage out of many stages of the sojourners towards the path of religion. This stage is also regulated like other stages in respect of knowledge, condition and action. In accordance with the sayings of the sages, all the doors of Iman returns to sure faith, speech and action. But

out of these, the stage of speech can be established on the stage of condition on account of its expression. The object of speech is not speech but expression of thoughts of mind. If speech does not come out of condition, it is called Islam not Iman. Knowledge is the cause of condition and condition is the cause of knowledge. Action comes out of condition and action is the result of condition.

**STATEMENT OF CONDITION:** We shall call this condition renunciation. In other worlds, it is the turning away from a thing in order to get a better thing than it. So he who does not love a thing turns away from that thing and he who loves a thing turns towards that thing and is attached to it. Two things are necessary for renunciation. (1) Firstly, to turn away from a thing and to be attached towards a thing. So the latter is better than the first. He who has renounced riches and wealth is called one who renounced the world. He who sells his world in lieu of the next world is called one who renounces the world. He who sells his next world in exchange of this world, is one who renounces the next world. So the meaning of renunciation is to love a dear thing and to advance towards another dear thing which is dearer than the former. He who renounces things other than God, even the highest Paradise and does not love things other than God is Jahed or who renounced the world. Who turns away from the worldly comforts and seeks the comforts of the next world, his position is lower than the former. The meaning of Tauba is to forsake sins and the meaning of renunciation is to leave such lawful things as are the causes of physical pleasure. So to leave the lawful things in the world is called renunciation. To leave things other than God and turn towards God is renunciation. This is the highest stage. Someone addressed Ibnul Mobarak : O one who renounced the world. He replied : Caliph Omar-bin-Abdul Aziz is the person who renounced the world, as the world came to him with its fineries but he rejected them. What subjects shall I leave? I have got nothing.

**KNOWLEDGE:** The knowledge which is the fruit of condition is this. The thing which is given up in comparison with the thing accepted is worse and it is the fruit of the knowledge of a business man. He knows that what he accepts in lieu of his sold thing is better and for that he is more attached to it. He who has not got this knowledge loses no attachment to the thing sold. Similarly he who knows that what is near God is everlasting and that the next- world is ever-lasting and better, accepts jewel in



lieu of short-lived ice, as jewel is better than ice. The owner of ice knows it well and is eager to sell it in lieu of jewel. Similarly he knows the world as temporary and therefore accepts the ever lasting next world. The world is short-lived like ice. Ice melts at the touch of sun-shine, but the next world is a jewel without end. So there should be the knowledge of this world and the next world. The greater this knowledge, the greater the strength. He whose belief in this is sure and firm sells this world in lieu of the next world and sells his riches and wealth. God says—(9:111) Surely God purchased from the believers their lives and properties in exchange that they will get Paradise. God even informs us that there is profit in this business in verse—9:111—Give good news for your transaction with God which you have carried on. So for the purpose of renunciation, this much of knowledge is necessary that the next world is better than this world and ever lasting. God says about this world: Say, the commodities of this world are but short-lived. He says about the next world : Those who were given knowledge said : Woe to you, God's reward is better—28 : 80.

**ACTION:** The action which arises from renunciation is to accept what is better in lieu of what is worse. The business of this buy and sale is called renunciation. Similarly to forsake all the pleasures of this world and to accept what is in the next world is renunciation. To accept God and to reject things other than God is true renunciation.

Ibn Abi Laila said to the sage Ibn Shabrama : Don't you see that the son of a weaver Abu Hanifa rejects whatever decision we give ? The sage Ibn Shabrama said : I don't know whether he is the son of a weaver or the son of a respectable man. But I know that the world came to him but he fled away from it. The world is fleeing away from us but we are following it. At the time of the Prophet, the Muslims said : We love our Lord. Had we known what things would bring His love, we would have loved them. Then God revealed this verse : Had We prescribed for them 'Give your lives or go out of your houses'. They would not obey it except a few—4 : 66. The Prophet said to Ibn Masud : You are included within those few. Ibn Masud said : We did not know that there are some persons among us who love this world until this verse was revealed—Among you there are some who love this world and some who love the next world.—3 : 152.

**MERITS OF WORLD RENUNCIATION.** God says : Those who were given knowledge, said : We to you. The reward of God is best for those who have faith and do good deeds—28 : 80. It appears from this verse that God mixed renunciation with knowledge. He says : They will be given double rewards for their patience. In this verse He has spoken of those who renounced the world. God again says : Of those who renounced the world. God again says : We have created what is in the earth as adornment. By that, We shall try who is best in action. By this, world renunciation has been spoken of as the best. God says: We will increase cultivation of one who wishes that of the next world. He will give the cultivation of one who wishes that of this world, but he will have no share in the next world. God says : Don't prolong your eyes towards what We have provided them of different kinds of the adornment of this world in order to try them therein, but the provision of your Lord better and more lasting—20 : 31.

**Hadis—**(1) The Prophet said ; God makes the affairs of one who rises early in the morning with thoughts of this world many-sided. He makes divisions of his wealth and places property before his eyes, although he will have nothing of the world except what has been destined for him. God gather the thoughts of one in one place who rises early in the morning with the thoughts of the next world, protects his properties, gives satisfaction to his mind and the world comes to him with eager expectation. (2) The Prophet also said : Come near one whom you see taking silence and renouncing the world, because wisdom meets him. (3) For this reason the wise said : God causes the fountain of wisdom flow in the mind of one who renounces the world upto 40 days and fills up his tongue with eloquence. (4) A certain companion said : We asked the Prophet : O Messenger of God, who is best? He said : The believer whose heart is protected and whose tongue is truthful. We asked, O Messenger of God, what is protection of heart. He said : God fearing pure heart which has got no treachery, deceit, disobedience hatred and malice. We asked. O Messenger of God, who is the next best? He said : He who hates the world and loves the next world. From this it is clear that he who loves the world is worst. (5) The Prophet said : If you wish to have God's love, take recourse to renunciation in the world. So make renunciation a cause for love. He who is loved by God is placed in the highest rank. (6) The

Prophet said : Renunciation and God fear enkindle light every night in mind. If both of them finds a mind which has got Iman and shame, they stay therein or else they go away. (7) Once Habesa asked the Prophet : Am I a real believer. The Prophet asked him : What are the true signs of your belief. He said : When my mind is separated from the world, stone and gold appear equal to me. It seems that I see Hell and Paradise with my eyes and the throne of my Lord lies near me. The Prophet said : Stay in the condition in which you are now. You are such a servant whose heart has been illumined by God by the light of faith. (8) Once the Prophet was asked about the following verse : God expands the breast of one for Islam for whom He wishes guidance (6:124). He explained the expansion by saying that it is a kind of light. When it enters the breast, it expands. He was again asked : O Messenger of God has it got any sign ? He said : It has got its sign mind turning away from the house of deception towards the everlasting abode and preparing for death before death actually comes. (9) The Prophet said : Be ashamed of God as is due to Him. They said : We are ashamed of God. He said : That is not so. Why do you construct a house wherein you are unable to live ? Why do you save what you are unable to enjoy ? This shows that these two things are opposed to shame for God. (10) Once a deputation came to the Prophet and said : We are believers. The Prophet asked them. What are the signs of your belief ? They said : We keep patience at dangers and difficulties, we express gratefulness at the time of ease, we remain satisfied with the decree of fate and refrain from expressing satisfaction at the dangers and difficulties of our foes. The Prophet said : If your condition is such as you describe, then amass not what you are unable to enjoy and construct not a house wherein you are unable to live, and greed not what you shall have to leave. He advised them to take to renunciation in order to make perfect their faith. (11) Hazrat Jaber reported : The Prophet once said at the time of his sermon : He who truly believes that there is no deity but God and does not mix therewith any other thing, Paradise is sure for him. Hazrat Ali said at this : My father and mother be sacrificed to thee, O Messenger of God, give us satisfaction by describing what we should not mix therewith. He said : Love of this world and search for this world and to follow it. A party of men give advice like Prophets but act like proud men and oppressors. Paradise is sure for one in whose belief in the word "There is no deity but God," there remains nothing of these faults. (12) The

Prophet said : Generosity grows out of sure faith and a man of sure faith shall not enter Hell. Miserliness grows out of doubt. He who has got doubt in faith shall not enter Paradise. (13) He also said : 'The generous man is near God, near men and near Paradise, but the miser is distant from God, distant from men and near Hell.' Miserliness is a result of attachment to the world. Generosity is the result of renunciation of the world. It is impossible to praise the result without praising what produces the result. (14) The Prophet said : God gives wisdom to the mind of one who has renounced the world, guides his tongue with wisdom, informs him of the causes and cures of the diseases of the world and then takes him to the abode of peace with ease from this world. (15) Once the Prophet was passing by a pound of camels with his companions. Some of the camels were pregnant and some milk-giving. Camels are a great wealth to the Arabs, as they can be used as conveyances and benefits are derived from their meat, hairs, milk and hides. The Prophet turned his face from those camels and closed his eyes. The companions asked : O Messenger of God, camel is a precious thing to us. Why don't you look to them. The Prophet said : God prohibited me to look towards wealth. Then he recited this verse : We have given abundance to many of them. This is the adornment of this world's life. Don't stretch your eyes towards that.

**Hazrat Ayesha said :** I began to feel sorrow when I saw the Prophet hungry and said : O Messenger of God, why don't you pray to God for food. He said : O Ayesha, by One in whose hand there lies my life, had I prayed to my Lord, the mountains of the world would have followed me being filled up with gold. They would have moved to the place where I wished, but I preferred in the world hunger in place of satisfaction, poverty in place of wealth and riches of the world, and sorrows and difficulties in place of pleasures and enjoyments of the world. O Ayesha, God is not pleased with anything in case of the resolute Prophets than their patience in sorrows and difficulties and patience in their dear things. He will never be satisfied by not giving me these sorrows and difficulties which He gave to the Prophets. God says : 'Keep patience as the resolute Prophets kept patience.' By God, I shall certainly keep patience to my utmost as they kept patience. There is no might and strength except through God. (16) Once the Prophet's widow who was the daughter of Hazrat Omar and named Hazrat Hafsa said to her father : Many deputations come

to you from many distant places. You should take up decent dress and give order for delicious foods for you and for your guests. Hazrat Omar said : O Hafsa, don't you know that the family members of a man know his condition best. She said : I know it. Hazrat Omar said : I ask you again. Don't you know how the Prophet and his family members lived during his Prophethood. If they enjoyed breakfast, they remained hungry at night, and if they enjoyed food at night, they remained hungry at noon. I ask you in the name of God : Don't you know that until the victory at Khaibar the Prophet and his family members could not enjoy dates. I ask you in the name of God, don't you know how the Prophet disliked the keeping of food in his basket for his use, so much so that the colour of his face in that case became changed. Then he took the food from the pot and placed it on the ground. I ask you again in the name of God : Don't you know that the Prophet used to sleep on a double folded blanket. I prepared for him one night a bed four-folded and he slept thereon. Rising from sleep he said : I could not pray Tahjjud (night) prayers as I slept on a four folded blanket. Make it two folded as on the previous occasions. I ask you again in the name of God : Don't you know that the Prophet once kept his wearing cloth for wash. Then Bilal called him for prayer, but he found no such cloth as he could wear and come out therewith for prayer. After it was heated by the sun and dried up, he wore it and came out for prayer. I ask you again in the name of God : Don't you know that a woman of Jafar tribe gave two pieces of cloth one sheet and one Tahband-for the Prophet and sent one piece in advance. He covered his waist with one end of that piece and back with the other end and prayed in that condition.

Thus Hazrat Omar began to question her. At this Hazrat Hafsa began to weep. Hazrat Omar also began to weep and raised such a loud shriek as appeared to have taken away his life. Then Hazrat Omar said : If I do not tread the path on which my two predecessors, the Prophet and Abu Bakr, have treated, I would be destroyed and perish. By God, I would keep patience at the firm conduct of life, so that I may get eternal rest along with them.

**(17) The Prophet said:** Some Prophets before me were tried by poverty. They had nothing but a wearing apparel. Some of them expired being bitten by lice. Even this was dearer to them than your wealth.

(18) **The Prophet said :** When Moses came to a well at Madain, there appeared on his stomach the signs of vegetables owing to his thinness. The Prophets chose this way of life. They were most informed of the creations of God and more experienced of the path leading to success in the next world.

(19) When this verse was revealed "Those who hoard up gold and silver and don't spend them in the way of God etc." the Prophet said : May gold and silver be destroyed. We said : O Messenger of God. God prohibited us from hoarding gold and silver. Then what thing shall we hoard? The Prophet said : Anyone of you shall take to remembering tongue, grateful heart and a chaste wife, so that they can help you in the affairs of your next world.

(20) **The Prophet said:** God throws three disasters on a person who loves the world more than the next world. (1) He meets with such anxieties in mind as never go out of it, (2) He meets with such want as never go. (3) He has got such greed which is never satisfied.

(21) **The Prophet said :** The faith of a man does not become perfect who does not love to remain unrecognized more than his greed to become known, and whose wish to get less does not become dearer than his greed to get more.

(22) **The Prophet Jesus Christ said :** The world is like a bridge. Pass over it and don't make habitation on it. He was asked : O Prophet of God, if you had ordered us to construct houses of worship it would have been better. He said : Go and construct houses on that water. They said : how will the houses stand over water. He said : Then how will your worship remain in order having love of this world in mind.

(23) **Our Prophet said :** My Lord presented before me the places of Mecca filled up with gold. I said : O my Lord, I don't want it. What I want is that I should remain hungry one day and take food next day. I would pray to you on the day when I shall remain hungry and I would praise you and give you thanks on the day I would take food.

(24) **The Prophet said :** One day the Prophet began to walk on foot with Gabriel with him. He ascended on a lofty place and said to Gabriel : O Gabriel, by one who sent you with truth, the family

members of Muhammad could not have this evening one handful of wheat or maize. Hardly had he uttered it, he heard such a loud voice from heaven that caused his heart tremble. The Prophet said : Has God ordered for resurrection ? Gabriel said : That is not so. When he heard your voice. Israfil came to you and said : God sent me down with all the treasures of the world on bearing your complaint and to present them before you. If you wish, I would come to you with mountains of jewels, emeralds, gold and silver. Inform me whether you want to be Prophet with the kingdom of this vast world with all its seas or to be a Prophet and a servant. Gabriel hinted at the Prophet to be humble before God. The Prophet said thrice : I wish to become a Prophet and a servant.

(25) The Prophet said : When God wishes good of a servant. He gives him renunciation of the world, desire for the next world and insight into his defects and sins.

(26) He said : Take to world renunciation God will love you. He said : He who wishes that God should give him wisdom without education and guidance without a guide, should take recourse to world renunciation.

(27) He also said : He who desires to go to Paradise, should hasten to good deed and he who fears Hell should restrain himself from passions. He who hopes for death, should give up pleasures. He who adopts renunciation in the world takes his dangers and difficulties easy.

(28) Our Prophet and Jesus Christ said : Four things can be acquired with difficulty—(1) silence with primary divine service, (2) modesty. (3) excessive remembrance of God (4) and satisfaction with little.

**Sayings of the sages.** A certain companion said : We have followed every action, but we found nothing more meritorious than world renunciation. (2) Hazrat Omar said : World renunciation brings peace of mind and body. Hazrat Wahab-bin-Monabbah said : Paradise has got eight-doors. When the dwellers of Paradise will be advancing towards those, the door-keepers will say : By the honour of our Lord, none shall enter Paradise except those who renounced the world and those who loved Paradise. The saint Eusof bin-Asbat said : I desire three virtues from God—(1) when death comes to me, I may not

die possessing a single coin, (2) I leave no debt. (3) and there remains no flesh in my bones. God granted him these three things. The saint Amer-bin-Amir said : Jesus Christ used to wear woollen cloth and eat leaves and forages. He had no son to die and no house to be destroyed and he used not to hoard for to morrow. He used to sleep where his night came. The wife of saint Abu Hazem told him one day : The winter has come now and we required now food, cloth and fuel. Abu Hazem said to him : These things are necessary no doubt, but more necessary are our death, resurrection, waiting before God for judgment and then entry into Paradise or Hell. Hazrat Ibrahim-bin-Adham said : We have covered over minds by three screens. Certain faith will not open them till the screens are removed—(1) to feel pleasure for the things in possession (2) to feel sorrow for not having something. (3) and to be delighted on hearing praises. If you feel pleasure for the things in possession at present you will be greedy. If you feel sorrow for the past things, you will be dissatisfied and for that you are to be punished. If you are delighted at hearing praises, you love self praise which destroys your divine service. Hazrat Ibn Masud said : Two rakats of prayer of a man who renounced the world is better than the divine service of an honest worker for his who'e life and the former is dearer to God. A certain ancient sage said : The gifts of God that will come to us in future are grater than the past gifts of God on us. It seems that he said this looking at the following Hadis: Surely God saves His believing servant from attachment of the world as you save your patient from food and drink and fear these things for him.' When the patient understands this, he knows also that the gift of health is more valuable than the gifts from which he has been deprived. If they are given to him, his ailment will increase. The saint Sufiyan Saori said : The world is a temporary abode and not an eternal abode. This world is an abode of sorrow and not of happiness. He who knows it does not become satisfied with his fortune and dissatisfied with his misfortune. The saint Sahal Tastari said : The worship of a worshiper cannot turn out to be with sincere faith for God till he becomes free from four things-hunger, want of cloth, poverty and disgrace. The great saint Hasan Basari said : I saw many such persons and was associated with many such persons who did not become happy at the advent of wealth and sorrowful at its loss. It was more trivial thing to them than earth. Among them there were persons who lived up to 60 years without cloth to put on,



without utensils for cooking, without bed for sleep and no order was placed for delicious food. When night came, they used to stand on their legs, prostrate over their faces, let tears to flow down their cheeks from their eyes and talk secretly with their Lord for their salvation. When they worshipped, they became humble in expressing gratefulness and prayed for its acceptance. When they committed sins, they became sad and prayed for forgiveness to God. They remained always in that condition. By God, they were also not free from sin and got no salvation without God's forgiveness.

### THREE STAGES OF RENUNCIATION

(1) **First stage.** This is the first and the lowest stage of renunciation. Such a man withholds his hand from a work which has got no connection with religion but cannot free himself completely from attachment of the world. He tries to keep his mind aloof from worldly things and makes such efforts.

(2) **Second stage.** The second and the middle stage of renunciation is like that of a man who gives up one coin for getting two, and he thinks that there is value of the coin he gives up, but still more valuable are the two coins he hopes to get in future.

(3) **Third stage.** This stage of renunciation is highest as in this stage, a person gives up his world in preference to the next world, even he forgets renunciation as he takes the world as nothing. He is like a person who gives up copper to get gold and does not think it a change.

**One Example.** He who renounces the world for the next is like a person (to a man experienced in spiritual illumination) who meets with a dangerous dog in front of the royal palace. He throws a bit of bread before the dog which began to eat it. In the meantime, he enters the palace and takes up the affairs of administration in his hand as a minister. The devil is a dog in front of God's palace. Throw the world to him and enter the palace. If a man is given an age of one hundred years and abundant wealth and treasures of the world, these things are insignificant to him in comparison with the everlasting happiness of the next world, as a bit of bread is insignificant in comparison with an empire of the world. There can be no comparison of a thing which has got no end with that thing

which has got an end. The world will end though it is prologed for thousands of years. Earthly pleasure can not be compared with the everlasting pleasures of the next world. Life is short and mixed up with pleasures and sorrows of this world. So where is its comparison with the ever lasting happiness of the next world?

There are also three classes of renunciation in consideration of getting something better. One class of renunciation is the lowest and that is the renunciation to save oneself from the punishment of Hell and other punishments such as severity of accounts, danger of bridge etc. The second class of renunciation is to get rewards of paradise, its pleasures and happiness. The third and the highest class of renunciation has got no object except to meet with God and to get His pleasure. It is adopted neither to ward off punishment of Hell and other punishments, nor to get the pleasures and happiness of Paradise, but to get His love and pleasure. This is true Tauhid. He thinks that to do divine service except with the above motive is to set up partnership with God. This is the renunciation of the lovers who are called Aref. Don't think that when the dwellers of Heaven will meet with their Lord, the thoughts of Hur, Gelman, buildings etc. will find any room in their minds.

**Stages of renunciation** in consideration of the things given up. (1) The first stage is that except God all things should be given up. (2) The second stage is to give up what helps passion. Such a person gives up the necessary things of passion, such as greed, anger, pride, name and fame. (3) The third stage is to give up the causes of riches and name and fame. (4) The fourth stage of renunciation is to give up learning, power, wealth and fame. If riches are increased, money is hoarded. If causes of fame increase, the object of knowledge and power becomes to captivate the minds of the people. The meaning of fame is to conquer the hearts of men and to spread lordship over them. God in one verse mentioned seven things of the world as endearing to men—women, children, hoarded gold and silver, best horses, quadrupeds and corns and crops. These are the things of the world. God also says : This world's life is nothing but pride in sports, adornments, mutual boast and increase of men and money. Then he says : For those who restrain themselves from passion, Paradise is their resort. In other words, the meaning of renunciation is to turn their minds from all pleasures of passion.

Whenever you turn your mind from the pleasures of self, you will then turn away from living forever in the world. Your hopes will then be short as the pleasures of the world are but short-lived. For this reason, when they were ordered to fight in the way of God, they cried out : O our Lord, we have been ordered to fight. If you give us a short time, it will be good. God says : say, the wealth of this world is very insignificant. At this time, those who renounced the world were recognised from those who were hypocrites. The former loved God and hence they stood like a solid rock in the way of God and wished to have the status of martyrs. Even Khalid-bin-Walid who died in his home said : I have played many times with my life, fought many battles to be a martyr, but to my ill luck I was not favoured with martyrdom. Now I am dying aged like an ordinary man. When he died, eight hundred wounds were found in his body. Such was the condition of faith of the truthful.

The hypocrites who fled from the battle field met with the following revelation : 'The death from which you flee away will surely overtake you. They preferred life to martyrdom, preferred a bad thing instead of a good one, misguidance in place of guidance. They did not make profit in their profession nor did they find guidance. As to those who did divine service with sincere mind, God purchased from them their lives and properties in exchange of Paradise. They received good news of everlasting happiness in exchange of their sacrifice of happiness of 20 or 30 years.

These are the meanings of world renunciation. The saint Wais Karni said : When a person of world renunciation comes out in search of something renunciation goes out from him. He also said : The meaning of renunciation is to give up search for something. He hinted at the search for livelihood. One expert in Hadis said : To work according to one's free will is world. Renunciation is to follow knowledge and Prophet's Sunnah. The first duty of world-renunciation is to turn away from what is not useful in the next world. The saint Hasan Basri said : When a world renunciator sees anybody, he says to him : You are better than myself. One sage said : Renunciation means to search for lawful things. The saint Eusof-bin-Asbat said : He who is forbearing in sorrows and difficulties, gives up the coveted things and eats lawful food adopts the basis of renunciation. Thus there are different sayings of different sages. But the saint

Abu Solaiman Darani said : I heard many sayings of many sages about the meaning of renunciation, but the meaning of renunciation according to my opinion is to give up what keeps you away from God. Then he recited the verse : None but he who comes to God with a sound mind will get salvation—26 : 89. He said that the meaning of sound mind is that mind which has got not thought except God. According to him renunciation can be classed into three—obligatory, optional and safe. Ibrahim-bin-Adham said : To take recourse to renunciation from unlawful things is obligatory, from greed of lawful things is optional and from doubtful things is safe. Imam Malek once was asked : What is renunciation. He said : Taqwa or God fear. There is renunciation regarding wealth and riches. There are different stages about them. The highest stage is the renunciation of Jesus Christ. He used once a piece of stone at pillow. The devil came to him and said : Have you renounced to world. Jesus Christ said : What thing of the world have you found in me ? The devil said : You have taken a stone under your head for comfort At this he cast off the stone and said : Take what I have thrown for you.

It is said that Hazrat Ihyā used to wear jute bag. By wearing thin and soft cloth, he might have felt joy and his passion satisfied. Some places of his body were wounded owing to use of rough bag. His mother saw this and advised him to take robe of wool. When he did this, God revealed to him : O Yahya, you have preferred the world. He began to weep at this, threw off the woollen gown and again took to jute bag.

The sage Ahmed said that the renunciation of Wais Karani was real. He used to sit in jute bag. Jesus Christ once enjoyed the shadow of the wall of a person. When the owner of the wall removed him from that place, he said : You have not removed me but God being dissatisfied removed me from this shade of your wall which I was enjoying.

**RENUNCIATION OF NECESSITIES OF LIFE:** The necessities of livelihood are limited, but the things which are not necessary are unlimited. So discussion of necessary things is necessary. There are six kinds of necessary things—(1) food. (2) cloth, (3) house, (4) furniture (5) wife, (6) wealth and honour.

**(1) Food:** Lawful food is necessary for a man so as to keep his backbone erect, but it has got varieties and dimensions. To

restrict them is renunciations. There are three stages of renunciation regarding time. The highest stage is to remain satisfied with that quantity of food which keeps the backbone erect. What he gets for day time, he does not store it up for the night. The second stage is to store food grains for 40 days and the third stage is to store them for one year. Those who are weak in renunciation-adopt this course. He who stores up food grains beyond one year can hardly be called one who renunciated the world.

**Quantity food:** The highest stage of renunciation regarding quantity is to eat one-fourth of a seer of food, the middle stage is half a seer and the lowest stage is one seer during the whole day and night. One seer (one Mud) has been fixed as expiation of sin to be given to a poor man. Beyond this, belly is worshipped.

**Kinds of food:** The lowest stage regarding kind of food is bread of maize which is absolutely necessary for life. The middle kind is bread of wheat and other corns and the highest kind is bread of sifted wheat. Beyond this, there is luxury, such as bread of sifted flour, shuji etc. The lowest kind of curry is of vegetables with salt or condiment and the middle kind is with oil and edible things and the highest kind is with meat of all kinds, once or twice a week. If it is continued for the whole week, it goes out of the last stage of renunciation.

**Time of food:** The lowest stage of renunciation is to take food once only during the whole day and night which is nothing but fasting. The middle stage is to keep fast with a drink only at night or with food at night with no drink. The highest stage of renunciation is to keep fast consecutively for three days or more.

**Habit of sages regarding quantity of food.** Hazrat Ayesha said : There came a time upon us when for want of oil there was no light for 40 days in the house of the Prophet and for want of food there was no fire... She asked : With what thing would he then sustain his life ? Ayesha replied : With two black things—dried grape and water. It appears from this that he gave up then meat and even vegetables. Hazrat Hasan Basri said : The Prophet used to ride on asses, wear coarse woollen cloth shoes, lick up his fingers after meal take meal on the ground and say : I am a mere slave. I take food just as a slave takes and sit just as a slave sits. Jesus Christ said : I speak to you with truth, he who

seeks garden of Ferdous should take bread of husk and sleep with dogs in the neighbouring place. The saint Fart said that the Prophet after his arrival at Medina could not eat bread of wheat consequitively for three days. Jesus Christ said : O the children of Israil, drink pure water and eat bread of maize and leave bread of wheat as you are unable to express gratefulness to Him. When the Prophet came to Qubba, the inhabitants came to him with drink of milk mixed with honey. He took the pot, threw it down and said : I don't make it unlawful but I leave it being modest of God.

**The sage Ibn Razi said :** A true world renunciated man eats whatever he gets wears what covers his private parts and lives in a place wherever he gets. The world to him is a prison grave is his bed, loneliness is his companion, lesson is his thought, Quran is his object of discussion, Lord is his friend, renunciation is his companion, sorrow is his condition, shame is his sign, hunger is his curry, wisdom is his word, earth is his bed, God fear is his provision, silence is his jewel, patience is his hope, God-reliance is his attribute, intellect is his proof, divine service is his profession and Paradise is his object-if God wishes.

**(2) Second necessary thing-cloth.** The highest renunciation is to put on such cloth as protects heat and cold and covers private parts. One piece of cloth is sufficient for cover. The middle stage of renunciation is to put on one long shirt, one cap and one pair of shoes and the lowest state of renunciation is to put on the above things together with an handkerchief and one trouser. Beyond this, one goes out of renunciation. The condition of a world renounced man is that if he washes one cloth, he will not have a second piece to put on, rather he will sit within his room maked. When he has got two shirts, two trousers and two handkerchiefs, he goes out of the state of renunciation.

**KINDS OF CLOTH:** The highest renunciation is to put on coarse rag or jute, the middle stage is wool cloth and the lowest stage is coarse cotton cloth. **Time of cloth.** The world renounced man will put on such cloth as is durable for one day at least to one year at most. Even some of them put on leaves of trees to cover their private parts even though these leaves dry up. The middle course of duration is one month. The cloth which lasts for more than one year is against renunciation.

**Examples of the Prophet and his companions.** Abu Bordah said that Hazrat Ayesha took out one blanket and one coarse wearing cloth and said that the Prophet expired within these two clothes. The Prophet said : God loves the man who puts on what he gets and does not differentiate. He also said : God is dissatisfied with one who takes his dress for name and fame even though he is the beloved of God, till he takes it off. Once the Prophet purchased a cloth costing four dirhams. His two clothes (wearing cloth and blanket) were valued at ten dirhams. His Tahband were four and half cubits long. He purchased once one Tahband for three dirhams. Sometimes he put on two white shamlas made of wool called gown. Sometimes he put on two clothes of the same kind. Sometimes he put on two course sheets made of Yemen. The Prophet had a long shirt. Once the Prophet put on a silk cloth of yellow colour made of Sandaush of the value of two hundred dirhams. The companions touched it and said with wonder : O Messenger of God, this cloth has descended to you from Paradise. This dress was presented to the Prophet by the Emperor Mukaokis of Alexandria. He wished the Prophet to be dressed therewith. He put it on and then took it off and sent it to a non-believer with whom the Prophet had cordial relations. Thereafter he made silk dress unlawful. Once the Prophet put on a gold ring. Thereafter he put it off and made it unlawful for males.

Once the Prophet put on a long shirt and said his prayer. After the prayer, he said : This cloth having embroidery turned away my mind. Take it to Abu Jaham, give it to him and take his blanket in its place for me. Once the laces of the shoes of the Prophet grew old and he took new laces and therewith he prayed. After the prayer, he said : Give me the old laces and put off the new ones, as during the prayers my attention was drawn towards the new laces. Once he put on a gold ring and began to deliver khutabah (sermon) on a pulpit. Suddenly his attention was drawn towards the ring. He put it off at once and said : I should not keep one eye towards the ring and one eye towards you.

Once the Prophet was given a new pair of shoes. He was delighted at it and said in prostration : It appears to be good in my eyes. For this I feared and fell in prostration before my Lord. Then he came out with it and gave it to a poor man he found first

on the way. Once a long gown of leopard's skin was prepared for the Prophet. He put it on and said : How fine, how soft ! See to it. Then a wild Arab got up and said : O Messenger of God, gift it to me. He gifted it to him and ordered for a fresh gown. During its use, he died.

Once the Prophet went to his daughter Fatema who was then turning round a grinding mill. He had then in his person a cloth made of a camel's hairs. The Prophet saw this condition of Fatema and began to weep and said : O Fatema, you are having this suffering to be blessed with everlasting happiness. At once the revelation came : Soon your Lord will give you such things as you will be pleased therewith. The Prophet said : My highest Lord informed me about my people the pious among them will see the amount of the grace of God and will become glad openly and weep secretly fearing His punishment. Their burden on the people is light but their burden on them is heavy. They put on old cloths and follow those who have renunciated the world. Their bodies are in their world, but their minds keep near the Throne.

These are the practices of the Prophet regarding dress. He lift instructions to his followers to follow him, as he said : He who loves me shall follow my ways of life. He also said : You should follow my ways and after me the ways of the rightly guided Caliphs. Hold it first with your front teeth. God said : Say, if you love God, follow me, God then will love you.

**The Prophet gave Ayesha this special instruction :** O Ayesha, if you like to stay with me, give up the assembly of the rich and don't leave a cloth until it is stitched. Twelve stitiches were found in the shirt of Hazrat Omar some of which were of hides. Once Hazrat Ali purchased a piece of cloth worth three dirhams. Its sleeves was long and therefore he tore it off and said: All praise is due to God who gave me to put it on out of kindness. The saint Sufiyan said : Put on such cloth as would not meet with disgrace from the learned and the illiterate. He said : If any poor man passes by me while I pray, I think it my duty to pray for him. If at that time any worldly man passes by me with arms. I become displeased with him and I don't think it my duty to pray for him. An ancient sage said : Put on such cloth as therewith you can mix with the people in market and use not such cloth as attracts the attention of the people.



**The saint Abu Solaiman Darani said :** There are three kinds of cloth—one kind of cloth is purely for God and that covers the private parts, one kind of cloth is for passion as passion wants soft cloth and another kind of cloth is for beauty of dress. Some sage said : The religion of one whose cloth is thin is also thin. Most of the Tabeyins used cloth of the value of 20 to 30 dirham. Special people used to wear only two cloths—one Tahband and one Pirhan. The Prophet said : To wear torn cloth is a sign of renunciation. He also said : It is the duty of God to store up the dress of emeralds of Paradise in a box for one who adopts modesty having had means and gives up fine dress to seek the pleasure of God. God revealed to one of the Prophets : Tell my friends not to wear the dress of my enemies, not to enter the paths of my enemies or else they will be my enemies like My enemies.

Rafe bin Khadiz said when he found Bashar-bin-Merwan delivering a sermon on the pulpit : Look to your ruler. He is delivering sermon to the people with the dress of sinners on his person. He put on thin fine dress. Once Abdulla-bin-Amer put on a valuable dress and was discussing with Abu Zarr about world renunciation. Abu Zarr put a whistle in this mouth and was making sound. At this, Ibn Amer got displeased and complained to Hazrat Omar who said : Have you advised him about renunciation putting on such valuable dress ? Hazrat Ali said : God took promise from the leaders of guides that they would live like ordinary men among the people, so that the rich people can follow them and do not hate the poor for their poverty. When a poor man was despised for his coarse cloth, he said : This is near modesty and more fit for the Muslims to follow. The Prophet prohibited grandeurs. He said ; There are servants of God who do not love grandeurs. Fuzala- bin-Obaid was Governor of Egypt. He used to walk dishevelled in hairs and bare footed. He said that the Prophet had prohibited grandeur and gave instructions to walk sometimes bare footed. Hazrat Ali said to Hazrat Omar : If you wish to stay with your two previous friends, stitch your shirt, make your wearing cloth short, stitch your sandals and eat not with satisfaction. Hazrat Omar said : Put on old coarse cloth and leave the dress of Persian and Byzantine empires. Hazrat Ali said : He who adopts the dress of another nation belongs to that nation. The Prophet said : The dishonest among my followers will eat delicious foods search for various kinds of foods and dresses and use ornamental languages in orations. The Prophet

said : The wearing apparel of a believer hangs upto half of lower leg and there is no harm in prolonging it to the space between half of lower leg and the joints. What hangs down beyond this is in the Hell fire. On the Resurrection Day. God will not look to one who prolongs his wearing apparel. The Prophet also said : None but the fool among my followers will put on woollen cloths.

**Abu Solaiman said:** When God adopted Hazrat Ibrahim as friend, He revealed to him ; Keep your private parts concealed more than earth. he used to keep only one piece of cloth except Tahband. He had two Tahband, when he washed one Tahband, he put on another so that he might not remain uncovered.

**Once Salman Faresi was asked:** Why do you not put on good clothes? He said : Being a servant, how can I put on good clothes ? When I shall be free, God will give me such clothes as will never perish.

**(3) Another necessary thing is house.** There are three stages also regarding houses to live in. The highest stage of renunciation regarding habitation is not to search a separate house to live in and to remain satisfied by taking recourse to a corner of a mosque. The middle stage is to seek a separate place for one's habitation, such as a room made of date leaves or straw or similar things. The lowest stage is to live in a house made of bricks or stones or hire such a house. If it is spacious according to need and has got no grandeur within, it does not go beyond the lowest stage of renunciation. If the house is spacious and fine and its terrace is higher than six cubits, he surpasses the limit of renunciation regarding house. In other words, there is renunciation if the limit of necessity is not surpassed. The man of religion is not to exceed the necessary limit of a thing. If it is crossed, it is against religion. A house is necessary for removing heat and cold, rain, eye-sight and difficulties. The lowest limit is known and the highest limit is not to exceed the limit and if limit is exceeded, it is included within the worldly things. The sages said that after the demise of the Prophet, what came open about long hope includes fineries of dress and construction of houses with bricks and such materials. The Prophet said : There will come a time upon the people when they will imprint upon their clothes like Yemeni shirts, Hazrat Abbas created a lofty house. The Prophet ordered it to be pulled down. One day while the Prophet was passing he found a dome in a house and said : Who

has constructed this dome ? The people named the owner of this house to him. When the owner came, the Prophet did not look at him. When he asked his companion about the displeasure of the Prophet towards him, they gave him that information. Afterwards, the owner of the dome demolished the dome. One day the Prophet passed by that way and did not find the dome and he was informed that the owner of the house had demolished it. At this the Prophet prayed for him.

**The saint Hasan Basari said :** The Prophet did not place one brick upon another for habitation and one piece of wood upon another. The Prophet said : When God wishes evil for a servant, He destroys his wealth in water and earth. Abdullah-bin-Amr said : We were once engaged in repairing a worn out house. At that time the Messenger of God was passing by that way and asked us : What are you doing ? We said : This house is about to fall down and so we are repairing it. He said : Death is faster than this.

**The Prophet Noah was constructing a house of reeds.** He was told : It would have been better if you have prepared a house of bricks. He said : For one who is subject to death, this house of reed is sufficient. The Prophet said : He who makes his house high without necessity, will be asked to bear its burden. The Prophet said ; A man will get rewards for what he spends but he will not get any reward for what he spends in water and earth. God says : This is the abode of the Hereafter. I have prepared it for those who do not want in the world to be high or create disturbances. This means search for powers and construction of lofty places. The Prophet said : Every building will be an instrument of punishment on the Resurrection Day for its owner, but it will not be an instrument of punishment if it gives protection from heat and cold. When a man complained of the inspacious house of the Prophet, he told him : Increase its spaciousness in sky or Paradise.

At the time of going to Syria, Hazrat Omar saw a lofty building and after reciting Takbir he said : I did not think before that any man of this people will construct a building like that of Haman, minister of Pharaoh. Pharaoh said : O Haman, burn bricks for me. It is said that Pharaoh was the first man who constructed a building made of bricks and Haman was the first man to construct of lofty building. Thereafter the tyrant kings followed him.

A certain sage of yore saw a mosque in a town and said: I saw the mosque being constructed by branches of dried palm leave and then by earth and then by bricks. There were some men who, at the time of going for pilgrimage or for joining Jihad, broke their houses and gifted them to their neighbours. When they came back, they used to construct their houses anew. Their houses were made of grass or hide and their height was equal to that of a man. Hazrat Hasan Basari said : When we entered the hut of the Prophet, we could touch its roof. Amr-bin-Dinar said : When a man makes his roof higher than six cubits, an angel proclaims : O sinner, where are you going ? The saint Sufiyan Saori prohibited looking at lofty buildings. He said : If the people did not cast their lock, they would not have constructed lofty buildings. If one looks at them, it helps that. Thesage Fazil said : He who crests a building for habitation and then dies is not a greater wonder to me than one who sees it and does not take care. Hazrat Ibn Masud said : A party of men will appear who will erect earth above, keep their religion low and use unchaste women. They will pray towards your Qibla but they will die on a religion other than yours.

**(4) Another necessary thing—Furnitures of Household.** The highest sage of renunciation regarding this is that of Jesus Christ. He used to keep only one comb and one pot with him. One day he saw a man combing his beard with his fingers and he at once threw off his comb. He saw another man drinking water of the river with his hand and so he threw off his pot also. Such is the rule with regard to everything as a thing is used for some purpose. When that thing is not required, it returns, to him as a sort of punishment both in this world and the world next. What is absolutely necessary for him is kept within the lowest limit just as the earthen pot. The middle stage is that everything is lawful according to needs but that is kept by one piece which serves many purposes. If there is only one cup, he eats therein and drinks therefrom. The early sages used the same thing for different purposes. If things are kept in large numbers and are also valuable, the man goes out of the limit of renunciation.

**Prophet's renunciation.** Hazrat Ayesha said : The bed on which the Prophet used to sleep contained a pillow full of refuges of drifted dried grapes within skin. Fazil said: His bed was prepared of the sheet which he put on when it was folded twice and his

pillow was filled up with refuges of grapes covered with skin. Once Hazrat Omar went to the Prophet and saw him sleeping on a chatai mixed with dust. When the Prophet rose up from sleep, he saw prints of chatai on his both sides and began to weep. The Messenger of God asked him : O son of Khattab, why are you weeping ? Hazrat Omar said : O Messenger of God, the emperors of Byzantium and Persia are engaged in endless happiness though they are enemies of God, but you are the friend of God, His messenger and chosen servant, You are lying on this chatai mixed with dust? The Prophet said : O Omar are you not satisfied that the grandeur of this world is for them and the grandeur of the next world is for us ? Hazrat Omar said : O Messenger of God, that is true. The Prophet said : What I said is also true.

Once a man went to Abu Zarr and began to look at his house. Then he said : O Abu Zarr, I don't find any house-hold goods in your house. What is the reason ? He said : I have got a house (next world) where I send every good thing. He said : So long as you are in this house, you should keep some goods here. He said : The owner of this house will not allow me to live here further. Omar-bin-Sayeed, Governor of Hems, once came to see Omar who asked him : What properties of the world are in your house ? He said : I have got a stick by which I walk and kill any serpent I met with. I have got a bag wherein I keep my eatable things. I have got another cup wherein I eat and wherewith I wash my head and cloth. I have got a badna to make ablution. I carry water therein for drinking and for making ablution. The things beyond these are included within worldly things. Wherever I go I take these things with me. At this Hazrat Omar said : You have spoken the truth. May God shower His blessings on you.

Once the Prophet returned from a long journey, went to Hazrat Fatema's house and found a screen of varied colours hanging at her door. Fatema was then wearing two pieces of bangles of silver. Seeing this, the Prophet went away from that place without uttering a single word. Hazrat Abu Rafe afterwards went to Fatema and found her weeping. She told Abu Rafe all details and the latter asked her : Has he returned only after seeing one screen and two bangles ? Hazrat Fatema sent Bilal with these two things and asked the Prophet that she was willing to make gift of these two things and that he might give them to whomever he would like. He said : Sell these things and

makes the price of gift to the companions of Suffa. He sold the two bangles for  $2\frac{1}{2}$  dirhams and gifted it to them. Then the Prophet went to Fatema and said : By my father you have done well.

Once the Prophet saw a screen in the door of Hazrat Ayesha's room. He looked at it and said : Whenever I see it, it reminds me of the world. Send it to the family of so and so. One night Hazrat Ayesha prepared a new bed for the Prophet. Before this he used to make his sheet two fold and sleep thereon. In that night, he only changed sides and could not sleep. At dawn, the Prophet said to Ayesha : Spread out my old sheet and take this bed from me. It kept me all night awake. In this way, the Prophet passed another sleepless night when he got at that time five or six dinars. In the latter part of the night, he took them and gifted them away. Hazrat Ayesha said : He then slept such a deep sleep that I could hear the sound of his nose. When he got up from sleep, he said : If I met God storing up these coins, what He would have thought of Muhammad ?

**Hazrat Hasan Basari** said : I saw ten companions, each of whom had only once cloth and had no cloth to spread on the earth for sleep. Whenever any one of them wished to sleep, he placed his back on the ground, placed cloth on his person and slept.

(5) **Another necessary thing-Marriage.** Many persons say that if one person gets married or takes several wives, he goes out of the limit of renunciation. The Prophet was the greatest of saints and yet he loved wives. Shall we then go without marriage? The saint Aynah supported this. He said: that Hazrat Ali was the greatest among the companions but he had four wives and twelve slave girls. To us, what the saint Abu Solaiman Darani said is the correct opinion. He said : Whatever thing keeps your mind turned away from God—properties and children, is the sign of your misfortune. When women keep your mind away from God. It is better then to remain unmarried. Not to marry then is included within renunciation. But when passion runs high, to marry is compulsory. If you do not then marry, it will not be renunciation. If one knows that his wife not keep his mind turned away from the remembrance of God, it does not go out of renunciation, as the object of marriage is the birth of children and preservation of human species. By this, merits are acquired for increasing also the followers of the Prophet. A

bachelor is like one who gives up food and drink fearing them. That is not renunciation, as to give up food and drink means destruction of body. Similarly, to give up marriage is not renunciation as it will not preserve his dynasty. So to give up marriage for forsaking conjugal joy is not renunciation. If you fear to remain busy in case of marriage of several wives, then marry only one. The saint Abu Solaiman said : There is also renunciation is marriage. That is to marry orphan girls or ugly girls and not to marry beautiful and respectable girls. The saint Junaid said : I like three preliminary things for a traveller towards religion—(1) to carry on some trade, (2) to search for Hadis and (3) to marry.

**(6) Another necessary thing—Wealth and honour.** Honour is obtained by capturing the minds of the people and with the help of honour, a man attains his object.

**WEALTH**—Limited wealth is necessary for livelihood. The earning man should give up earning if he has got necessary things for a day. This is the condition of renunciation. If one crosses this limit, he surpasses the ways of the Prophet and goes out of the lowest stage of renunciation. If he has got landed properties and has got no such strength as to rely on God, he may hoard for one year his necessary things and by this act he will not go out of renunciation. If he does not make a gift of the surplus things keeping the yearly things of necessity, he will be the weakest person in renunciation. The condition of renunciation is a personal affair but it is not a duty to be imposed upon family members. It is true that one should not surpass the middle course. The Prophet went out of Fatema's house seeing her screen of varied colours and her bangles, as these were adornments, not necessary things. Wealth and honour in necessary measure are not prohibited and what is beyond necessary things regarding wealth and honour is like poison and therefore injurious. Wealth and honour to ward off wants are not worldly things but are included within the next worldly things.

Once the Prophet Abraham fell in want and wanted loan from one of his friends, but he did not give him loan. God then sent revelation to him: If you wanted it from your Friend; He would have surely given it to you. He said : O my Lord, I know that you do not love the world. I feared for that reason to invoke you for that. God revealed to him: The thing which is necessary

is not world.' So what is absolutely necessary is included within religion, but there is punishment in the next world for what is not necessary and that is the world. He who looks at the condition of a rich man and the disgrace of earning money and its hoarding and preservation, can know the punishment of wealth in this world. The least misfortune of the rich is that they leave these riches behind for their heirs. In most cases, their riches help them in the commission of sins. Therefore the hoarders in the world have been compared to the worms of silk. These silk worms weave over their bodies first and do not find any way out of them and for that they die and perish owing to their actions. He who is busy with the world is exactly like that. He is confined by his riches, name and fame, family, children, pleasure of his enemies and displeasure of his friends and other things of the world. If he wants to go out of the world, he can't do it and finds himself confined. If any dear thing goes out of his hand, he as it were meets with death. Thereafter the angel of death one day separates him completely from his dear things. He snatches him catching hold of the sinews of his heart but the dear things of the world draw him towards the world. If he dies in such a condition, he becomes like a person whose body is split up by saw. Hazrat Hasan Basri said : I saw 70 soldiers of Bad. They renunciated lawful things more than what you renunciated from unlawful things. In another narration : They enjoyed more happiness in their disasters than what you enjoy in your solvency and sufficient means. If you had seen this, you would have termed them mad. If they had seen your pious men, they would have said : These people have got no connection with religion. If they had seen your sinners, they would have said : They have got no faith in the judgment day. If any lawful thing reached any one of them he did not accept it and said : I fear the destruction of my heart. He who had heart feared the spoiling of his heart. God gave information about those whose hearts have been spoiled by the attachment of the world : They are satisfied with this world's life and are heedless of My orders. God says : Don't obey those who have made their hearts heedless of Us and followed their low desires. God said : Turn away from those who turn away from My remembrance and who don't wish but this world's life. The run of their wisdom is this.

Once a man said to Jesus Christ : Take me as your companion in your journey. Jesus Christ said : Gift your wealth



and then come to me. He said : I can't do it. Jesus Christ said : It is a wonder for a rich man to enter Paradise. A certain sage said : At the time of sun-rise four angels, two in the east and two in the west, proclaim every day by four different proclamations. One angel in the west proclaims : O seeker of God, go forward. O seeker of evil, stop. Another angel says : O God, give good rewards to the charitable man and destroy the miser. One angel in the east says : Birth is for death and building is for destruction. Another angel says : Eat with satisfaction for heavy account and enjoy.

**SIGNS OF RENUNCIATION:** There are three internal signs of renunciation—(1) Not to be delighted for the things in present possession and not to be sorry for what is not in possession. God says : In order that you may not be grieved for what missed you and not be joyful for what you have got.' Rather you should do the opposite. Be sorry for having possessed wealth and be delightful for not having possessed it. (2) The second sign of renunciation is that to him, his praiser and defamer are equal. He does not feel delighted if he hears his praise, and sorry if he is defamed. (3) The third sign of renunciation is to establish love with God and make divine worship predominant in mind. The love for this world and love for God are two things which are like water and air in a pot. When there is water in a pot, air goes out as these can not remain together, He who establishes love with God remains engaged in that and turns away from other works. For this reason, some sage was asked : How far has renunciation taken you ? He said : Up to the love of God. Love of God and love of the world can not remain together. A person of Marfat said : When faith has connection with the outer surface of mind he loves both this world and the world next and works for both. When faith stays within the innermost heart, he hates the world and does not work for the world. For this reason, Hazrat Adam prayed : O God, I seek from you such faith as remains in the innermost recess of my heart. The saint Abu Solaiman said : He who is busy with himself, keeps away from human society. This is the stage of Arefin. Ibn Hawari said : I asked Ibn Solaiman : Was Daud Tai a worldly renounced man ? He said : Yes, he was I said : I heard that he inherited from his father twenty dinars which he spent during 20 years. When he hoarded the dinars how was he a worldly renounced man ? He said : You think that he reached the limit of perfect renunciation, but there is no limit to

renunciation. A man has got multifold natures and renunciation is not complete till he is free from those natures. The last limit of renunciation is to give up everything except God, such a person will not use even a stone as pillow as Jesus Christ did. So the sign of renunciation is that poverty and solvency, honour and dishonour, praise and defamation are all the same to him. This is the result of predominance of God's love in a person. Ihya-bin-Moaz said : To gift away what is in possession is the sign of renunciation. Ibn-Khafif said : I one finds peace of mind on the loss of a thing, it is the sign of this renunciation. Abu Solaiman said : Sufi cloth is one of the signs of renunciation. Sufiyan said : Little hope is the sign of renunciation. Nasrabazi said : A worldly renounced man is a sojourner in the world and an Aref is a sojourner of the next world. Ihya-bin-Moaz said : There are three signs of renunciation (1) to work without connection, (2) to talk without greed (3) and to seek honour without power. He said : He who adopts renunciation gives you smell of condiment and mustard oil, but an Aref or gnostic gives you smell of camphor and otto. A man asked them : When shall I enter the shop of Godrelance, wear the apparel of renunciation and keep company with the worldly renounced men ? He said : To sit with them is foolishness till you reach to stage when your belief of certainty does not become weak if your provision for three days is cut off. He said : The world is like a newly married girl. She goes with one who wants her. He who renounces the world makes his face black, shaves hairs and wears torn cloths, but a gnostic remains busy with God and does not do these things. The saint Sarri Sakti said : I travelled all the ways of renunciation. I got from it what I wanted but I could not earn renunciation living in the society of men. The sage Fazl said : God kept all the evils together in a house and made its key the love of the world. He placed all good in a house and made its key world renunciation.

## CHAPTER V

### TAUHID AND TAWAKKAL

Tawakkal or God reliance is a stage of religion and a state of progress of the believers. Rather it is the highest state of those who are near God. The knowledge about God reliance is very subtle and the cause of it is that if one looks at the causes and ingredients of an action, he sets up partnership with God. In other words, if a man believes that anything has got power over the actions of a man, he can't be counted as a true monotheist. On the other hand, if the intermediary causes are deducted, it is casting aspersion on the Prophet's ways and dishonour on Shariat. If one disbelieves the causes of an action there is misuse of intellect and as such one is drowned in the abyss of ignorance. so the real meaning of God-reliance is every subtle. The meaning of God reliance is intellect Shariat and Tauhid, the intermingling of three elements in a proportionate manner.

#### MERITS OF GOD-RELIANCE

**Quran :** If you are believers rely on God—5 : 23. God says : Persons of God reliance rely on God. (3) God says : God is sufficient for one who rely on God—3 : 65. (4) God says : Surely God loves those who rely on Him—3 : 159. He who reaches this stage is loved by God who is his surety. God protects one for whom God is surety. He loves him and protects him. (5) God says : Is not God sufficient for His servant ? He who searches for sufficiency from other than God has got no reliance on God and knows the above verse as false as this verse was questioned for reply with truth. (6) God says : Has not a time come over a man when he was not a thing to be mentioned ? (7) God says : He who relies on God, God is most powerful and wise. He is so powerful that He does not put one to disgrace who comes to His refuge and He does not destroy him who comes to His care. He is so just that he who relies on Him does no reduce or destroy his efforts. (8) God says : What you worship besides God is mere servants like you. In other words, all things other than God have got needs like you. (9) God says : What you worship besides God has got no power to give you sustenance. So search sustenance from God and worship Him only. (10) God says : All hidden treasures of heaven and earth are only for God, but the hypocrites do not

understand. (11) God says : He conducts every affair and nobody intercedes except with His permission.

**Hadis—**(1) The Prophet said : I saw all of my followers at the time of pilgrimage. I saw my followers filling up all plains and mountains. I was asked : Are you satisfied. I said : Only 70,000 Muslims will go to Paradise without account even though their numbers are many. He was asked : O Messenger of God, who are they ? He said : They are those who do no work looking at good or bad signs, who don't rely on spells and charms and rely only on their Lord. The companion Okasha stood up and said : O Messenger of God pray so that I may be one of them. The Prophet said : O God, make him one of them. Another companion stood up and said : Pray so that my be one of them. The Prophet said : Okasha kept you behind and went forward. (2) The Prophet said : If you can rely on God with due reliance. He will provide you with sustenance in such a manner as He provides birds and beasts. They leave their nests early in the morning and return in the evening filling up their bellies. (3) The Prophets said : He who returns to God after cutting off all connections, God is sufficient for him in his every action and He provides him from such a source which is beyond his conception. He who is addicted to the world, God hands him over to the world, (4) The Prophet said : He who is pleased in not depending on men should hold fast more to what is near God than what is near men. (5) It has been narrated that when the family members of the Prophet became hungry, he used to say : Stand up for prayer. He used to say : My Lord ordered me only for this, God says : Enjoining family members for prayer and stand steadfast to it. (6) The Prophet said : He who takes refuge to enchantment and charms does not rely on God. (7) It has been narrated that when the Prophet Abraham was thrown into the fire, Gabriel said to him : Have you got any necessity ? He said : I have got no necessity from you God's word is sufficient : God is sufficient for me and how good is He as an object of refuge, when arrangements were being made to throw him into fire, he informed Gabriel of this. God then sent to him revelation : Abraham is he who fulfilled his promise—53 : 37. (8) God revealed to David, O David, there is no such a man who seeks refuge to Me after forsaking the refuges of all men that I will not find out a way to save him even though all in heaven and earth stand against him.

**Sayings of sages.** Sayeed-bin-Zubair : One scorpion stung me. My mother took oath from me that I must go to a charmer and heal myself. I stretched out my hand which was not stung to the charmer. Ibrahim Khawas read this verse : Rely on One who is ever-living and who will not die. He said : Is there any refuge to men after this verse ? (2) Some one said to a sage in his dream : He who relies firmly on God seeks his own sustenance. (3) A certain sage said : Search for livelihood should not divert you from compulsory duties or else the affairs of your next world will be spoiled. You will not get wealth except what has been destined for you. (4) Ihya-bin-Muaz said : When sustenance comes to a man without asking, it is a proof that sustenance gets orders to search for man. (5) Hazrat Ibrahim-bin-Adham said : I asked a certain Christian monk : Wherefrom do you get your livelihood ? He said : It is not known to me, but I ask my Lord wherefrom He gives my provision. (6) Hasan-bin-Haram asked the saint Wais Qarni : In which country do you order me to live? He hinted at Syria, Ibn-Haram said : How shall I earn my livelihood there ? Wais Qarni said : Alas for one who has got doubt in mind and who does not get any benefit from advice. (7) A certain sage said : When I am satisfied with God as agent, I got guidance to all good.

**WHAT IS TAUHID?** Know O readers, that God-reliance is a door out of the doors of faith . All the doors of faith are not kept in order except with knowledge, condition and action. Out of these three elements, God-reliance is born. Knowledge is the basis, action is its fruit. Another name of conditions is God reliance. It is called faith in dictionary, as the meaning of faith is corroboration. What is corroborated by heart is called knowledge. If it is firm, it is called certainly of faith or sure faith. It has got many doors, but it is placed on two doors—(1) Tauhid and God reliance.

**TAUHID MEANS—** (1) To believe that there is no deity but God, He is one, there is no partner for him, (2) to believe in His power and (3) to believe in His kindness and skill. The faith of one is perfect who believes that there is no deity but God, He is one, there is no partner for Him, there is His sovereignty, all praise is due to Him, He is powerful over all things. This is the basis of God reliance. In other words, Tauhid is a vast ocean which has got no limit.

**FOUR STAGES OF TAUHID:** The first stage is like outer cover of a coconut, the second stage is the inner cover of a coconut, the third stage is the kernel of a coconut and the fourth stage is the oil of the kernel. The first stage of Tauhid is to utter by tongue "There is no deity but God". The second stage is to confirm it by heart. The third stage is like kernel which can be seen by inner light or by way of Kashf. This is the stage of those who are near God. The fourth stage is like oil in kernel. He sees nothing but God. This is the stage of the truthful or it is called Fana-fi-Tauhid or to lose oneself in Tauhid. Even he forgets himself. In the first stage, a man is saved from sword by uttering only Kalima Tauhid. In the second stage, he believes the internal meaning. Such a class of the faithful are saved from punishment of the next world. In the third stage, he sees nobody except God as the cause of action and the fourth stage is the utmost limit of Tauhid. In the second stage, breast is expanded by the light of Islam as God says. God expands the breasts of one for Islam whom He wants to guide. God says : He whose breast God expands for Islam remains upon light from his Lord.

**Question.** How can one in the highest stage not see but One, the source of all actions, while he sees the heaven and earth and all the things of the material world ? How can one become many?

**Answer.** Know, O dear readers that this affair appertains to the secret mysteries of the spiritual world and it is not allowed to write these secrets. Arefs said that to disclose God's secrets is infidelity and there is no connection of worldly knowledge with them. It is true that in the preliminary observation it is difficult to know many as one, but it is possible to explain them. The same thing becomes many things from one consideration and becomes one from another consideration. Body, life, hands, feet, bones etc., if looked at separately become many things of the same man and if looked from another angle becomes one man composed of many things. There are many persons who see the same one man but do not think of his different organs at that time. The difference between these two things is that he thinks that he saw the whole man if he sees the face only of a drowning man. So only sight of an organ leads one to think that he saw the whole man. Similarly is the case of the Creator and the created. They appear in many forms. One on one consideration, they are one and on another consideration they are many.

The first stage of Tauhid is not absolved from hypocrisy and the name of the second stage is faith which is current among ordinary Muslims. The basis of God-reliance is established upon the third state of Tauhid, as mere faith in Tauhid cannot bring the condition of God-reliance. In this stage there is belief that except God, there is no doer of actions. God created creation provision, wealth good and bad, life and death, poverty and solvency, He has got no partner. When it is clear to you, you will not look towards others. Rather you will fear Him, hope in Him, have faith in Him and rely on Him as He is singular in actions and everything besides God is subject to His discipline. You have got no authority to change an atom of the creation of God. When the doors of spiritual kingdom will be opened to you it will be clear to you, more clear than external eye sight.

The devil turns you from this stage of Tauhid to such a place where you have got doubts for two reasons. The first reason is to look at the freedom of will of man and the second reason is to look to the lifeless things, as you look to the fall of rain for growth of corns or crops, hope for rain from clouds and hope for wind for plying of boats. In these things, there is setting up of Shirk or partnership with God. For this reason, God says : When they get on board a boat, they invoke God with sincere heart, but when He takes them to the shore, they set up Shirk. This means that they say : If the velocity of hurricanes would not have come to a stand still, we would not have been saved.

He who knows the secrets, knows that the hurricane is nothing but a terrible wind conducted by One who has got control over everything. So if one considers wind as the cause of deliverance. He is like one who was arrested for murder but the king sent a letter pardoning him. The arrested man remembers pen ink and paper as the causes of his deliverance and says : Had not been these elements. I would not have been saved. So he considers these things as the causes of his safety. This is utter foolishness. He who knows that these things have got no independent will and that these things have been made subservient to the writer does not consider these elements as the causes of his deliverance but expresses gratitude to the writer. Similarly, the sun, moon, stars, rains, cloud and other lifeless things are all subservient to God, the Almighty and All Powerful. He is the cause of everything. In fact, God is the writer and not

the king in the above instance, God says : When you shot arrows, you did not shoot them but God shot. When it will be clear to you, the devil will be despaired of you and you will reach true stage of Tauhid.

**FREEDOM OF WILL:** Now the question of freedom of will comes to you. You may question : How can you say that everything comes from God ? One man supplies you provision according to his wish. He may give it to you or may not give. He may kill you or not kill. How can you not fear him ? The answer is that the weak people commit these mistakes as do the ants. An ant sees the writing by the pen on the paper. It also sees that the front portion of the pen is making the pages black. The ant thinks that the pen is making the white paper black through mistake. It is the mistake of its sight. So is the mistake of one whose breast has not been expanded by the light of God. He does not see the ultimate Cause of all causes who is God. So he sees the writer as the agent of writing. This is extreme foolishness. Those who are experienced in spiritual things and whose inner light has been enkindled understand that God gave every atom of the heavens and earth power of speech with which they speak, and they have got such tongue by which they speak without voice. Those who are unable to hear it do not hear it. I don't mean the open ear with which voice is heard as voice is necessary for open hearing. By hearing I mean such thing which has got no letter or voice or language.

**Question :** Your explanation is a wonder which can not be grasped by intellect. So please explain it clearly to us.

**Answer :** Know, O readers, that those who have got spiritual illumination know that every atom within the heavens and earth has got its prayer which is endless and limitless. It is such a word as comes from the ocean of the words of God. God says : Had the seas been ink for praise of my Lord, they would have dried up.' The secrets of the material and spiritual world talk secretly. To disclose those secrets is abominable, rather the breasts of the pious people are like graves of the secrets. Have you seen a trusted courtier of a king disclosing the secrets of the king? Had there been permission to disclose the secrets of everybody, the Prophet would not have said : Had you known what I know you would have laughed little and wept much. He also prohibited to disclose the secrets of Taqdir or fate. He said : When mention is



made of stars, be silent. When mention is made of fate be silent. When mention is made of my companions, be silent. The Prophet sometimes disclosed some secrets to Huzaifah. This shows that the spiritually illumined persons do not disclose them for two reasons—impossibility of disclosing secrets and limitlessness of His praise.

He who sees the writing on paper, sees the blackening of white paper by ink. (1) He asks the paper : I have seen your face white and bright but why do I find it now black? The paper says : How is your judgment that you are asking me this question ? I have not made my face black but the ink pot was filled up with ink, the ink travelled to me and made my face black. He said : you have spoken the truth.

(2) He asked the ink about it which said : You are unjust to me. I was living peacefully in inkpot but the pen forcefully took me out unjustly and separated me from my parent body. The pen is responsible for it and not myself. He said : You have spoken the truth.

(3) He asked the pen : why have you taken out ink from the ink pot and thus have done injustice to it ? The pen said : Ask the hand and fingers about it. I was a reed by the river side. The hand cut the reed by a knife, cut me off from my parent body, severed my head and dived it into ink-pot Go from me and ask it which did injustice to me. He said : You have spoken the truth.

(4) Then he asked the hand about its oppression on the pen and it said : I am nothing but a piece of flesh with blood. Have you sees a lump of flesh moving independently ? I am only a conveyance subject to order. Strength rides over me and orders me to do a thing. He said : You have spoken the truth.

(5) He asked the strength : Why are you using the hand as servant and conveyance ? The strength said : Don't rebuke me. Do you think that I have oppressed the hand riding over it? I do not move it, nor do I order it. I sleep and remain quiet till a representative comes to me. He compels me to do a thing, The name of the representative is Will. He wakes me up from sleep and compels me to do an act. Then he said : You have spoken the truth.

(6) He asked the will : What thing encourages you to move the strength and compels it to do the act ? The will said : Don't punish me in haste as I have got an excuse. I do not rise myself, rather I am caused to rise by the order of intellect, the messenger of knowledge. He presents me in mind and order me : Awaken the strength. I am subject to intellect and knowledge. It is my bounden duty to obey it. I have got no way to go against it. So ask knowledge about it. He said : You have spoken the truth.

(7) He asked knowledge about it. It said : I have been imprinted on the tablet of soul and I am the light of soul. I have got no light of my own and I have been lighted. I am only a tablet set firmly in soul. I have got no freedom. Ask the pen as without pen, nothing can be imprinted.

At this time the questioner began to entertain doubt and the reply did not give him satisfaction. He said : I have passed many stages and everyone attributed responsibility on others and everyone gave satisfactory answer, but you say : The pen writes on me. The pen is a reed only, tablet is a plank only and light is but a fleak of fire. I heard in this stage light, writing, pen etc. But I don't see them. It is a wonder to me that I hear their sound, but do not see them. Then knowledge said to him : If what you say is true, the reason is that your provision is little and your conveyance is weak. Know that there are injurious things in the path which you wish to tread. It is better to leave the way. What has been created for a man has been made easy for him. Know that there are three hurdles in this path-material world, spiritual or unseen world and world of power and strength. Paper, ink, pen and hand appertain to this material world. The spiritual world will come after me. When you will go there in advance of me, you will reach that world. The third is a world of strength lying between this material and spiritual world. You have crossed three stages of this world-strength, will and knowledge. This world is intermediary or means between the material and the spiritual world. The material world is easier for the path and the spiritual world is more difficult. He who walks upon the ground walks upon the material world. He who takes a boat and embarks upon it, embarks upon the world of strength. He who walks upon water without the help of a boat or any conveyance walks in the spiritual world. If the belief of certainty enters your mind, you

enter upon that stage as the Prophet said : Had his sure faith increased more, he would have sojourned in the air. Once a man asked Jesus Christ : Did Jesus Christ walk upon water ? the Prophet replied to the above effect.

He (who treads the path of religion) asked again : I am tired of this affair, I fear the path you showed me. I know not whether I can cross it, Is there any sign of it ? Knowledge said : It has got its sign. Open your eye and confine your eye sight towards me. If at this, the matter of pen is made clear to you wherewith the tablet on the heart is written, you will be fit for the path. He who knocks at the door of the spiritual world after crossing the world of Zabarut or strength, will find the affairs of the pen. Don't you see that the affairs of the pen were disclosed to the Prophet in his early stage ? God revealed for the first time : read and your Lord is the Almighty, who taught with the pen, who taught what man knew not—68 : 1.

Then the trader of the path of religion asked : I have opened my eyes, but I don't find the reed or tablet or anybody. Then knowledge said : What do you say ? Did you not hear that the owner of the house is not like the owner of the furnitures of the house ? Don't you know that the being of God is not like the being of anybody ? Similarly His hand is not like the hand of anything of the material world. His pen is not like the pen of the material world. His word is not like the word of the material world and His writing is not like the writing of the material world. These are affairs of God appertaining to the spiritual world. The being of God has got no physique. He is not confined to any place as a thing of the world. His hand is not composed of blood, flesh and bone like that of man. His pen is not like the modest reed, his tablet is not made of plank, His pen has got no sound or letter, His writing has got no impression of ink. He who considers God like him, is dead. He who explains Him by example is a woman. You will be free from doubt if you have understood the following Hadis of the Prophet : God created Adam according to His image You will be free from doubt if you understand by this image secret attributes which can be seen with the eye of knowledge and not with the external eye. You stay then on the lofty hill. Why do you not travel in this way ? You will hear from the bottom of your heart what will be revealed to you and you will find guidance from the light. Perhaps you will be called from heaven as Moses was called : I am surely your Lord.

When the trader in the path of religion heard about this knowledge, he knew of his defects and was enraged at his passions and his mental fire broke out. Before this the light in his heart was dimly burning, even though it did not touch the fire. When knowledge was puffed up in his heart, his oil was enkindled. Then light upon light came to him. Then knowledge said to him: Value this moment greatly. Open your eyes, so that you may find the path. When he opened his eyes, he found the pen of God as described. It is not made of reed, it has got no head. It is incessantly writing in the mind or soul of men. He said being surprised at it: What a good thing is knowledge. I don't consider this pen as that of the material world.

He then asked the pen: O pen, you are constantly writing knowledge of many things in the soul of men, the knowledge with the help of will is giving strength and the strength is helping an action. What is the mystery? The pen said: Have you forgotten that reply you have received from the pen of the material world? It placed responsibility on hand. He said: I have not forgotten it. The pen said: My answer is like that pen of the material world. Then he said: Have you heard that God created Adam of His own image? He said: I heard it. The pen then said: Then ask the angel of my right side about me. I am subject to him and he compels me to write. So there is no distinction between the pen of God and the pen of man regarding obedience, but there is difference in form. He asked: Who is the angel by the right side? The pen said: Have you not heard this verse - The heavens are in His right hand? He said: Yes, I heard it. The pen said: All the pens of the material world are within His right hand and the angels move them.

Then he said that the right hand side is not like ours, their hands are not like ours, their fingers are not like our fingers. When he asked the angel about pen, he said: The answer from the material pen is like it. It depends on strength. Then he went to the world of power and strength and saw such a wonderful thing which is very significant in comparison with that of this world. The strength said: I am an attribute only. Ask the owner of strength and power as it is the work of the owner of power and not of power. Then it was announced from behind the screen: He should not be asked what He does, but you will be asked what you do. He then lost his senses and when recovered exclaimed: All praise is due to Thee, I return to thee, I rely on Thee. Thou art

All powerful. I fear nobody except Thee. O Lord, expand my breast, so that I may know Thee. Remove sluggishness from my tongue, so that I may praise Thee.

Then there came the proclamation from behind the screen: Take care from the greed of praise don't go forward over the Prophet, rather return to him. Take what he gave you and forbid yourself from what he prohibited you - 59 : 7. Say what he said to you as he said nothing about God except: Thou art pure, I can't recount Thy praise. Thou art, as thou hast praised Thee. Then he said: O God, if there is no power of tongue to praise Thee, should there be no greed of soul to know Thee? Then there came the proclamation: Be careful of treading the necks of the truthful. Return to the greatest truthful man and follow him and the companions of the Prophet who are like stars. You will find guidance from any of them. Have you not heard that He said: To be baffled in the search of My knowledge is the limit of knowledge. It is sufficient for you to be deprived of My knowledge of meeting with Me staying in front of Me. It is sufficient for you to be baffled in appreciating My grandeur.

At this time, the sojourner in the path of religion returns and finds excuse to ask him. He says to the angel on the right and to the pen, knowledge, will and strength: Take my excuse. I have first entered this city. There is fear for every first entrant. Now it is clear to me that your excuse is true and the truth has come to me vividly that He who is the master of the material, spiritual world and the world of strength and power is the Almighty God. You are subservient to His will. He is the first and the last, the open and the secret.

He is then asked: How is He the first and the last? These are contradictory terms. How is He the open and the secret? The first is not the last and the open is not the secret. He said: He is the First in comparison with the things created as all things come from Him in seriatim one after another. He is the Last in comparison with the things that will remain, as they will return from stage to stage till they return to God. That is the end of their journey. So He is the first of the past things and He is the last of the future things. He is secret to those who are in this material world and who search Him by their five external organs. He is the Open to those who search Him in the spiritual world in their

lighted lamps of their hearts by the secret insight. This is true Tauhid and it is now clear to them that the cause of action is He.

He who does not deny spiritual world should sojourn with those who walk in the path of religion. When faith becomes firm and sure, he enters the spiritual world. When purity of soul is increased, his sure faith also increases. If a man is seen in semi-darkness very early in the morning, you can understand that he is a man. Then when the sun rises, his faith remains the same but the figure of his body becomes vivid. The believers and the owners of Kashf are like the sorcery of the sorcerers of Pharaoh and the miracles of Moses. When Moses showed the miracle of a serpent the sorcerers of Pharaoh surrendered to Moses as they saw then the real truth and said to Pharaoh: Even if you cut off our hands and feet or crucify us, we shall not swerve an inch from the truth. Thus their hearts were expanded to such an extent that they preferred death than return to disbelief. In short the truth that is established after Kashf is not changed. Similarly there is no change of Tauhid near the owners of Kashf or inner introspection. But the Tauhid which is established upon general faith is like the sorcery of Pharaoh's sorcerers. Their look is only to the external serpent.

**Question:** You say that the elements are also subservient. But how can man do a thing if he wishes and can not do if he does not wish.

**Answer:** It is said that man writes by fingers, takes breath by nose and separates water from his body when he stands in water. Thus there are three different modes or work of a man writing, breathing and separation of water. These are different works but these are the same from the stand point of dependence. (1) The first kind of man's work is natural, for instance if he places his foot in water it becomes separate. (2) The second kind of man's work is natural wilful work, such as taking breath, passing stool and urine, taking food and drink. (3) The third kind of man's work is action of strength and power, such as walking talking etc. There is no power of man in the natural works. Whenever he stands in water or passes through the air, water or air goes away of itself. This is inevitable. The second kind of work is natural wilful work as man can not shut up his breath even after hard efforts. Therefore the will of taking breath comes automatically. Whenever a thing is heavy, it separates the lighter body and takes

its own place. So heaviness and lightness are not subject to man's Will. Similarly the wilful acts of man are not subject to volition. Similarly the acts of volition are not subject to the will of man. If a man takes a needle and shows it in order to pierce the eye of another, the latter will suddenly close his eyes, even though it is his action of will. So actions of will also occur according to the natural dictation of God's laws. The third kind of work in connection with power has got some controversy. Writing, walking, talking etc. are acts requiring strength. It is said of these actions that a man do these things if he wills and does not do them if he does not will. From this, the people understand that these are actions of volition but these are also in fact not subject to his will. The reasons are given below.

Will comes at the behest of intellect which says: This is an action profitable to you. All things are of two kinds - (1) One kind of things inform you openly or secretly that particular action is beneficial to you. (2) Another kind of things inform you after mature thoughts and efforts that a particular action is beneficial to you. The example of the first kind is that if anybody is about to throw needle in your eyes or to strike you with sword, you at once know that to remove it is beneficial to you. It is natural then that will rises with knowledge and power with will. You can then understand without any thinking that it will be beneficial to you to close your eyes. This knowledge raises will in your mind at once to close your eyes owing to will, and strength comes in your eyes to close them up. There are things however which require thinking and consideration whether it will be beneficial to you or not. If you think that it will be beneficial, then knowledge raises will which is the real will. Owing to will, there arises strength which produces an action and knowledge determines it. It determines which will be beneficial to you and which is right and which is wrong. So without the order of knowledge, will does not rise. That man is compelled to do an act means that the action comes from a foreign strength or power, and not from within himself. Action with power means that he is an object of will. It arises compulsorily at the order of knowledge or wisdom, as the action is good and beneficial. This order compulsorily arises in mind. Fire has got the strength of burning and fire compulsorily burns. So the action of fire is guided by an external agency, but God's action is the result of absolute will. Man's action lie between these two. It means that his action is not entirely guided

by others or absolute like the action of God. Man's will and strength are guided by another. A man is the object or intermediary of God's will and power flow. He gives birth to power and will within man. For this reason, man is not completely guided by another like a tree. Hence the action of man cannot be called completely controlled. This is what is called acquisition as man is the medium of the flow of God's power or intermediary path. This power flows through him according to the law of God. Hence man's action is not opposite to man's freedom or dependence. God's action is absolutely free and wilful with power. But His will and power are not subject to thinking and efforts like us.

**Question:** You say that intellect raises will, will raises power and power raises motion. If it is true, each is begotten by another and not from the power of God. If you deny it, what is the meaning of one coming from another?

**Answer:** It is not true that one comes from another. All these things depend on an original Power, the source of all powers. Only those who are perfect in knowledge can understand it. It is true that one thing is connected with another thing in a chain and that is with a condition. When there arises wisdom, then comes the will from the original power. Again intellect does not come unless there is life and life also does not come unless there is a body for life. It cannot be said that there is birth of life from body. The chain of arrangement of things is like that. God says: I have not created what is between heaven and earth out of sport. I have created both with truth. So what is between heaven and earth has been created according to a set purposes and arrangement and order. The nature of one created thing can not be changed to another. The arrangement with which a thing has been created cannot be altered. For instance, the rise of some sort of knowledge is not delayed in foetus if there is life in it and will is not delayed in case of rise of knowledge. This is well arranged plan.

**Question:** Tauhid and Shariat - how do they get together? The meaning of Tauhid is that there is no doer of an action except God and the meaning of Shariat is to fix the duties of a servant. If the servant becomes the doer of an action, how can God become the doer?



**Answer:** If an action has got two meanings, they are not conflicting. It is said that the ruler killed a certain man. In another meaning, it is said that the executioner killed the man. The meaning is the same as by order of the ruler, the executioner killed the man. In other words, the ruler killed the man. Similarly a man is said to do an action. In another meaning, it can be said that God does the action through the man. The meaning of His action is that He orders the action to be done and encourages it. The meaning that man does an action is that he is an object in whom He created knowledge, will and strength. So the movements of limbs are connected together with will and strength.

The power of man is connected with the power of God, as the doer has connection with cause and the discoverer with discovery: Everything of man is linked with strength and connected with the object of strength or the flow of strength. This object of the flow of strength is called the master of action. In the Quran, all the actions are sometimes attributed by God to angels and sometimes to men and sometimes to Himself. About causing of death God says: The angels will cause their death. Again He says: "God takes the life of a man at the time of his death." God says: Did you consider what crops you sow? God says: I sent down rain etc. God says: I sent to Mary My spirit or angel. He appeared to her in the form of a man - 19 : 17. God says: I infused My spirit in to him. God says: Fight against them. He will punish them through your hands. God says: You have not killed them but God killed them. God says: You have not shot arrows when you shot but God shot arrows. This means that your shooting is not like the shooting of God. You shot as a servant, but God shot as a master. God says: Have you considered about the life germ which you drop? Have you created it or Myself? The Prophet said describing the angel of uterus: He takes the life-germ in his hand, makes it a shape and says: O God, shall it be a woman or a man? God replies to what He wishes and the angel makes figure accordingly.

**The Prophet said:** The angels of life and death once quarrelled. The angel of life said: I bring the dead to life. The angel of death said: I cause the living to die. God revealed to them? Stay upon what you been entrusted with. It is I who causes death and gives life. Nobody except I can make one dead or alive.

One repentant said: I am repentant of God and not to Muhammad. The Prophet then said: This man recognised the right of one having right. He who attributes anything to God is really truthful. He recognises truth and its real nature. He who attributes everything to anything other than God is misguided. Nothing has got the existence of its own. It depends on the existence of another. In that context the former thing is void. In fact, there is no truth except the Ever-living and Ever-existing. He exists by his own attribute. He is the truth and anything besides Him is void. The saint Sahal Tastari said: O writer, there was, God but you were not. He will exist and you will not exist you say now: I exist because I exist now. You did not exist before but now you say, I exist. So whose exists at present did not exist before.

**Question:** Now it has been proved that everything is subject to order. So what is the meaning of reward and punishment, sin and virtue, pleasure of God and wrath of God?

**Answer:** Know, O readers, we have described it in the chapter of Gratefulness that good and evil occur at His command. What has been ordered for a thing must occur. It has got no failure no disobedience. Everything was written. It awaits only for time, because everything written will occur in your case and must come to pass. What will not occur, it shall not come. What will occur in your case has been made easy for you and what will not occur has been made difficult for you.

**STAGES OF GOD-RELIANCE:** The stages of God-reliance are connected with knowledge, condition and action. We have discussed about knowledge, condition is the intermediary between knowledge and action. Knowledge is the basis of condition and action is its fruit.

**MEANING OF GOD RELIANCE:** The meaning of Tawakkal or reliance is to entrust an affair to another and to believe him fully in that respect. He who is entrusted upon is called wakil or pleader and he who entrusts in called Moakkil or client. So sure faith in wakil is called reliance. I shall cite an example of an wakil in case of litigation. An wakil shall have four qualities - (1) sufficient power to understand, (2) ability, (3) power of speech, and (4) sympathy and kindness for client. With regard to the first quality, he must have power to understand the places of

deception, false claim and even the minutest details. With regard to the second quality, nobody engages an wakil having no ability. He shall not flatter, shall not fear to disclose truth or feel shame or show cowardice. With regard to the third quality of power speech, he must have it, otherwise many good reasons can not be shown for want of clear expression. With regard to the fourth quality, he must try to help an oppressed client.

Similar is God reliance. When reliance on an wakil with such descriptions is made, how much reliance on God should be made? When you believe that there is no master of an action, besides God, that he is All powerful and All knowing, that He bestows His kindness, favour, help on all the people and some special peoples, that there is no power and might except through God, there is no knowledge but in Him, he must rely on him and will not look to his own power and strength as there is no power except in God. If you do not find in you this reliance, it is for two reasons-weakness in you in any one of the four qualities and weakness of faith in your mind. So without the united strength of mind and faith, God reliance does not become perfect. With these two things peace of mind can be attained. Peace of mind is one thing and certainty of faith is another thing. There are many men with certainty of faith who have got no peace of mind as Hazrat Ibrahim said: O my Lord, show me how you give life to a dead thing. God said: Have you got no faith? He said: Yes, I have, but in order to console my mind. Hazrat Ibrahim had full faith, but he was eager to see it to bring his peace of mind. There are many men having peace of man but with no sure faith. A Jew or a Christian may have peace of mind but no sure faith.

**Three classes of God-reliant man.** There are three classes of God-reliant men according to the measure of their reliance on God. The first class of God reliant man is like one who entrusts all his affairs in a case to his wakil who is appointed by him from a consideration of his ability, eloquence and kindness. The second class of God-reliant man is more developed than the first. His condition is like that of an infant who knows nobody except his mother. When any danger comes, he takes refuge to his mother and believes nobody except his mother. In every condition, he catches hold of her cloth. When any danger comes to him in absence of his mother, the first word he utters is O mother. Such a God-reliant man

relies on God as a child relies on his mother. The difference between the first and second classes is that in the latter one annihilates himself in God-reliance, while it is not so in the first case.

The third class is the highest for a God-reliant man. Such a man lives before God is such a way as a dead man is kept before one who washes him. He thinks that he moves similarly at the hand of his original fate. He is firm and steady. He thinks that the flow of his movements, strength, will, knowledge and other attributes run through Him compulsorily. He is not like a child who takes refuge to his mother, cries to her and runs after her mother. He is like that child who knows that wherever he will stay, his mother will find him out. If he does not like to suckle his mother's breast, his mother will suckle him. Such a person gives up invocation as he trusts in His mercy and help and thinks that he will get more if he does not want than if he wants.

**Question:** Is it possible?

**Answer:** In answer to it, know, O readers, that it is not impossible, but it is difficult and rare. The second and third stages of God-reliance are more difficult than the first stage. The occurrence of the first stage of God-reliance is near possibility. Even if the second and third stages are attained, its lasting is still more difficult.

We have mentioned that Tahid has got two outer covers and two inner substances. Similarly 'there is no deity but God' has got two outer covers and two inner substances. This appears from the following saying of the Prophet: Whose utters "There is no deity but God" confirming it in his heart with sincere faith. Paradise is sure for him. These two conditions exist secretly in the traditions which have got no such clear expressions, as sovereignty does not come by utterance. The name of movement of the tongue is utterance and the name of the tie of mind is also utterance which is the utterance of the mind behind which truthfulness and sincere faith lie. The throne of power is found for the near ones which are really selfless men. God says: 'They will be seated upon the thrones, reclining thereon and facing one another.' The fortunate will have many fortunes. He described only the fortunes of shade, fruits, trees, black-eyed virgins and such other pleasures pleasing to the eyes, but these are also

enjoyed by the lower animals. But the pleasure of reign and nearness to God is not to be compared with the above pleasures. Are these enjoyments more pleasant to the saints and sages than those to be had from the sight of Lord. He who is more addicted to satisfying his lust and carnal desire can be compared to a beast. God says regarding him: 'They are like beasts, nay they are more wretched.' The cause is that the beasts can not search the nature of angels and they are confined within their nature. But man can attain the nature of angels. He who has got power to attain this, but does not do so is disliked. He who utters the Kalema only by mouth can not attain true God-reliance.

**Sayings of sages about condition of God reliance.** It appears from the sayings of the sages that God reliance is confined within three stages. Abu Musa Daylmi said: I asked one day Abu Yezid: What is the meaning of God reliance? He said: What do you say about it? I heard my companions say: If the ferocious beasts and the poisonous snakes be by your left and right sides and if still your heart does not tremble, this condition is called reliance. Abu Yezid said: Yes, it is true that it is near God-reliance, but if the dwellers of heaven are marry making in paradise and the dwellers of Hell are suffering in Hell and if you are told to select either of these two and you select the former, it you will go out of God-reliance. What Abu Musa said is only an information regarding the stage of God-reliance and that is included in the third and highest class of God-reliance. Hazrat Abu Bakr, however, took precaution by covering the holes of serpents in the cave. It can't be said therefor that he gave up God-reliance. He did not do it to save his own life but the life of the Prophet Muhammad (P.H.) The man of God-reliance fears not the serpent but one who controls serpents as without God's help, the serpents have got no power to bite.

Zun Nun Misri was once asked about God reliance. He said: To be separate from many deities and to cut off these causes is God- reliance. Abu Abdullah Qureshi was asked about God-reliance and he said: To be attached to God in every circumstance is God- reliance. He was again asked: Tell me more about it. He said: To give up the causes till one takes the Creator of cause as guide is God-reliance. Sayeed Kharraj said: God-reliance is the name of two things movement without peace and peace without movement. Peace without movement means

peace of mind entrusting all affairs to God. Movement without peace means seeking such a refuge as a child seeks refuge to its mother and cries for help from her. Abu Ali said: There are three stages of God-reliance, first stage is reliance on God. The second stage is Taslim or self-surrender to God and the third stage is to entrust all affairs on God. God-reliant man feels peace in His promise, self-surrendering man thinks divine knowledge as sufficient and one entrusting is satisfied with His orders.

**WORK OF GOD-RELIANT MAN.** Know, O readers, that condition arises out of knowledge and the first of conditions is action. Some think that the meaning of God-reliance is to give up earnings, to give up efforts, and to lie upon the ground like thrown plank or like meat on a wood. This is the conjecture of the fools, it is unlawful in Shariat which praises God-reliant men.

**MAN'S ACTION IS SUBJECT TO FOUR CONDITIONS-**

(1) To know as profitable the earning of what is not in one's possession, (2) to hoard a profitable thing. (3) to remove an injurious thing which has not yet come such as to save oneself from thieves, beasts and injurious things and (4) to adopt means to remove and impending danger like taking medicine to remove a disease. So the acts of man are not outside these four things-earning a profitable thing to preserve it, to remove an injurious thing and to adopt means to remove a danger. From the above, three kinds of things arise-(1) what is absolutely necessary according to the laws of nature. (2) what is necessary but not absolutely necessary and (3) what can be done more in less time.

(1) **What is absolutely necessary-**To give up what is absolutely necessary according to the natural laws of God is not God-reliance, such as to give up food, water and air. When you are hungry and food is placed before you it is not God-reliance to give it up. This is against law of nature. Similarly if you do not cultivate land and hope for crops or if you do not cohabit with wife but still hope to have a child, it will be madness and not God-reliance. It comes from knowledge and mental state. Knowledge consists in the fact that God gave you food, hand and teeth, and mental state consists in the fact that you must believe in the actions of God.

(2) **What is necessary but not absolutely necessary.** For instance, one leaves a town and goes to deep jungle without a

companion or without food and arms. Without these necessary things, there is chance of losing life. This action goes out of illegality on two conditions -(1) One condition is that he can go without necessary food if he has got the habit of remaining without food for several days.

(2) The second condition is that one is habituated to live on eating grass, leaves and similar things. These acts are not God-reliance. The saint Ibrahim Khawas used to take with him in journey needle, scissor, rope and bucket and say: It does not harm God-reliance.

It is reported that a man of world renunciation left villages and towns and wished to stay over hillocks and mountains for a week and said: I will not seek food from anybody until my Lord supplied it. When he stayed there for seven days, he was about to die for want of food, but still it did not come to him. Then he said: O my Lord, if you want me to live, send me such food as can keep me alive or else take my life to Thee. Then God revealed to the Prophet of that time: Tell him by My honour, I will not give you food till you return to inhabited places and keep company with men. Then he entered a town and kept company with men who took food for him and drink. He thus saved his life, but doubt arose in his mind. God sent him a voice from heaven: You have wished that you would change My law by your world renunciation you do not know that whatever I give to My servants as food, I consider it more proper to give it through the hands of My servants. If don't like to give it by the hand of My power. So to give up the means of sustenance is go against the natural law of God and hence it is contrary to the established laws of nature.

**Question.** What do you say about sitting idle without earning depending on God? Is it unlawful lawful or better?  
**Answer.** When it is not unlawful to stay in jungles without destroying oneself, why will it be unlawful to sit in towns without destroying one- self. Provision will come to him from such a source as is unthinkable. But if he shuts up his doors preventing therein of any man, it will be unlawful. If he is about to die, he must seek his food. The Prophet said: Had you relied on God with due reliance, He would have provided you with food, as He provides it to beasts and birds. They go out in the morning and return with full belly in the evening. Jesus Christ said: Look

at the bird. It does not sow crops, reap or store them. God provides them daily with food. If you say that your bellies are big, then look to the cows, buffaloes and elephants. Abu Eakub Susi said: The provisions of those who rely on God without efforts lie in the hands of men as those people remain busy to get provision. A certain sage said : All people live in the middle of the provisions of God, but some of them get them by begging some by efforts like merchants, some by industry and some by other means.

(3) What can be done more within less time. This means to adopt measures to get this benefit. This goes out of God reliance as these people rely on causes of provision. The Prophet said : those who rely on God do not care for charms and enchantments. He did not say that they do not earn do not live with the people and do not accept anything from anybody. Causes are two kinds one cause which takes out of God reliance and another cause which does not take out of it.

In connection with these causes, there are three classes of God- reliant men. The first class included saints like Ibrahim Khawas and others. They wandered in jungles without taking provisions They remained relying on the mercy of God for a week or more without taking food. They used to take leaves of jungles and such other things available in jungles. If these things were not available, they kept themselves ready for death.

The second class of God-reliant men sit in a town or village or in their houses or mosques. They are less than first class God-reliant men, still they rely on God. They receive food through the charity of people, but their minds are kept turned up towards God and not towards men. The third class of God-reliant men earn their livelihood in the name of God. Their minds do not turn away from God in earning money. This look is not towards the pen but to the master of pen who passes orders in writing.

When Abu Bakr became Caliph, he still continued to go to markets with his bundle of cloth for sale. The Muslims asked him: Why do you do this ? You have been invested with the power of rule after Prophethood, He said : Don't prevent me from earning livelihood for the members of my family. If I destroy them I would be able to destroy others. At last the people fixed an allowance for maintenance of his family members. When he got the allowance he got opportunity for helping the general public



of the Muslims. It is seen from this that he, being a God reliant man, did not give up earning his livelihood which was necessary. He did not however hoard. Abu Jafar Shaddad was the spiritual guide of Hazrat Junaid Bagdadi and was a God reliant man. He said : I kept my God reliance secret for the last 20 years. I used to go to market daily and earn a dinar, but I did not go to bed leaving even a dinar, I used to take bath in the public bath room for a kirat and spent all the money before the advent of night. Hazrat Junaid did not talk of God-reliance before him. He used to say : I feel ashamed to speak of the stages of God reliance before him.

**Question.** Which is better-to sit at home or to earn from outside?

**Answer.** Know, O readers that it is better for one it keep seated at home, if he gives up earning in order to find time for good thought, Zikr and sincere divine service, and it is better to earn on the part of one who becomes impatient if he keeps seated at home and loves the company of man.

Imam Ahmed once engaged a labourer poor man in a certain work. He ordered Abu Bakr Masuji to give the labourer his wages and an additional sum but the labourer did not accept the additional sum. When The labourer went away, Imam Ahmed said to him : Go to him and give him this sum as he will accept it now. Then he went to him, gave him the sum and he accepted it. On being asked the reason, Imam Ahmed said : He did not accept it first because he was greedy for it, When his greed when away he became dispaired and accepted it. When Ibrahim Khawas looked to any man at the time of accepting gift or feared his passion for that, he did not accept from him anything. He was asked : What wonder have you seen in you ? He said : I saw Hazrat Khizr in my company but I left his company fearing that my mind might be addicted to him and as a result my God-reliance might go.

**Question.** What is the sign of not relying on wealth?

**Answer.** It is when wealth is lost by theft or where there is loss in business or when any danger befalls a man, he remains contented and his peace of mind is not disturbed and his mind does not feel aggrieved and his mind keeps calm as before. He who becomes impatient at the loss of property, becomes contented if the gets it. The sage Basher Hafi used to make

weaver's shuttles and then he gave it up. The reason is that the saint Boadi wrote to him a letter saying : I heard that you are taking the help of your livelihood by making weaver's shuttles. Have you considered that if God deprives you of the power of hearing and sight, with what thing will you earn your livelihood? When this fell in his mind, he gave up to make the implements of weaving. Some say that when he was expert in making spinning wheel, the people began to come to him and he gave it up. Some say that he gave it up after the death of his wife. The saint Sufiyan Saori had 40 dinars with which he carried on business. When his wife died, he gifted them away.

**Question.** Earning is impossible without money. How is it possible to be not addicted to money if one possesses it?

**Answer.** Know it for certain that God supplies provisions to some persons even if they did not possess any property or money. Some people are ruined when their property is destroyed or taken away by theft. God does not do anything which has got no good in it. If he destroyed his property, it is for his good or for the good of his religion. God has bestowed favours on him by giving him wealth. When he dies of hunger, he should have this faith that it would be good for him in the Hereafter if he dies hungry. God has disliked it for him without cutting his virtues. When he believes it, it is equal for him to possess wealth or not to possess. Hazrat Omar said : I don't care whether I rise up in the morning poor or rich, as I don't know which is better for me. Whose has not perfected his sure faith in three matters, God-reliance does not take firm root in him. For this Abu Solaiman Darani said to Ibn Abul Hawari : I have got in every stage except sincere God-reliance and I take only the smell of God-reliance. This was inspite of his high position. He said : I could not acquire reliance of the highest order God-reliance does not become perfect till one fully believes in three things : There is no doer except God, there is no giver of provisions except God and it is better for one what God destined for him regarding his property, solvency birth and death. So the foundation of God-reliance is laid on the strength of faith. All the religious stages of words and deeds are established on the foundation of faith. In a word, the stage of God-reliance is understandable, but they require heart and certain faith. The Sage Sahal Tastari said : He who attributes faults to earnings, finds faults with sunnat and with the giving up of earnings, finds fault with Tauhid.

**Question.** What is the medicine which will turn the mind from attachment to the outer causes towards good conjecture of God?

**Answer.** The medicine is to know that bad conjecture is the prompting of the devil and good thought comes from God. God says : The devil shows you fear of poverty and orders you to do evil acts, but God promises you from Him forgiveness and abundance—2 : 268. A certain sage said : He who lives with bad conjecture is greedy. When cowardice, weakness of mind and other outward causes unite in him, bad conjecture prevails over him and God-reliance completely takes leave of him. It is reported that a sage used to stay in the mosque and had no means of livelihood. The Imam of the mosque said to him one day : If you earn. It would be good for you. He did not give any reply to him. Thus the Imam told him thrice. At the fourth time, the sage said to him : A Jew living by the side of the mosque promised me two pieces of loaf daily. The Imam said : If his promise is true., your stay in the mosque is good for you. The sage said : O brother Imam had you not been Imam and not waited before God and the people with defect in Tauhid, it would have been better for you, as you have put greater preference to the promise of the Jew than the promise of God. The Imam of the mosque once asked a worshiper : Where do you get your food ? He said : O Imam, turn a little, Let me revise my prayer which I prayed behind you. God is the trustee of the provision of all.

(2) It is reported that Hazrat Ibrahim Adham had a servant named Huzaifa Marashi. People asked him : What wonderful act of Ibrahim Adham have you seen? He said : We were in a journey to Mecca for several days during which we could procure no food. We then reached Kufa and took shelter to a big mosque there. Ibrahim looked at me and said : O Huzaifa,, you are stricken with hunger. I confessed it. He said : Bring me an inkpot and paper. I brought them to him and he wrote . In the name of the Most Beneficent and Most Compassionate God. Thou art our object of love in every circumstance, and the goal of everybody is Thou. Then he wrote these verses : I praise Thee I am grateful to Thee, I remember Thee, I am hungry, I am thirsty, I am without cloth. I am guarantee for the above three out of six? O Lord, Thou art guarantee for the rest three. My praise for Three is like a flame of fire. Protect Thy servant from entry into the Fire.

Then he handed over the paper to me and said : Go out with this paper, don't mind anything except God and hand over the

paper to one with whom you meet first. Then I went out and handed over the paper to a man riding on an ass. He wept at this and said : Where is the writer of the letter ? I said : He is in a certain mosque. He handed over me a purse of 600 dinars. Then I met a man to whom I asked about the rider of the ass. He said that he is a Christian. I came to Ibrahim and told him all the details to which he said : Don't touch it. He will come presently. After a while the Christian came to Ibrahim Kissed his head and embraced Islam.

(3) **Abu Eakub Basari** said : I was without food at Mecca for ten days. Then I thought to go out and went by a hillock to find something to appease my hunger. I found a turnip thrown on the path way and took it but a voice came from within myself: You are without food for the last ten days, but at last your fate has supplied you a rotten turnip. I threw it away and returned to the mosque when an unknown person advanced to me and took his seat and handed over to me a box containing biscuits sugar and kernel of almond and said : This is for you. I said : Why have you selected me for this ? He said : Know that I was in sea for ten days in a journey. When my boat was about to sink, I took an oath that I would present this thing to a servant whom I will meet first if God saves me from this trouble. You are the first man who came to my notice. I said : Open it and accept it. Then he opened it and it contained biscuits, kernel, almond and refined sugar. I took one handful from this and a handful from that and said to him : The rest is my present to your companions. I accepted it. Then I said to myself : Provision has come to you easily, but you were searching it for the last ten days near the village.

(4) **The saint Momshed Dinawari** said: I had debts for which I became troubled in mind. One day I saw in a dream that one man said to me: O miser, you have given Me such amount of debt your duty is to accept and My duty is to give. Thereafter I did not take accounts from the seller of vegetables or meat or anybody else.

(5) **The sage Bunan Hammad** said: I started towards Mecca from Egypt. I had sufficient provisions with me. A woman came to me and said: O Bunan, you are a labourer. You bear burdens on your shoulder and think that God will not give you provision. He said: Then I threw away my provisions. Three days passed away consequitively over me without any food. Then I found a silver ornament on the way and said to myself: I shall bear it till its

owner comes perhaps he may give me something of it after I return it to him. Suddenly the woman came to me and: You are a tradesman, you say that you would take something of it, if its owner comes. Then she gave me some dirhams and said: Spend it. I took them and came to Mecca.

(6) A slave was required for the sage Bunani. He told his brothers clearly about it. They collected the price of the slave. They said: The caravan of slave women is coming and you will purchase according to your choice. When the caravan arrived, they all selected a slave woman and said: This slave woman would be better for him. They told her master: What is her price? He said: This slave woman is not for sale. When they pressed him for sale he said: This slave woman is for Bunan Hammad. I took her for him from Samarkand to present her to him. I took her to Bunan and told him all the details.

(7) It has been reported that in ancient times a man was in journey with a loaf. He said: If I eat it, I will die. God entrusted an angel to him and said: If he eats it, give him more provision and don't give him any other thing. He carried the loaf but did not eat it till this death. It lay before him at the time of his death.

(8) Abu Sayeed Kharraj said: I entered a jungle without taking food and became hungry. I saw a village from a distance and started towards it being pleased. Then I thought within myself: Have I relied on others? So I took oath not to enter the village. I will go there if I am taken there by anybody. I dug a heapful of sands and covered my body upto my breast. At mid night I heard a voice saying: O inhabitants of the village, go to such a person. Then a group of men came and took me out and carried me to the village.

(9) It has been reported that a man kept himself seated before the door of Omar. An unseen voice said : O man, have you taken refuge to Omar and not to God ? Go and turn the Quran, as it will make you free from want from the door of Omar. Then the man disappeared from that place. Hazrat Omar also lost him. He took to silence and engaged himself in divine worship. One day Hazrat Omar came to him and said : I was eager for you. Why did you come from my place ? He said : I recite the Quran and that has made me free from seeking assistance from Omar and his family. Hazrat Omar said : May God shower blessings on you. What

have you found in the Quran ? He said : I saw therein : There is in the sky your provision and what has been promised to you. Hazrat Omar said : My provision is in the sky and I am seeking it in the earth. Saying this, he began to weep and said : You have spoken the truth. Afterwards Hazrat Omar used to come to him and sit with him.

**Abu Hamzah Khorasani** said: I started for pilgrimage in a year. While I was travelling I fell down in a well. My mind sought help of others. I said : By God. I will not do it. When this was crossing m mind, I found two men passing by the well. One man said to another : Come and let us shut up the cover of this well, so that no man may fall into it. So they took bamboos and chatai and closed its mouth. I then wished to raise a cry. Sometimes after, an animal came and removed the cover from the mouth of the well and extended its foot into the well. I caught it and it took me out of the well. I found that it is a ferocious animal. Then it went away. Then there came a voice from heaven : O Abu Hamzah, is it not better that I have saved you through a beast of destruction ? I then began to walk singing :

Shame of Thee prevents me from expressing love,  
 What I got from thee satisfied my thirst,  
 "I find Thy kindness expressed in all my actions.  
 Thou hast shown me kindness in matters, open and secret.  
 Thou gave me news of secret thing to get Thy love.  
 Being fearful of Thee and trembling. I took to solitude.  
 That fear brought me near Thee, endeared Me to Thee.  
 Thou hast kept me alive engrossed in Thy love.  
 These are some few instances of God-reliance.

**GOD-RELiance OF A MAN HAVING FAMILY.** Know. O readers, that he who has got family has got permission to give up loneliness, as his God-reliance does not become perfect without two things—(1) power to keep patience without showing any anxiety in case of hunger for a week and (2) power to remain satisfied over destiny and God's provision. He will be able to bear the pangs of hunger till death even if his provision does not come because he knows that even though death and hunger are injurious in the world, they are better in the next world. He thinks that he is being led to the provision of the next world and that he is given such a disease for the sake of which his death will come and he will remain satisfied with it. He thinks also that

whatever provisions is destined for him in the world, he will get. His God-reliance becomes perfect with this thought. But he is not allowed to give trouble to his family members by his hunger, as he is allowed to teach them the rewards of suffering the pangs of hunger.

It is reported that Abu Torab Nokshibi said to a man who was about to eat the outer cover of water melon after remaining hungry for three days : Your Sufism has not come out to be true. So stick to market. In other words, Sufism cannot be acquired without God-reliance and it cannot be purified unless one has got patience of forbearing the pangs of hunger for more than three days. The saint Abu Ali Rozbari said : When a poor man says after five days hunger, I am hungry tell him to earn it in markets. He who is baffled in earning even after efforts is not deprived of his earning. Don't you look to the foetus in mother's womb that though it moves its naval chord keeps attached to its mother, so that it may take its food ? It is not made possible by the skill of the foetus. When it becomes separate, He makes its mother overflowed with affection for the child, so that she may maintain it. Then till the teeth of the child appears, He supplies its food from the breast of its mother. That does not require chewing, but the child suckles its mother's breast. Is it for the skill of the mother or of God ? When he becomes fit for chewing food teeth appear with which it chews food just like a mill. When he comes of age the causes of travelling in the next world become easy for him. God gave in the minds of the Muslims kindness for the poor. Before this, only mother showed affection to the child but now there are hundreds to show him kindness. Before that they did not look at him as they found their parents maintaining him, When they find him bereft of parents, God enkindles in them the sense of charity. Nowhere was it seen that an orphan boy died of starvation although he had none to look after. God maintains him through the kind people and He also creates kindness in them.

A Poet says :

The pen of destiny runs always,

Movement and stay all equal,

Think of sustenance without our knowledge.

Who does supply foetus with food?

Your duty is to remain satisfied with little provision and food which are necessary for you, because it will come to you though you flee away from it. now it is the duty of God to send you provision through the intermediary of men which you have not conceived. God says : God finds out a way for one who fears God and supplies your provision from a source which you cannot conceive—65 : 2. But he never guaranteed you to supply fowl or other tasteful dishes. He guarantees such food as is barely necessary for you in your life. God says : There is provision for you in heaven and what has been promised to you. The secrets of heaven can not be enquired into. For this reason, when a group of man approached Junaid Bagdadi, he said to them : What do you search ? They said : We search provision. He said : If you know that He forgot you, you can remind Him of it. They said : We shall sit tight at home depending on God and see what happens. He said : If you rely on God in order to examine Him. you will be entertaining doubt. They asked : Then what is the remedy ? He said : Give it up. The saint Ahmed bin-Isa said : I was hungry while I was in the vast area of a jungle. I became so much weak that even I could not pray to God for food. I said to myself : This is not the action of the God-reliant man. My spirit told me to pray to God for patience. As I was about to pray, I heard a voice from heaven :—

"He thinks he came very close to Me,  
I never do harm who comes close to Me,  
With efforts at places he prays to Me,  
He thinks I see him not, nor does he see Me."

I understand from this that he whose passion is weak but heart strong remains always satisfied and has got faith in God even though he is about to die. Death is inevitable. It comes also to him whose mind is not satisfied. In a word, contentment on the one hand and obedience to the Grantor on the other bring God reliance. Trust him who stood surety for those who remain satisfied through the current causes and examine to see the truth of His promise. You will find then what a wonderful provision comes to you which is not even within your conception. Don't wait for causes in your God reliance, rather wait for the Controller of causes as you don't look to the pen for writing but to the mind of the writer as it is the mind which moves the pen. The first cause is One. Look to Him and not to the intermediary



causes. This is the condition of God reliance for one who takes journey in jungle land without provisions or in towns and villages unrecognised. He who engages himself in divine worship and pursuit of knowledge is a true religious man in spite of the kind of food he eats and the kind of cloth he wears. These kinds of things come to him unasked for.

To think for provision is weakness and a cause of harm. Some Persian Emperor asked a wise sage : Why do the fools become wealthy and the intelligent poor?

He said: The great God wished that the people should recognise Him. If he had supplied provision to every learned man and deprived every fool from it, they would have thought that only wisdom has supplied him provision. When they find it to the contrary they come to know that there is a great Giver of provision which has got no connection with the external causes. The poet sings :-

If provision flowed over the hillock of Haza,  
Birds and beasts would have perished not knowing it.

**CONDITION OF THE GOD-RELAYING MAN ABOUT CAUSES:** The people in relation to God are like a company of beggars who wait in the courtyard of an Emperor for food. Before them, the numerous servants of the emperor came out. The emperor ordered them to give some beggars one loaf, some two loafs and not to deprive anybody. He ordered a proclaimer who proclaimed in the name of the emperor—"Keep silent and when my servants go out to you don't come to them, rather sit in one place in peace, and the servants will take food to you as ordered. Whoso comes to the servants and takes two loafs giving them trouble, one servant will follow him after the opening of the courtyard and he will be entrusted to him and punishment will be meted out to him up to a certain time but I will keep it secret. He who does not give trouble to the servants but remains satisfied with only one loaf coming from the servants and remains quiet, I will give him such reward on a day on which others will be punished. He who remains in his place and takes two loafs as ordered shall get no punishment or reward. If my servants does not find any one, they will not give him anything and he will remain hungry for the night, not being displeased with the servants nor informing them

of the King's order. I will appoint such a man as my minister and I will transfer my power to him.

After this proclamation, the beggars were divided into four classes. Belly prevailed over one section and they did not care for the promised punishment. They said : We are now hungry and there is a great distance between today and tomorrow. They went hurriedly to the servants, inflicted on them trouble and snatched from them each two loafs. Punishments were given to them within the promised time. They afterwards repented but to no effect.

(2) The second class of beggars gave up the company of the servants being fearful of punishment, but each took two loafs beings pressed by hunger. They escaped punishment but did not get rewards.

(3) The third class of beggars said : We shall sit before the servants, so that they may not forget us. When they will give us, we shall accept and remain satisfied, so that we may get rewards.

(4) The fourth class of beggars kept themselves concealed in a corner of the courtyard and went out of the sight of the servants. They said : If they enquire of us and give us, we shall remain satisfied with one loaf only. If they forget us, we shall bear the pangs of hunger at night. We may then get the posts of ministers and keep near the emperor.

The servants went to the beggars from every corner and gave everybody one loaf. Then it continued for days together. After some days, those beggars who kept themselves concealed in a corner of the courtyard and who did not fall to the notice of the servants passed a long time hungry. Two of them said : Had the servants seen us, we would have loafs and thus our hunger would have been appeased. The third beggar kept silent up to the next morning and got the post of minister. Thus is the simile of all men.

The meaning of the courtyard is this world's life, the meaning of the door of the courtyard is death, the meaning of the indefinite promised subject is the day of recurrence, the meaning of the promised post of a minister is the provision of martyrdom for God-reliance on account of hunger. It will continue upto the day of resurrection, as the martyrs are alive

before their Lord and are provided with provisions. He who keeps company with the servants depends on cause or intermediary. The servants stand for the causes or the means. Those who keep seated before the servants in the open courtyard are those who keep themselves in mosques and monasteries in towns and villages. Those who keep themselves concealed in a corner are those who travel in jungles relying on God. Causes follow them and provisions come to them without search. Men are divided into these four classes. Ninety per cent adopt the means and causes. Out of the remaining ten, nearly seven persons live in towns and are well-known. The remaining three sojourn in jungles. Out of these three, two are displeased with causes and only one reaches the limit of nearness. This was the case in the earliest period of Islam, but at present there is not a single man out of every ten thousand persons, who can give up the means and causes.

(2) The second mode of putting God-reliance in to practice is saving. There are three conditions of a man who gets wealth either by inheritance or by earning or by any other means. The first condition is to adopt everything up to the measure of necessity, to eat when hungry to put on cloth to cover nakedness and to take a house only for habitation in absence of any house. Such a person keeps away from other properties and materials. He takes only what is necessary, but does not hoard. This is the highest stage of God-reliance. The second condition is opposite to the first stage. He gives up God-reliance if he stores up provision for more than one year. A certain sage said that there are three kinds of animals who store up provision—rats ants and men.

The third stage of God-reliance is of a person who hoards up provisions for 40 days or less than 40 days. Sahal Tastari ousted him from the limit of God-reliance. Ibrahim Khawas also entertained the same opinion. Abu Taleb Makki retained him within the limit. Every good thing has got its beginning and end. Those who reach the end are called "Sabeqin" or those going in advance. Those who remain in the initial stage are called the companions of fortune (Ashabul Yemin). There are different stages of these companions and also of Sabeqin. The fortunate persons of first stage are attached to the persons of the lowest stage going in advance. So under the circumstances there is no meaning in fixing time and measures of saving. The real thing is

that God-reliance does not become perfect without curtailing hopes in case saving is given up. The lowest stage of hope is one day and one night or even lower than that and the highest stage of hope is the life span of a man. There is a great deal of difference in it. Hazrat Moses fasted consecutively for 40 days in order to attain spiritual height. Without that, he could not have reached it according to the laws of God, as the Prophet said : God prepared the earth to create Adam for 40 days, as the earth required these days to be fit for making Adam, In short he who hoards up for more than 40 days goes out of God reliance for his weak mind and for his attachment to external causes. God is the ultimate cause of provision and food-stuffs are only a means to it. If reliance is placed upon provisions of a year, how can there be God reliance ? He who hoards for two months only is certainly higher than he who hoards for a year. He who does not hoard at all is the best.

There is a well known story that the Prophet once ordered Hazrat Ali and Hazrat Osman to wash the dead body of a poor man. They washed and buried him. Thereafter the Prophet said to his companions : He will be raised up on the Resurrection Day in such a condition that his face will be brilliant like the moon in full moon light-night. Had not there been in him a habit, his face would have been radiant like the sun. We asked : O Prophet of God what is it? he said : He fasted, prayed prayers and remembered God much. When the winter came, he used to store up cloths for the following summer and when the summer came, he used to store winter cloth for the following winter. Then the Prophet said : I am seeing little of sure faith and determined patience in what has been given to you. The business man has not been told to give up business and the industrialist to give up industry but they were not enjoined to keep themselves very busy in those things. Rather he called all persons towards God and showed them such a path which will help them towards success and salvation and turn their mind from the world. The best thing with which one can engage himself is mind. So it is necessary for a man of weak faith to store up what is necessary as it is proper for a man of sure faith not to store anything. This is necessary for a man without family.

God-reliance of a man having family. A man having family will not go out of the limit of God-reliance if he stores up

provisions for one year, as by this his weak faith and his mind can be kept quiet. But if he goes beyond that limit, his God-reliance will be destroyed. The meaning of God-reliance is firm faith in Tauhid, quiet mind in God's mercy and sure faith in the well-controlled laws of God. The Prophet used to store up provisions for his family for one year. He again prohibited Omme Ayman and others for storing even for tomorrow. Hazrat Bilal stored up one piece of bread for his breaking fast. The Prophet prohibited him from doing it and said : O Bilal, Spend and fear no poverty from God. The Prophet said : When you are asked for, don't prohibit. When you are given, don't conceal it. Follow the right men of God reliance. The Prophet had such small hope of life that after passing calls of nature he took the method of Tayammam even though water was close by and said : Who will give me guarantee that I will be able to get time to reach that water ? When the Prophet stored up, his God-reliance was not reduced a little as he did not depend on the stored up thing. The reason that the Prophet stored up for one year for his family members, rather it was a way of life shown for his followers of weak faith. So it appears that hoarding is beneficial to some but harmful to others. It is clear from the following Hadis of Abu Omamah Baheli. On of the inmates of Suffah died but his coffin cloth was not found. The Prophet said : Examine his cloth. On search , two dinars were found in his cloth. The Prophet said : He will have two spots. He did not tell it in case of a rich Muslim.

Hussain Magzali one of the disciples of Basher Hafi said : I was one noon near Basher Hafi. An old emaciated man came to him and Basher Hafi stood up in his honour. I did not see him standing for any other person than him. Then Basher Hafi handed over me one handful of silver coins and said : Bring for us delicious foods as fast as possible. He did not tell us this thing before. I brought delicious foods and placed them and he ate with him. I did not see him taking food with others before this. We ate to our satisfaction and yet there remained surplus food. The man took the surplus food in his cloth and went away. I wondered at it as it did not appear to me decent. Basher Hafi told me : Perhaps it did not appear to you to be good. I said : It is true. Why is it that he took the surplus foods without your permission? Basher Hafi said : He is our friend named Fathe Musalli. He came from Masud to day and met us. He wanted to teach us that when God-reliance becomes perfect, there is no harm in hoarding.

The third mode of putting God-reliance into practice is to adopt means to remove an impending danger. God-reliance is not impaired by that. It is prohibited to sleep in places infected by ferocious beasts or near a hillock, or near a torrent, or a wall inclined to fall. The causes are three—(1) what is absolutely necessary, (2) what is begotten by guess and (3) what arises from idea. It is one of the conditions of God-reliance to give up causes arising out of ideas. To remove injuries by adopting spells and charms is included within ideas. The Prophet said that one cannot be God-reliant if he does not give up charms. Spells and enchantments. He did not prohibit to use warm clothes in cold countries. God says : Take Him as wakil and keep patience at what they say. God says : They said : We shall keep patience at your oppression on us. God-reliant persons depend upon God—14:16. God says : So forget their oppression and depend on God—33 : 48. God says : Have patience as the Prophets with firm determination kept patience. God says : Those doers are good who kept patience and those who rely on their Lord. These verses were revealed in connection with the oppression of men. It is not God- reliance not to try to prevent the injuries of serpents, ferocious beasts and such other beings except men. Similarly God- reliance is not impaired if means are adopted to remove injuries to properties. The Prophet said to a desert Arab : Why have you let loose your camel? He said : I let it loose depending on God. He said : Tie it and depend on God. God says : Take recourse to your care. He said describing the prayer of fear : Let them take their arms. God says. Prepare for them instruments of strength and the tie of horses as far as possible—8 : 60. God said to Moses : Travel at night with My servants. This means that he should go out at night to escape search of his foes. The object of the Prophet's hiding in a cave when leaving Mecca is to ward off injuries from the enemies.

**Question.** There are stories of a group of saints that they climbed upon tigers which submitted themselves to them. In answer to that it may be said that that stage of God reliance should not deceive you. If the stories are correct, it should not be followed as they were then in the highest stage and these are included within miracles. There is no such condition of God- reliance.

**Question.** Is there any sign of that stage ? In answer to that I might say that the person who reaches that stage does not require

such signs but one of the signs is that your companion, dog of anger, will remain subdued to you. If it submits to you, it shall not bite without your signal. Your condition sometimes will reach such a high stage that even tiger, the king of beasts, will be subdued to you. When your own dog will be subdued to you, don't be anxious to subdue the other dogs.

**Question.** When a God-reliant man keeps arms as a means of protection from the enemies and keeps the doors closed as protection from thieves how can he be God-reliant?

**Answer.** He will be God-reliant on account of knowledge and mental condition. Regarding knowledge, he should know that even if the doors are closed the thief can not be prevented from his acts of theft. If God does not drive him out, he can't be driven out. How many doors are closed for fear of thieves, but that also does not do any benefit. How many armed men are murdered inspite of their arms. So don't basically rely on these causes but rely on the Master of causes. With regard to the mental condition, it must be believed that what has been lotted cannot be blotted. On this thought, he remains satisfied and says : O God, if you have engaged anyone to take my properties, I shall remain satisfied and that property goes in your path. I don't know whether this is my provision or the provision of another according to destiny. I am satisfy with what you do. It is also your order that I have closed the door or kept it under lock and key. O Creator of causes, I rely on nobody except on Thee.

When there is such state of his mind and his knowledge as above described, his arming and closing of doors will not take him out of the limit of God-reliance.

**Question.** Is there any property of a God-reliant man that can be stolen? **Answer.** Yes, such as utensils for food, cups for drink, jar for ablution, vessel for keeping food stuffs, stick for driving out enemies and such other necessary things.

Some rules of God reliant man regarding property. He is to observe some rules in protecting his property if he goes out.

(1) He will close his doors and will not take excessive care such as telling neighbors to close them with many locks. Malek-bin Dinar did not close up his doors with locks and keys,

but used to tie it with rope and say : If God would not have entered, I would not have tied them up.

(2) He will not keep such properties at home which may raise temptation of thieves. Once the ruler Mugirah sent some Zakat properties to Malek bin-Dinar who told him : Take it. I have got no need of it. He said : Why? The saint said : The devil raises doubt in my mind that thieves may take it. I don't like that thieves should commit sins and my mind turns to another thing owing to the machination of the devil. Abu Sufiyan said hearing this : This is the weakness of the mind of a Sufi. He adopted renunciation and so he can't take it.

(3) At the time of going out he shall frame his mind in such a way that if even if his properties are taken away by thieves he would remain satisfied with the decrees of God. He should say : What will be taken by a thief will be lawful for him or it will go in the way of God. If the thief is poor, it is a gift to him from me. If he is not poor, I will get benefit in three ways. Has theft will prevent him from committing sin. Similarly he will not commit theft in another's house if he gets my properties.

(4) The fourth rule is that he shall not be sorry if his property is stolen, rather he should be pleased and say : Had there been no good in it, God would not have taken it away. If it is gifted in the way of God, there should be no search about it, as he has sent it in advance for his sake. It is related that one camel of Hazrat Omar was stolen. He became tired of searching it. Then he said : I gift it away in the path of God. He entered the mosque and prayed two rakats. Then a man came and said : O Abdur Rahman, your camel lies here. He put on his shoes and said : I am seeking forgiveness from God. Then he sat down. He was asked : Will you not go and take your camel ? He said : I gifted it away in the path of God. A certain sage said : I asked a Muslim in dream after he was dead : What treatment has God meted out to you ? He said : He forgave me and accommodated me in Paradise. The house reserved for me in Paradise has been given to me and I saw it. The narrator said that in spite of that he was sad. I asked: You have been forgiven and you have entered Paradise yet why are you sad ? He heaved a sigh and said : Yes, I shall remain in such condition till the Resurrection day. I asked : What is its reason ? He said : When I was shown my place in Paradise, I was shown in the highest Paradise such a place which I have never seen. I was overjoyed at



it and I was about to enter there. But some one said to me : Go away from this, it is not for you. This is for one who keeps God's way alive. I asked : What is the meaning of keeping alive God's path ? I was told : You said for a thing : This is gifted in the way of God and then you accepted that thing. Had you filled up the path of God, I would have filled up your path.

It was reported that a Derbesh slept by a man at Mecca who had a purse of money. the man got up from sleep and found his purse stolen. He attributed it to the Derbesh who said : How much money was there in your purse ? The Derbesh went to his house and paid the money to him. His friend latter on informed the man that out of joke they took the purse. When the Derbesh was asked to take back his money, he refused to take it and said : Take it as lawful and good property. I will not take back the money which I spent in the way of God. He did not accept it. They repeatedly requested him to accept it and then he called his son and told him to distribute it to the poor and he did accordingly. This was the practice and conduct of the early sages.

(5) The fifth rule is the lowest stage. He shall not curse the thief who takes his property. If he does that, his God-reliance is spoiled. If he feels sorry for what he missed, his renunciation is destroyed. The Prophet said : He who curses his oppressor, takes revenge. It is reported that a horse of Rabi bin Kasim was stolen. It cost him 20 thousand dirhams. He was saying his prayer at that time. He did not give up his prayer nor did he search for it. A company of men came to him to show sympathy. He told them : I saw that a thief was taking away the camel. He was asked : Why did you not catch him ? He said : The prayer in which I was then was dearer to me than the horse. When they began to chase the thief, he said : Don't pursue him talk good as I gifted it to him. A certain sage among them was asked when his property was stolen : Will you not curse one who oppressed you ? He said : I don't want to be a helper of the devil in the work. He was told : Don't you wish to get back your property ? He said : I will not accept it, nor look to him as I gifted it to him.

Another sage was told : Curse one who has oppressed you. He said : Nobody oppressed me. He oppressed his own soul. Is it not punishment on him? I don't want to inflict more punishment to him. Once a man was rebuking Hajjaj-bin-Eusuf for his oppression in presence of a certain sage. He said : Don't immerse

yourself in his rebuke as God will take revenge on Hajjaj on behalf of the man whose honour he destroyed.

(6) The sixth rule is that he shall be sorry for the sin of the thief and for his punishment and shall express gratefulness to God for the reason that the owner was not made an oppressor but an oppressed one and for the reason that his religion has not been impaired but his world. Once a man complained to a learned man that his goods were robbed by a dacoit. He said : You should not feel sorry, for your goods went to a person who thinks that looted property is lawful as he was not given religious instruction. The property of Ali-bin-Fazil was stolen while he was making circuit round the Ka'ba. His father saw him weeping and said : Are you weeping for your property ? He said : By God, I don't weep for that, but I weep for the thief, as he will be asked about it on the Resurrection Day and he will have no excuse at that time.

(4) Fourth mode of putting God-reliance into practice. There are three kinds of medicines to remove a disease—(1) Sure medicine. In other words, if it is used, there will be cure, for instance if the medicine of water is used, the disease of thirst will surely disappear. (2) Medicine by guess. By this medicine, a disease may be cured or may not be cured as cupping. (3) Well-known medicine. It is neither certain, nor uncertain, but cure is obtained according to the attribute of a thing. It is not within God-reliance to give up the first kind of medicine, rather it is unlawful not to take it at the time of death. If the medicine of the third kind is given up, one does not go out of God-reliance, as the Prophet instructed a God-reliant man to give it up. The causes of the third class are charms, enchantments and such other things. To believe and rely on them is utter foolishness. The middle stage is to apply medicine after consulting physicians. This does not lessen God-reliance, nor is it prohibited, but it is less than sure medicine.

**TO TAKE MEDICINE IS NOT OPPOSED TO GOD-RELIANCE:** This appears from the teachings and practices of the prophet. He said: There is no such disease as has got no medicine. He who knows it knows it and he who does not know it, does not know it. But death has got no medicine. The Prophet said: O servants of God, take to medicine as God created disease and also created its cure. The Prophet was asked about medicines and spells and enchantments: Can they annul the decree God? He said : It is also

God's decree. The Prophet said in a well known tradition : Whatever angels I passed by ( in my journey to heaven ) they told me : Order your followers to take to cupping. He ordered for, its extensive use. The Prophet also said to take cupping on 17, 19 and 21st day of the month, or else one may perish owing to blood pressure. Some say that blood pressure causes death in many cases. By order of God, it causes death and by its eviction, one can escape death. There is no distinction between ejection of injurious blood from body and to drive it out from a house. To give it up is not God reliance. It is pouring water upon fire in order to extinguish it or it is like preventing injury when it is about to come in a house. There is one tradition in which the Prophet said : He who takes cupping on Tuesday on the 17th of every month cures his disease of a year.

He ordered many companions to use medicine. He operated upon Saad bin Muaz by taking out a vein. He cauterized Saad-bin Jarabah. Once there was pain in the eye of Hazrat Ali. The Prophet said to him : Don't eat this fresh date. Eat vegetables with bread of thin wheat. It is better for you. There was pain in the eye of Suhail. He saw him eating dried grapes and said : You have got pain in your eye and you are eating dried grapes ? He said : I am eating from another side. The Prophet smiled a little at his word. The Prophet used to apply collyrinth in his eye every night, take cupping every month and take purgative every year. He took medicine many times to cure the sting of scorpion and other animals. It is said that when revelation used to come to him he felt pain in his head and applied Mehdi to it. Sometimes he applied dried earth after it was powdered to an wound.

It is reported that when once Moses fell ill, a man of Banu Israil came to him, diagnosed his disease and said to him : If you use this medicine you will surely recover, He said : I will not take medicine until I am cured without medicine. His illness as a result continued for a long time. Then the Prophet said to Moses : There is a well-known experimented medicine for this disease. We treated it with that medicine and cured ourselves. He said : I will not use this medicine. So his illness began to increase. Then God revealed to him : By My honour and glory, I will not cure you till you use the medicine prescribed by the people. Then he said to them : Give me the medicine you have prescribed for me. Then he took the medicine and recovered. This raised doubt in

his mind and then God revealed to him : You wanted to baffle My laws by relying on Me. Who else except myself created the quality or recovery in medicine ?

It is reported that when a certain prophet complained of illness, God revealed to him: Eat eggs. Another Prophet complained of weakness and God revealed to him: Eat meat and drink milk, as both give strength. It is reported that a party of men complained to their Prophet that they did not get beautiful children born to them. God then revealed to him : Tell them that they should give their pregnant women nutritious 'Safarzal' as food, as by this their children will be beautiful and they should give it to them on the third and fourth months of their pregnancy as God then makes their figure. They should give their pregnant women 'safarzal' and nutritious fresh grapes to eat. From this it is understood that the Creator of causes bound His laws with those who observe them in a chain, so that His skill may be disclosed. Medicine is a cause, which has been subdued like other causes just as bread is a medicine for hunger, water is a medicine for thirst. So also oxymel is a medicine for anamea and scammony is a medicine for purgation.

If the God-reliant man look to the Creator of causes and not to the causes, medicines and physicians, his God-reliance is not impaired if he takes medicines. It is reported that the Prophet Moses prayed : O my Lord, from whom do the diseases come and cure? God said : They come from Me. Moses said : Then why are physicians necessary? He said : They get their provisions by virtue of their treatment and give solace to the hearts of My servants. Then My cure comes or my fixed law (death)

So God-reliance in the matter of medicine is an affair of knowledge and thoughts of mind. In fact to give up treatment is not God-reliance. In certain circumstances however, to give medicine is not opposed to Prophet's ways. The Prophet sometimes did not take any medicine. It is reported that Hazrat Abu Bakr once fell ill and he was requested to call for a physician. He said : The Physician looked to me and said : I will do what I like. Abu Darda was asked in his illness : What do you think? He said : I am thinking about my sins. He was asked : What do you hope? He said : I hope for forgiveness from my Lord. They said : Shall we call for you a physician? He said : The Physician gave me this disease. There was pain in the eye of Abu Zarr. He was told :

If you had called a physician, it would have been better. He said : I am engaged in another affair. He was told : If you had prayed for recovery of your illness to God, it would have been better. He said : I pray from Him more urgent matters.

Once Rabi-bin Khasim had an attack of small pox. We asked him : Take medicine. He said : I am anxious, I am remembering the stories of A'd . Thamud, inhabitants of the valley and other nations. How many physicians were there among them, but the physicians as well as the patients all perished and no chants and enchantments came to any use. Ahmed-bin Hambal used to say : For one who believes in God-reliance and walks in this path, I think it is better to give up medicine and in case of his disease not to call any physician. Sahal Tastari was once asked : When does God-reliance of a man become purified? He said : His God-reliance becomes purified when injury enters into his body and loss in his property and yet he does not look to it.

#### **THERE ARE SEVERAL CAUSES FOR GIVING UP MEDICINE**

(1) The first cause is impending death. Such a person gives up medicine in fear of impending death, as he thinks that no medicine will be useful at that time. This fear of death sometimes comes to one in the form of dream, sometimes in the form of strong imagination and sometimes in the form of Khashf or spiritual insight, Hazrat Abu Bakr gave up medicine for this reason, as his spiritual eye was then opened. He told Ayesha that what was then in her mother's womb was a female child. Thereafter she gave birth to a female child.

(2) The second cause is one's engagement in the thoughts of the next world and for that reason he forgets the pangs of his disease. Hazrat Abu Zarr said : I am engaged in other thoughts. Abu Darda said also in similar strain. He said : I am complaining of my sins. He was more anxious for his sins than for the pangs of his body. Some person asked him about what he would eat. He said : It is the remembrance of the Ever-living and Ever-lasling. He was asked : We asked you about maintenance of your human body, He said : That is knowledge. He was asked. We ask you of food. He said : Remembrance of God is food. They said : We ask you of such food is nourishes the body He said : What connection has it got with the body? Body is insignificant, withhold your

hand from protecting my body. When there is every disease in the body, leave it to its Creator whether you have power over it or not. Have you not seen that when there is any defect in any machinery, it is left to its maker or manufacturer for its repair?

(3) **The third cause** is constant and continuing disease. He who has got continuing disease and is not cured by any medicine, he does not take further medicines or charms and enchantments. A God reliant man gives up medicine in that case. To this effect, Rabi- bin Khashem said : I remember the A'd and Thamud tribes, there were physicians among them but they also perished with their patients.

(4) **The fourth cause** is to think that diseases are causes of virtues,. A God-reliant man by giving up medicine wants to make the disease lasting as he will get rich rewards if he can have patience to bear it. The Prophet said with regard to the rewards of diseases and disasters. We are a company of Prophets. The greatest dangers and difficulties befell on us, next on the virtuous people like us, next on the virtous people like them. A man is tried by the degree of faith he possesses. If his faith is firm, dangers on him are severe. If his faith is weak, dangers on him are less. There is in the tradition that God will examine His servant by dangers and difficulties, as one of you examines his gold in fire. Some of them come out pure and free from faults like gold, some less than them, some come out black being burnt. The Prophet said : When God loves a man, he examines him. If he remains patient, He chooses him. If he remains satisfied He loves him. The Prophet said : You love to be like a strayed ass, so that you may not get any disease or ailment.

**Ibn Mas'ud said :** You will see the mind of a believer sound and his body unsound and the mind of a hypocrite unsound and body sound.

When the rewards of diseases are great, a party of believers love diseases and search them for getting rewards of patience. For this reason, they don't call physicians. The Prophet said : God says to His angels : Write for My virtuous servant his divine service, as he is tied up with My chain. If I free him from the tie, I will give him better flesh in place of this flesh and better blood in place of this blood. If I take away his life. I will take his life to attract him towards my mercy. The Prophet said : Whose does

divine service inspite of his passions, it is the best divine service. In explaining this, it has been said : The divine service which a man does in his illness and dangers is the best. This can be guessed from the following verse : Perchance you hate a thing which is better for you.

**Hazrat Sahal Tastari used to say :** It is better to be unable to do divine service as a result of giving up medicine than to take medicine to gain strength for divine service. He had a serious disease for which he did not take medicine. Whenever he saw a person unable to pray standing and doing good deeds owing to illness and for which he took medicine to gain strength he expressed wonder and said : It is better for this man to pray sitting and to remain satisfied in his condition than to gain strength by taking medicine in order to pray standing. The people of Basara used to make their passions weak by hunger to curb temptation, as they knew that a little action of mind, such as patience and God-reliance, is better than a mountain like actions of bodily limbs. Disease does not prevent the working of mind. Sahal Tastari said : Physical disease is good but mental disease is bad.

(5) **Fifth cause.** It is to believe that sins are compensated by diseases. Some people commit many sins and fear much and abstain from taking medicine for diseases for making expiations for their sins. The Prophet said : Fever and other diseases continue to come to a man owing to his sins till he travels in the earth like a virtuous man free from sins and faults. There is in the tradition that the fever of one day expiates the sins of a year. Some people explain its reason by saying that fever destroys the strength of a year. Some say that a man has got 360 glands. Fever enters into each gland and therefore one feels pain. So every pain in each gland expiates the sins of one day. When the Prophet mentioned the expiation of sin by fever, Zaid-bin-Sabet prayed for lasting fever. As a result his fever continued till he died. Some Ansars prayed similarly. The Prophet said : God is not pleased with anything but Paradise for one whose two eyes has been robbed by Him. Some Ansars wished therefore to become blind. The Prophet Jesus Christ said : He who does not remain satisfied with diseases and economic difficulties with hope of expiation of sins can not become wise. It is reported that the Prophet Moses prayed to God on seeing a man in a great distress : O Lord, show mercy on him. God said: How can I show mercy on him ? I am

showing mercy on him by giving him this distress. In other words I am expiating his sins and increasing his ranks.

(6) **Sixth cause.** It is to believe that health breeds greed, pride and other evils. A man by virtue of his continued sound health may have in his mind pride ungratefulness and low desires. For this reason a religious man gives up medicine. So that idleness, pride and other evils may not come to him. Health is the name of natural strength. Greed arises out of health and when it is high, commission of sin becomes easy. The lowest danger of health is to lose time uselessly by engaging oneself in happiness. When God wishes good for a servant. He warns him by diseases, dangers and difficulties. For this reason, a certain sage said : A believer is not free from diseases, wants and disgrace. The Prophet said : God says : Proverty is my prison and disease is my chain. I inflict a servant whom I love with these. When there is prevention of sin in disease, what greater good can there be than this ? There is peace of mind in giving up of sins. A certain religions man asked a man : How are you? He said : I am in peace of mind. He said : If you have not committed sins, you are then in peace of mind. If you have committed sins, then what disease is greater than sins ? He who commits sins is deprived of good.

Hazrat Ali saw a tribe of Nabatis in Iraq dressed gorgeously on an I'd day and asked them : Why are these gorgeous dresses? They said : They day in which we do not commit sins is the day of our festival. God said : Surely man is inordinate, as he thinks himself free from want. In other words, he does not care anything as a result of his living in peace.

**A certain sage said :** Pharaoh lived for 400 years. During this long period, he had not even an attack of headache, nor the change of even a gland. For the reason of this continued happiness, he said : I am your highest Lord-79 : 24. He claimed himself to be God Had he suffered even half headache for a day, he would have kept himself busy for that and he could not have claimed to be God. The Prophet said : Remember much what destroys happiness (death). It is said that fever is a messenger of death. It reminds death and keeps one away from useless things. God says : Don't you see that they are put to test once or twice a year and yet they are not repentant and do not remember God? This test is meant to be diseases. It is said what when a man is affected twice a year by diseases and yet does not become



repentant, the angel of death says to him : O careless one, messenger after messenger came to you from me but you did not respond to them. For this reason, the ancient sages became anxious when any disease or loss of life or property did not come to them even after expiry of a year. They said : A believer does not become free from fear or disaster in every 40 days.

It is reported that Hazrat Ammar-b-Yaser married a woman and after this it appeared that the woman never fell ill. For this reason, he divorced her. The Prophet consented to marry a woman as she had many qualities. He was also told that she had never any disease. The Prophet said : I have got no necessity for such a woman. Once there was mention of disease and headache before the Prophet and a man said : I don't know what headache is. The Prophet then said : Go away from me. Let one who wished to see an inmate of Hell look at this man. The Prophet said : Fever is a portion of a believer's hell. Hazrat Anas and Hazrat Ayesha asked the Prophet : O Messenger of God, will there be any man with the martyrs on the Resurrection day ? He said : Yes, a man who remembers death twenty times a day. It is beyond doubt that a diseases man remembers death much. When the benefits of diseases are numerous a party of saints gave up efforts to remove diseases.

It is improper to say that to give up medicine is good in all circumstances. It is said that to take medicine is the condition of those who have got weak faith and to give up medicine is the condition of those who have got firm faith and God-reliance. They say that God reliant men will give up cupping and other medicines. If it is true. It is also true that if a serpent enters a wearing apparel, he should not remove it. It can also be said that he should not take water to remove thirst or food to remove hunger.

To go to places of epidemics is improper. Reports about epidemics have come from Hazrat Omar and other companions. When they reached the outskirts of Syria, news reached them that plague and cholera in virulent type broke out there. There were two groups among them. One group said : We shall not enter this city to face destruction. Another group said : We shall enter this city depending upon God, we shall not flee away from the decree of God and avoid death or else we shall be like those peoples about whom God said : Have you not seen those people

who went out of their houses for fear of death in thousands ? They therefore went to Hazrat Omar and sought his opinion. He said : We shall return and shall not enter this city infected with epidemics. Those who opposed this idea said to him : Shall we flee away from the decree of God ? Hazrat Omar said : Yes, we shall flee away from the decree of God and return to the decree of God. He then cited an illustration for them and said : Don't you consider where one, having sheep and two fields for grazing them, one full of green grass and another full of sands free from grass and leaves, shall graze them ? They said : Yes, we have understood it. They then went to Abdur Rahman who was not present there. In the morning he came and Hazrat Omar asked his opinion about it. He said : O Commander of the faithful, I heard a Hadis about it from the Messenger of God. Hazrat Omar exclaimed : God is greatest Hazrat Abdur Rahman said :: I heard the Prophet say : When you hear about epidemics anywhere, don't come to it. If you are in the place infected with epidemics, don't go out of it. At this, Hazrat Omar became pleased and offered thanks to God and said : My opinion is supported by Hadis. Then he returned from that place with his companions. All the companions agreed on this Hadis and went away. From this it appears that God-reliance does not go by this act, rather it is a high stage of God-reliance.

**Question.** Why did the Prophet prohibit to go out of the infected place ? In the medical rules, air is the cause of epidemics. Why did he not give permission to go out of it?

**Answer. Know.** O dear readers, that there are no two opinions that there is no prohibition to flee away from injurious things. In this matter, to give up God-reliance is lawful. But it does not show the path to reach the goal. God knows that the air does not injure the body when it touches it, but foul air breathed constantly may injure health. In other words, when the air becomes polluted and one inhales and exhales it for a long time, it enters into a healthy body. It does not come out till the inner body is affected by it. In that condition any man living long in a place infected with epidemics, may be affected by it. If the Prophet would have given permission to the people of the place infected with epidemics to go-out, there would have been no persons there except the patients, whose condition would have been miserable for want of nursing and care. The Muslims are

like a building whose one part strengthens the other. The believers are like one body. If one part is attacked, the other parts also respond. This is one of the reasons of prohibition.

**Question.** It is seen from above that there is good in giving up medicine. Then why did not the Prophet give up medicine in order to gain merits ?

**Answer** To give up medicine is good for the man whose sins are many and which require expiation. This was contrary to the case of the Prophet who was sinless and pure. He came as a world teacher to teach the people in all matters. Therefore he taught the people to take medicine in case of illness. It is, however, more perfect to know that stone and gold are the same than to flee away from them. This was exactly the case with the Prophet and thereby his God-reliance did not lessen.

The condition of God-reliant man in disclosing or suppressing disease. Know, O readers, that to suppress disease, poverty or other disasters is included with the hidden treasures like good works. That is the highest stage, as to remain satisfied with the decree of God, to remain patient at the dangers and difficulties sent by Him and to keep secret the affairs between him and God can save him from many dangers. In spite of this, there is no harm in disclosing them if his intention and goal remain fixed. In three cases, disease can be expressed. (1) To take medicine. It is necessary to take medicine from the physician after disclosing the disease to him. This should not be in the way of complaint but to state what has been sent by God to him. Hazrat Bashir Hafi used to tell of his disease to the physician Abdur Rahman. Imam Ahmad disclosed his disease and said : I am saying of God's power which appeared in me. (2) To acquire patience and gratefulness. In addition to physician, one may disclose his diseases to saints and sages with the object of learning from them good patience and good gratefulness in diseases Hazrat Hasan Basri said : When a patient praises God and expresses gratefulness to Him and then remembers his disease his complaint disappears. (3) The third object is to attribute power to God. Disease can be disclosed with the object of expressing one's inability and failure on the one hand and appreciating the power of God on the other. It is reported that Hazrat Ali was asked once about the condition of his disease. He said : I am not well. One of them began to look at another. They

did not like the expression and began to think why he complained. Then Hazrat Ali said : Can there be expression of pride before the Almighty God ? I like more to express my inability and weakness before Him. Once Hazrat Ali fell ill. The Prophet heard him say : O God, give me patience over my danger. The Prophet said to him : Have you wanted danger from God? Pray for peace from Him. There is permission of disclosing disease with this object. To complain to God with other objects is unlawful. Patience is good, It was said in explaining it that there is complain in it. Hazrat Eakub was asked : Who has robbed you of your eye-sight? He said : Bitterness of time and long sorrows. God then sent revelation to him : Have you got an opportunity of complaining against Me to My servant? He said : O Lord, I am repenting to Thee. Taus and Muzahed said : The cries of a patient at the time of his disease are written. The wise men did not like that a patient should raise a cry as it is a form of complaint. Hazrat Ayub raised cries of agony at the time of his disease. The devil expressed satisfaction at this. The Prophet said : When a man fall ill, God sends two angels saying : Look to what he says. If he praises God and glorifies Him, pray from him. If he complains and speaks evil, tell him like that.

# **THE REVIVAL OF RELIGIOUS LEARNINGS**

## **The Book of Constructive Virtues**

### **PART II**

#### **CHAPTER VI**

##### **LOVE AND ATTACHMENT**

Know, O dear readers, that love of God is the last stage and the highest in rank. There is no higher stage after acquisition of love God. Before it, there are the stages of repentance, patience and renunciation. These are preliminaries to love of God. Though it is difficult to enter the region of love, it is possible for human mind to be filled up with God's love as a result of firm faith. To believe in God's love is difficult, even some learned men thought it impossible. They say that it means to be engaged in divine worship. They say that Love grows for a being of equal status and hence God's love is impossible.

##### **PROOF OF SHARIAT ABOUT LOVE OF GOD**

Know O readers, that all the Ulemas or learned men are unanimous that love of God and His Apostle is compulsory. If there is no existence of such love, how is it compulsory ? To obey injunctions is the fruit of love but the birth of the tree of love is necessary before getting fruit. God says : He loves them and they love Him—5 : 54. God says : Those who are believers love God much. These verses say that love of God is possible. The Prophet in many traditions made love of God a condition of faith.

(1) **Abu Razia Ukaili once asked the Prophet** : O Messenger of God, what is faith ? He said : The meaning of faith is your love for God and His Apostle more than your love for every other thing.

(2) **In another tradition**, the Prophet said that no man can be a believer until God and His Apostle become dearer to him than his family members, riches and all mankind (in another narration than his own life.)

(3) **Why should it not be when God said in the following verse** : Say, are your parents, your children, your brethren, your

wives, your relatives, the property you have acquired, the business the loss of which you fear and the houses which give pleasure to you dearer to you than God and His Apostle and Jihad in the way of God—9 : 24? It was said by way of warning.

(4) **The Prophet said:** Love God for the provision He gave you. Love me also as God loves me.

(5) **It is reported that a man said to the Prophet:** I love you. The Prophet said : Then be prepared for poverty. The man said : I love God. The Prophet said : Then be prepared for disasters.

(6) **Hazrat Omar said :** Once Mosab-bin-Omar came to the Prophet being covered with sheep cloth. The Prophet said : Look to the man God has illumined his heart. I see that his parents maintained him with good food and drink. Love of God and His Apostle attracted towards what you see in him.

(7) **There is in a famous Hadis that when the angel of death came to Abraham to take his life he told him :** Have you every seen a friend taking away the life of a friend ? Then God revealed to him : Have you ever seen a friend displeased with meeting with his friend ? Abraham said : O angel of death, now take away my life. This love is found in such a person who loves God with his whole heart.

(8) **Our Prophet used to say in his invocation :** O God. I want Thy love, the love of one who loves Thee, the love of that thing which brings near Thy love. Make Thy love dearer to me than cold drink.

(9) **Once a desert Arab came to the Prophet and asked :** When will the the Resurrection occur ? He said : What preparation have you made for that ? He said : I have not prepared for it with much of prayer and fasting but I love God and His Prophet. The Prophet said : He who loves one will be with him. Hazrat Anas said : It pleased the Muslims so much that I did not find them more pleased after Islam than this.

(10) **Hazrat Abu Bakr Siddiq said :** The taste of sincere love which a man finds for God keeps him away from searching the world and away from all the people.

(11) **Hazrat Hasan Basri said :** He who recognised God, loves Him. He who recognised the world adopts renunciation. A

believer can not rest contented unless he is heedless. When he thinks, he becomes sorry.

(12) **Hazrat Abu Solaiman Darani said :** There are people among the creation of God whom Paradise and the pleasures there can not keep engaged. So how can the world keep them engaged ?

(13) **It is reported that Jesus Christ was passing once by three men whose bodies became stricken with fear of God. He asked them "What is the reason of the change that I see in you?" They said "Fear of Hell." He said : You have got claim over God that He will give security to those who fear God. Thereafter Jesus Christ passed by another three men and found them still more stricken with fear of God. He asked : What is the reason of this condition of yours ? They said : We fear the Almighty and Glorious God. He said : You are near God, you are near God, you are near God.**

(14) **Hazrat Abdul Wahed bin Jayed said :** I was passing by a man and asked him : Don't you feel the coldness of snow ? He said : He does not feel the coldness of snow whom God's love keeps engaged.

(15) **The sage Sarri Sakti said :** On the Resurrection day all the Prophets will be called with their followers. Then they will be called : O followers of Moses. O followers of Jesus. O followers of Muhammad. The lovers of God will not be called, as they will be addressed thus : O friends of God, come to Me Then their hearts will be filled up with joy.

(16) **Hazrat Haram-bin Hasan said:** When a believer recognises his God, he loves Him. When he loves Him, he advances towards Him. When he feels the taste of advancing towards Him, he does not look to the world with the eye of attachment and to the next world with the eye of pleasure. That keeps him sad in this world and gives him joy in the next world.

(17) **There is written in a certain religious scripture : O My servant, by My oath, My duty to you is to love you. So your duty is to love Me.**

(18) **Ihya-bin-Muaz said :** Love of God even to the measure of a mustard seed is dearer to me than divine services for seventy years without love.

(19) Hazrat Ihya-bin-Muaz said : O God, I am a lover. I wish to live with Thee. Every lover wants to live with his beloved. So how can I keep away from Thee?

### WHAT IS LOVE AND ITS CAUSES ?

**1. First basis of love.** Without acquaintance and understanding, love does not take form, as man does not love one with whom he is not acquainted. For this reason, he does not love a lifeless thing, rather he can love one who has got life and understanding. There are three classes of wisdom or understanding. (1) Mind likes a thing congenial to nature. (2) Mind hates a thing opposed to nature. (3) Mind hates what is injurious and pains giving. So love means attraction of mind to what is tasteful and pleasure giving. When it is strong and firm, there is deep love.

**2. Second basis of love.** It is that when it comes after knowledge and acquaintance, it is divided into several divisions from the stand point of knowledge and five senses every sense is satisfied with that thing over which it has got power and influence. Eye is satisfied with beautiful things, ear is satisfied with sweet sounds and songs, nose is satisfied with sweet scent and smell, tongue is satisfied with delicious foods, hand is satisfied with smooth touch. The object for which each sense finds delight is dear to it. The Prophet said : Three things of your world is dear to me sweet scent, wife, and prayer which has been made doll to my eyes. It appears from the above Hadis that prayer is not within the five senses but it is included within the sixth sense of soul. He who has got no heart can not grasp it. Man and beast are equal in the happiness of the five senses. If love of God is considered as appertaining to those five senses, then it is impossible to love Him. The sixth sense is intellect, light, heart, mind or soul. The inner eye is more powerful than the external eye and the mind's eye is more powerful than the external eye. The beauty which can be perceived through intellect is more than that of eye sight. As the beauties of the world appear pleasing to the external eye, the sight of the existence of God and the beauties of His creation are thousand and thousand times more pleasing to him. So love of God can not be denied, but he who has not crossed the limit of a beast can not perceive it.



(3) **Third basis of love.** It is the following. He who loves himself loves another for himself. Every living being loves his life. That means that he has got in his very nature an attachment to live and dislike for death. Man wants that he should live for ever and that his qualities should gain perfection. Nobody wants his destruction and loss of his qualities. So there are several causes of love.

(1) **The first cause of love** is that a man loves his life, then his limbs, then his properties, children, relatives and friends. Man does not love these things only for them, but for the fact they help towards his long life and attainment of perfection. Even after his death, he wants to live through his heirs.

(2) **The second cause of love** is getting benefit. A man loves one from whom he gets benefit as he is a servant of benefits. The Prophet said : O God, don't allow a sinner to do good to me, as my mind may wish to love him. This shows that mind turns towards the benefactor. There is difference between love for health and love for a physician. Physician is the cause of health and therefore for the sake of health, a physician is loved. Similarly education is loved and also the teacher of education, but education is loved for itself and teacher is loved as he is the cause of education. Similarly food and drink and money are loved, but the former two are loved for themselves and the third is loved as it is the instrument of getting food and drink.

(3) **The third cause of love** is to love a thing for its quality and not for the thing itself. A good figure is loved for its beauty. Even the Prophet said : God is beautiful and He loves beauty.

(4) **The fourth cause of love** is acquaintance with beauty. The external eye appreciates external beauty. A man is beautiful when all his organs are proportionately beautiful. When his organs are not such, he cannot be called beautiful even though his colour is white. This is called acquaintance with beauty. So to get acquainted with perfection is a cause for love.

**Question.** The matters described above are objects of five external sense organs. Can beauty be appreciated other than by external five senses ?

**Answer.** It can be realised. Many a time colourless and figureless things are called beautiful, such as conduct of that man

is beautiful, knowledge of that man is beautiful character of that man is beautiful. The meaning of good conduct is that his knowledge, courage, God-fear, generosity, gentlemanliness and other qualities are beautiful. Most of those qualities can be guessed not by external organs but by inner light. These conducts and attributes are objects of love and the man possessing these qualities is loved. People love the Prophets, saints and founders of sects for their qualities though they did not see them. Love reaches to such high pitch that the lovers are ready sometimes to dedicate their lives and properties for them. These internal qualities are divided into two kinds-knowledge and power. All qualities grow out of these two qualities which can not be gained by external senses. A man possesses two things, external figure and internal nature. External eye sees the beauty of external figure but the internal secret nature is seen by the internal eye. He who is deprived of this secret eye can not see the secret beauty and hence does not love it. He whose secret eye is strong can see the internal secret beauties.

(5) **The fifth cause of love** is secret connection between a lover and his beloved. Many a time love is cemented between them not for their beauty but for the union of their souls. The Prophet said : Out of them, love grows among those who have got similarity of souls.

So it appears from what has been described above that there are five causes of love.

- (1) A man loves his life, his perfection and his living long.
- (2) He loves one who helps him in his livelihood.
- (3) He loves one who does good to the people.
- (4) He loves one who has got external and internal beauty.
- (5) He love one who has got secret connection with him.

If these qualities are found in one person, love for him is increased manifold. Power of love increases in proportion to the increase of those qualities in a man. If these qualities find full perfection in a man, love gains perfection.

**ONLY GOD IS OBJECT OF LOVE:** He who loves other than God has not recognised God. His ignorance about God is responsible for this. The Prophet is an object of love as he is the

beloved of God. So is the love for the learned, religious men and good people, as the dear ones of the beloved are objects of love. The ambassadors and the messengers of the dear ones are also objects of love. He who loves the dear ones is also an object of love. The those whose eye of knowledge has been opened, God is the only object of love. There is no object of love than He. The five causes of love are only found in God and not in any other being.

The following are the causes that prove that nothing should be the object of love except God.

(1) **First cause.** Man loves himself, his life his progress and his living long and dislikes his destruction, death and impediments to progress. For this reason love of God is necessary as he who knows himself and knows God knows this fact that he has got no existence of his own and that his existence, destruction, progress and everything are gifts from God and that he will return to God and live with Him. He gives his life and He takes his life. He gives him perfection and created causes or ingredients to give him perfection and created guidance for the use of these causes. The life of a man has got no existence of its own. If God had not kept his existence, he would not have been a thing at all. Had God not kept him alive, he would have been destroyed even after coming into existence. Only God is ever-living and ever-lasting. He exists by Himself and things other than God exist only through His grace and mercy. The man who loves himself should necessarily love one for whose cause he came into existence and for whom his existence becomes lasting. This knowledge is necessary as without this knowledge there can be no love. The stronger the knowledge, the stronger the love. For this reason, Hasan Basri said : He who recognised his Lord, loves Him. He who recognised the world has adopted renunciation. How is it that man should love himself, but not love his Lord for whose cause he came into being ? It is seen that one sun burnt person loves shade but he loves also the tree that gives shade. Everything receiving power from God is like the shade of a tree or rays of the sun. As the existence of shade comes from the tree, so one's body, bodily organs and all his attributes and power come from God. In this condition, it is abominable to love oneself without loving his source God. He who does not know that he comes from God, can not love God. For this reason, the fool's can not love God. Everything is the fruit or expression of

His power and every being come from His being just as the existence of rays comes from the existence of the sun. It is very clear to the experts of soul, more clear than eye sight that when the physical body and the sun are united, light comes out from the power of God as the rays of the sun eye, figure come from the power of God. He who is near God is like angels. The more a man is near the angels, the more is his insight in the world; and the more he is near the world the more is his defects.

(2) **Second cause.** One is the object of love if he does benefit, sympathises in sorrows and happiness and extends his helping hand to others. From this, it is understood that man should not love except God as it is only God who really does good and benefit to a servant, God says : If you count the favours of God, you will be unable to count them. The benefits that a man does to another are really benefits done by God through him. He is the medium through whom God does benefit. So man can not be real benefactor. Suppose a man gifts all his properties to you. From this you may suppose that he did benefit to you. This is your wrong notion. Who created the benefactor ? Who created his wealth? Who created his power? Who made him dear to you ? Who turned his face towards you ? Who threw this thought in his mind that in doing benefit to you lies his worldly and next worldly good ? When God created all; these things, he was bound to make a gift to you, and he could not go against it. So the real benefactor is One who compelled him to do benefit to you, gave him impetus and encouragement for the gift. His hand is only a means or intermediary through which He send these gifts. The owner of hands is compelled to give just as current of water is made to flow in canals. When a donor does benefit to another, he does benefit to himself and it is impossible for the created beings to do benefit to others. When a man spends his wealth, he spends it for some object to get rewards in the next world, to get name and fame etc. Man does not drop his wealth in to sea as that does not serve his purpose. Similarly, he does not give you something without some object. That object is his goal and not you. Your hand is an instrument of receiving it. From this view point, he does benefit to himself by gift for an object which is dearer to him or more valuable than his object of gift. So the donor is not the fit object of love for two reasons—(1) God prevailed over him all the elements of gift and he has got no power to go against them. He is just like the treasurer of a king. If he gives wealth according to the

orders of the king, it will not be considered as his own gift. He is bound to comply with the king's order. Had God turned his mind otherwise, he would not have gifted a farthing. 2) The second reason is that the benefactor takes a better thing in exchange of what he gives as a seller purchases a better thing than what he sells. As the seller can not be called benefactor, so the donor can not be called benefactor, as he gives in exchange of getting rewards, praise name and fame etc. The real meaning of gift is to give wealth without any exchange. Such a gift can not come from man but from God. He it is who gave wealth and favours on the inhabitants of the world in lieu of nothing. He is above all wants. So man can not receive praise for his gift and God only is the object of love and praise.

(3) **Third cause.** You love a doer of good for his special qualities even though his benefits did not reach you. If you hear that a king of a distant land is kind, just, religious, and wise, you love him. If you hear that a king of a distant land is cruel oppressor, transgressor, drunkard, addicted to adultery and fornication, you don't love him. There is no question of your getting benefit or harm from either of them. This love means love of good attributes and hatred for evils. This leads to the love of God, as except God, nobody can be really loved, but he can be loved only when he has got connection with God. He it is who brought everything in to being. Secondly, He gave perfection to his limbs and gave all the things required for livelihood. Thirdly, He created everything which are necessary for him. Fourthly, He gave him beauty in addition to what is necessary for him. Hands, eyes, feet, ears and nose are necessary things, but not beauty which means grace of face and body, red hue of lips etc. Food and water are absolutely necessary, medicine, meat and fruits are generally necessary, beautiful colours and taste of fruits and food are additional things. God created all these things and hence His benefits to you and favours on you are without parallel. So love is due to Him and to nobody else, and if anybody is loved, it should be for His sake only.

(4) **Fourth reason**—Love of beautiful things only for the sake of beauty and not for any other thing. Beauty is external and internal. External beauty is appreciated by external eye and internal beauty by internal eye or internal light. The first kind of beauty is seen even by boys, but the second kind by those who are

versed in soul. If beauty is appreciated by mind, it becomes the object of love of mind. The prophets saints, religious and learned men are therefore loved by mind for their internal qualities and not for their outward appearance. The greater the thing to be known in beauty and perfectness, the more honourable and beautiful will be the knowledge. God is highest and therefore knowledge about Him is highest. God is All-Knowing and human knowledge cannot be compared with His knowledge rather He is the creator of knowledge. Nothing in heaven and earth is outside His knowledge God says : You have not been given but a little of knowledge—17 : 85. So if the object of knowledge is loved, God alone is fit to be loved as He is the Fountain of knowledge. Power is loved and as such a powerful man is loved. Hazrat Ali and Hazrat Khalid-bin Walid are loved on account of their valour and heroism. God is the creator of power valour and heroism in human beings. Therefore He is alone fit to be loved. There is no power and might except in Him and through Him. God said with regard to the great conqueror Alexander : I established him in the world. He got His power from the All-powerful. So He is to be praised and not Alexander for his vast kingdom. If God wills, even a small mosquito is sufficient to destroy such a man.

**God is pure from defects and evils** and so He is fit to be loved. The Prophets even are not free from defects. God is free from defects and perfect. Perfection is due to God and not to any created being. God is perfect by Himself. He is above all imperfections and defects. There are degrees of imperfections in created beings. A horse is more perfect than an ass and a man is more perfect than a horse. So there is difference of perfection and beauty in created beings. The most perfect is only One. There is nothing like Him. He is above example. He is independent having no need or necessity. He is All-Powerful and does what He wishes, He is all knowing and there is nothing outside His knowledge in heaven and earth. He is All-Powerful whose sovereignty lies over everything. He has got no beginning, He has got no end. He exists by Himself and everything exists for Him. The greatest wise man gets tried in search of Him. The highest limit of the gnostics is to meet with failure in knowing Him.

**The Prophet said:** I am unable to count Thy praise. Thou art as Thou praiseth Thyself. Hazrat Abu Bakr said : To attain God

means to be baffled to get Him. God revealed to David : The dearest of My dear persons is that servant who worships Me without receiving any favour from me and who fulfills his duty to God most faithfully. It was revealed in the Zabur : Who is a greater sinner than one who worships Me in greed of Paradise and in fear of Hell ? If I have not created Paradise and Hell, should I not be entitled to get worship ?

Once the Prophet Jesus Christ was passing by some lean and thin men. They said : We fear Hell and hope for Paradise. He told them : You then fear created things and hope for created things. He passed by another group of persons and they said : We worship God as we love Him and His glory. He said : You are then the real friends of God. I have been order to live in our company. The saint Abu Hazem said : I feel ashamed to worship God to get rewards and to ward off punishment. In that case, I shall be a dishonest servant, as a dishonest labourer does not work if he does not fear. The Prophet said : Nobody amongst you should be a dishonest labourer. If he does not get his wages, he does not work.

(5) Fifth reason. Love begets among persons of similar nature and habits. So you find that one boy loves another boy, an old man loves another old man. There is a proverb that birds of feather flock together. The Prophet said : The souls are regulated army. The souls which agree with one another love one another, and those souls which have no agreement differ. Ignorance of one another's nature is a cause of disagreement. This reason also shows path to the necessity of love for God. The Prophet said : Imbue yourselves with divine attributes. This injunction is only for following the good attributes, such as acquisition of knowledge, honesty, showing kindness, to do good to the people, to enjoin them good, to show them right path and to prohibit them from evils. These subject take to the nearness of God. This does not mean that these attributes will take you to a fixed place, but they will take you near His attributes. Man has been endowed with a special thing which has been prohibited to be mentioned in details. God says : They ask you about soul. Say, soul is an order from my Lord—17 : 85. The reason is that spiritual matters are outside the comprehension and intellect of man. The following verse is to this effect : When I fashioned him and infused in him from My spirit—15 : 29. For this reason the

angels of God made obeisance to Adam. It is understood also from this verse : I have made you My successor in the world. The Prophet Adam would not have been fit for Khilafat unless he was given the connection of spirit. The Prophet said hinting at this connection : God created Adam according to His image. Some say that there is no figure except what can be grasped by the five senses. They out of ignorance gave a body and a figure to God. From this it appears that there is a great connection between God and man. God said to Moses : When I was ill, why did you not come to see Me ? Moses said : O Lord, how an it be ? God said : A servant of Mine was ill. You did not go to see him. Had you gone to see him you would have found Me near him. This connection appears when one keeps himself in constant engagement in additional divine service besides the prescribed compulsory services. The Prophet said : God says: A servant continues to come near Me by his optional divine services till I love him. When I love him I become his ear with which he hears, I become his eyes with which he sees, and I become his tongue with which he speaks.

Here the force of pen is compelled to stop. Men differed in this respect, some were inclined to forms, some fell into the whirling circle of Ittehad, some say that God exists everywhere some say 'I am truth.' The Christians say that Jesus is God, Some say that Nasut has been mixed with Lahut, that is the nature of man has been mixed with the nature of God. Abul Hasan Nuri once heard the following poems:-

Love descending from Thee,  
covered every hook and corner.  
At the time of descent  
human knowledge becomes tired.

Hearing this poetry his ecstasy reached such a high pitch that he began to run over the sharp pointed heads of cutted reeds in the field. As a result, his feet became wounded stained with blood and swollen and he ultimately died. This is the extreme sign of love.

So these are the give causes of love which are well-known to the people. These qualities exist in God in full perfection. Those who have got deep insight take God as the only object of love, as the ignorant people take others as their objects of love.



### GREATEST PLEASURE IN KNOWLEDGE AND VISION OF GOD

Know, O readers, that pleasure comes out of appreciation. There are innumerable natures of man and every nature has got its own taste and pleasure. To get the object for which a nature has been created is the meaning of taste. These natures have been given to man with a set purpose and not in vain. For instance the nature of anger is to take revenge. The greed for food has been created to earn food as it is food that preserves the body. Eyes get pleasure from beautiful sight ear from sweet sound and nose from sweet scent. So there are different tastes and pleasures for different organs.

Similarly soul has got a nature which is termed divine light. God says : He whose breast God has expanded for Islam remains upon divine light. Some say that it is intellect, some say it is secret insight some say it is light of certainty of faith. There is no meaning of engagement with these names. Soul can be separated from its special attributes which is outside the five senses and unimaginable, as the creation of the world is unimaginable. The nature of that soul is termed by us as intellect by which man is differentiated from beasts and by which spiritual experience can be gained. So the nature of intellect is Marfat or spiritual knowledge of God. In this there lies its pleasure just as good sight is the pleasure of eye and sweet sound is the pleasure of ear.

The pleasure which is found in spiritual knowledge is not found in the knowledge of other things. Spiritual knowledge includes besides knowledge of God knowledge of the reign of angels and heaven and earth. The more is the honour of the acquainted thing the more is the taste and pleasure. A man gets great pleasure in getting the secret information of an emperor. God is the most high and the most honorable. So the pleasure gained by the pursuit of His attributes is the greatest. So divine knowledge is the best of all kinds of knowledge. It is thus proved that the best and highest pleasure can be obtained by the pursuit of knowledge relating to God and His attributes. It is many times more than the pleasure gained by satisfaction of lust or greed by the sense organs.

Pleasure differs in respect of difference of objects. For instance there is difference in the pleasure in the cohabitation

and songs. Then again there is difference in the co-habitation of a young man and that of an old man. Again pleasure is of two kinds, external pleasure gained by five sense organs and internal pleasure as power victory honour which are outside the pleasure of the five sense organs. It is also true that one likes power of rule more than delicious foods, but a boy will certainly like delicious foods more than power of rule. Similarly the pleasure of spiritual knowledge of God and search of His attributes are more to some men than the pleasure of power of rule. God says : Nobody knows what pleasure pleasing to the eyes lies in store for him. The Prophet said : 'God prepared for the righteous servants such happiness as no eye has seen, no ear has heard and no heart of man has conceived.' But now he will not understand it. He who has got this spiritual pleasure immerses himself in the sea of Marfat and give up all earthly powers name and fame treasures riches, as he knows that all these earthly things will vanish and He will ever remain. He will one day have to give up these earthly pleasures by the event of death. When his sight goes out of these things limited by space, his sight then knows no distance. At that time, the gnostic searches such a paradise as covers the whole earth and heaven.

Death cannot destroy the place of God's Marfat and that is soul which is a spiritual thing. Death causes the change of the condition of soul and relieves it from the prison of this bodily cage. It does not end as God says : Don't think those who are killed in the way of God as dead, but they are alive near their Lord and are given provision. They are joyous of what God bestowed upon them of His favours and they give good news to those who have not as yet reached them.' Don't think that this position is acquired only by the killed in war field. Every breath of a gnostic is a martyr. There is in the Hadis that the martyr will wish in the next world that he be returned to the world and killed again and again. He will hope for it seeing the immense rewards of martyrdom. An Aref need not go to a distant place with his body. He can go anywhere he likes.

Now it is clear that the pleasure of Marfat is the greatest, greater than ruling power and honour. He who has tasted it understands it. This is a thing to be tested and not to be understood by logic. Hazrat Abu Sulaiman Darani said : There are such servants of God who can not be turned away from God

by the hope of paradise and fear of Hell. How can the worldly engagements keep them away from God ? For this reason, a friend of Fateh Musalli once asked him : Tell me what thing gives you impetus for divine worship and keeps you away from the people ? He said : Remembrance of grave and Hell. He again asked : What is grave ? He said : Fear of Hell and hope of Paradise. He again asked : What are these things ? He said : Everything is in the hand of God. If He wishes He can make you forgetful of all things. If there is acquaintance between you and Him, you are in no need of them.

**It is reported that Jesus Christ said :** When you find a young man engaged in the pursuit of God, know that it is the thing which kept him forgetful of all other things. A certain sage saw Basher-bin-Hares in dream and asked him : What is the condition of Abu Naser Tamer and Abdul Wahab Warbak ? He said : I have left them at this time for taking food and drink before God. I asked him : What is your condition ? He said : God knows that I have got little desire for food and drink. So He gave me the favour of His Dider. Ali-bin Muket said : I saw a man looking at God in dream. I asked Rezwan : Who is this man ? He said : Maruf Karkhi who did divine service not in hope of Paradise, not for fear of Hell but for love of God. So God bestowed on him the favour of looking at Him upto the Resurrection Day. For this reason, Abu Sulaiman said : He who is to-day busy with himself will also be busy tomorrow with himself. He who is busy with his Lord to-day will be busy also tomorrow with his Lord. Sufiyan Saori asked the saint Rabeya : What is the sign of your faith ? She said : ' I don't worship for fear of Hell or for greed of Paradise. In that case I would be a labourer. Rather I worship Him loving Him and being attached to Him. She said in describing her love in the following poems;

Either I love Thee out of passion,  
Or I love Thee for Thy attributes in appreciation.  
Thy constant remembrance is the fruit of love.  
Lifting of screen is the fruit of realisation.  
I have got no pride in love of either,  
Rather beauty of both is only for Thee.

The taste of the appreciation of beauty has been explained by the Prophet in the in following Hadis. God says : I have prepared for My righteous servants such rewards as no eye hath seen, no

ear hath heard and no heart of man hath conceived. If the soul of any man can be turned completely, he can get some taste in this world. For this reason, a certain sage said : If I say, O Lord, O God I find it in my heart heavier than a mountain, a voice comes from behind the screen : Have you ever heard a man calling a friend with a loud voice ? He said : When a man reaches the highest stage of this spiritual matter people throw stones at him. In other words, his words go out of the limit of intelligence of man. He is then called either a man or an infidel. The object of a gnostic is His vision, When he reaches this stage, he does not feel the pangs of burning if he is thrown in to fire. How can a worldly man believe this thing when he is engaged in the pleasures of his senses ?

### DIFFERENT STAGES OF PLEASURES

(1) A boy takes pleasure in plays and sports but not in power, name and fame. (2) In the second stage, when he is a grown up young man, he takes pleasure in cohabiting with women. In comparison with this pleasure, he thinks his pleasure of plays and sports as trifling. (3) In the third stage, he takes pleasure in power, name and fame. (4) In the fourth stage he is eager to have taste of spiritual pleasure leaving all the earlier pleasures behind. At that time, the people of earlier stages laugh at them as they laugh at the boys in the second stage. (5) Spiritual knowledge in the world is less than that in the next world. All things are of two kinds. One kind comes in imagination such as figure of various kinds and the second kind is out of imagination, such as God's being and attributes. He who sees a man and then shuts up his eyes can see his figure in imagination. The second kind is out of imagination such as God's being and attributes, knowledge, power, will etc. Knowledge by sight is more clear than knowledge by imagination. There is some difference in clearness if you see a man very early in the morning when there is still darkness and when you see him in sun. The latter is more clear. Imagination is like the sight of a man in the morning darkness. That is made more clear when he is seen in clear sun. This latter vision by mind or soul is the last stage of sound. This is clear sight by mind and not by eye.

The object of knowledge can be known by imagination in two way- one is corroborative and the other is real. The utmost limit of Kashf is direct sight. If one shuts up eye sight, direct sight can

not be obtained as between eye and the object to be seen, there is the screen of eye. The screen must be removed to have direct sight. Similarly soul is covered by body, greed and passion and as such direct sight is not possible in worldly life. God said to Moses: You will not be able to see Me. God says: Eye sight can not overtake Him. According to an authentic Hadis the Prophet did not see God in the night of his ascension to heaven. When the screen will be removed by the event of death, still then the soul will remain covered with the screen of the sins he has committed in the world. The greater the sins, the greater the thickness of the screen on soul. The brilliant light of God will not be seen in the screened soul. It is like uncleanness in a mirror. One's face can not be seen unless the dust and uncleanness are removed from the surface of the mirror. There are souls which do not go out of the limit of cleanliness. This uncleanness will be removed by fire and as such soul will be burnt by fire in order that it may come out pure.

God says: "There is nobody among you who will not come before it (Hell.) This is the decree of your Lord. Then I will rescue those who are God-fearing and keep the sinners therein." So every soul shall have to present itself before Hell fire. When it will be fully cleared of impurities, it will be deemed fit to enter paradise. There is no time limit, as it will occur after the resurrection day which is unknown. God will shed His luster on the pure souls in proportion to his clearness of soul and degree of Marfat. This luster is called direct sight which is a truth. This is not an idea. God is realised in truth here in this world but will be seen in the hereafter. The knowledge of Marfat attained in this world will gain perfection in the hereafter and the idea in the world will turn into direct sight of God. This is seen from the following verse: Their light will run in their front and sides. They will say : O our Lord, make our light perfect.' The perfection of light means perfection of sight and increase of Kashf.

**Knowledge of Marfat is a seed of next worldly sight.** The seed grows into a tree and the tree gives fruits. He who does not sow seeds cannot expect fruits. Similarly he who does not sow seeds of Marfat in this world cannot expect to have sight of God in the next world. The greater the knowledge of Marfat in this world, the greater will he appreciate the beauty of God in the next world. The Prophet said : God will disclose His own luster

on all people in a general manner and on Abu Bakr in a special manner. The saint Rabia was asked about paradise. She replied : First neighbour and then abode. It appears that her goal was not paradise but the Lord of paradise. He who did not recognise God in the world will not be blessed with His vision in the next world. He who did not enjoy the pleasure of God's Marfat in the world will not get God's vision in the next world. A man will be resurrected upon the condition in which he lived in the world. So Marfat is the foundation of fortune.

**Question.** If the pleasure of sight is connected with Marfat, it seems that the pleasure will be little, as little pleasure is gained in Marfat in this world.

**Answer.** The argument is not correct and the pleasure of Marfat is not little in the world. How can he who is free of Marfat realise that pleasure ? The gnostics feel immense pleasure in Marfat but it is not to be compared with that pleasure to be gained by direct sight in the next world. The pleasure in thoughts of the beloved is hundred times less than that of direct sight, and the pleasure of hand touch is thousand times less than that gained by cohabitation. There is a great deal of difference between these two.

Pleasure differs with the difference of the causes of happiness. The first cause is the degree of beauty of the beloved. The most beautiful gives great pleasure. The second cause is perfection of the power of love. The pleasure of one whose love is very deep is more than that of one whose love is moderate. The third reason is perfect knowledge. If the beloved is seen in darkness, it gives less pleasure than what is got if seen in light. The fourth reason is mental sorrow and happiness. If the beloved is seen by a mind free from sorrows, the pleasure is certainly greater than that gained by a mind full of sorrows.

**The life of the next world is a real life.** God says : The life of the next world is a real life if you had known— 29 : 64. He who reaches this stage loves meeting with God and loves death. But he who waits for increase of his Marfat is like a seed which is yet to grow into a tree. There is no limit to the sea of Marfat. To reap fruits is impossible without the next world. For this reason, the Prophet said : To live long in divine service is the best fortune, as Marfat becomes perfect through training during this long time.

This requires time. He who loves death loves it because he himself is experienced in Marfat. He who dislikes death makes delay in Marfat. Ignorance and negligence are the basis of misfortune and knowledge and Marfat are the basis of fortune.

**Question.** What will be the instrument of sight in the next world eye or heart. **Answer.** Those who are deep in insight do not look to their difference of opinion about this. Whose hopes to see his beloved, his love keeps him engaged in His sight. He does not look whether his sight lies in eye or forehead.

**CAUSE OF INCREASE OF LOVE OF GOD.** Know, O readers, that the most fortunate one in the next world will be one who loves God most. For this reason, the meaning of the next world is to proceed towards God and see Him. What a good fortune is for a lover when he meets his beloved after long hopes and awaitings, but this fortune is deep according to the degree of love. The more is the degree of love the more is happiness. Every man can gain the love of God in this world and no believer is free from it. Deep love can be acquired in two ways. (1) **The first way is to sever all worldly connections** and to oust love of things other than God from mind. Mind is like a cup. If water is not taken out of it, it does not become vacant. God has not given any man two minds. The cup of love becomes full when God is loved with the entire mind. Love of God lessens in proportion to the love of things other than God. God says : Say Allah and then let them off in their idle talks. God says : Angels descent upon those who say 'God is our lord' and then they remain steadfast to that—41 : 30. 'There is no deity but God' means there is no object of love except God. Every object of love is deity or lord and he who keeps a slave, he is his lord. So every lover is confined by one whom he loves. God says : Have you seen a person who takes his low desires as deity? The Prophet said: The most detestable deity of man in the world is his passion. He said : He who utters 'There is no deity but God' with sincere heart will enter paradise. Here sincere heart means heart set apart for God. There can be no place of Shirk or partner in this condition. So God becomes the object of love of his heart, the deity of his heart, the ultimate goal of his heart. If this stage is reached, the world becomes to him a prison, as it becomes a stumbling block against his meeting with his beloved. Death releases him out of this prison and gives him opportunity of meeting with his Lord.

One of the causes of the weakness of heart in leaving God for love for the world. The world includes love for his family members, wealth, riches, children, relatives animals and the implements of his enjoyments. The more is his attachment for the world, the less is his love for God. The greater is his happiness in the world, the less will be his happiness in the next world. The nearer a man goes to the east, the more distant he will get from the west. This world is like the east and the next world is like the west. Or these worlds are like two co- wives. He who has got heart can understand it very clearly, more clear than eye sight. The only way to cleanse the mind from attachment of the world is to sojourn in the path of renunciation and to take to patience and other attributes.

(2) The second way of increasing love is to increase the power of Marfat and extend it over the entire heart. Power of love increases after mind is purified of all worldly engagements. That is like sowing seeds after weeding out the weeds. This weeding out of weeds is half work of growing crops Thereafter out of this seed grows the tree of Love and Marfat. This seed is Kalima Tayyeb as God says: God setup example of Kalima Tayyeb. It is like a good tree of which the root is firmly rooted and the branches extend in horizon-14:24. In another verse. God says: Kalima Tayyeb raises him up and good deeds also raise him up. So good deeds are like servants for God's Marfat. The object of every good deed is first to purify mind from the world and then to preserve it for long. in short good works are done for this Marfat. Knowledge is necessary for good works. It appears therefore that knowledge is necessary in the beginning as well as in the end. Knowledge is first necessary in order to gain knowledge of outward actions whose object is good deeds. The object of good deeds is to purify minds so that truth may blossom therein. The knowledge of Marfat means spiritual knowledge. When this knowledge is achieved, love comes in. When he loves Him, he takes pleasure therein. Love comes in after Marfat or acquaintance. This Marfat can be acquired after purification of mind from worldly thoughts along with clear thoughts constant Zikr, ceaseless efforts and constant search into the attributes of God and His sovereignty over the heavens and earth.

Those who reach this stage are divided into two classes one group are powerful and another group are weak. The first



acquaintance of the first group is only with God and the preliminary acquaintance of the second group can be gained by their good works and then they are raised up to God. God says with regard to the first group: Is not your Lord sufficient that He is a witness over everything? God says: God testifies that there is no deity but God. A certain sage was asked: How have you recognized your Lord? He said: I have recognized my Lord through the help of my Lord. Had not there been my Lord, I could not have recognized Him. With regard to the second group the following verse says: I will show them My signs in the horizon and in themselves, till it becomes clear to them that He is the truth. God says: Do they not see the sovereignty of heaven and earth? God says: Say, look to what is in heaven and earth? God says: 'He created the seven heavens in stages. You will find no incongruity in the creations of the Merciful. Turn your look again. Do you see any incongruity therein? Then turn you look again, your look will return to you confused.' This mode is easy for majority of the people and more spacious for the travellers of the path of religion.

The easier way is to ponder over the wonderful creation of God. The lowest creation is earth and what is therein. It is in relation to heaven and angels and other beings, If you see the earth in comparisons to a body, you will see the earth very very big. The sun appears to be small but still it is 160 times greater than the planet of the earth. Now look to smallness of the earth in relation to the sun. The sun is attached to the open horizon. Look to the smallness of the sun in relation to the horizon. It is not comparable even in relation to the vastness of the horizon. The seat of the sun is in the fourth heaven. This fourth heaven is very small in comparison with higher heavens. The seventh heaven lies before the Throne is such a way that a stone lies as it were in a vast field. The Throne itself lies likewise in the vast Arsh. Now look at the earth how small it is in comparison with the sun, heavens, Throne and Arsh. In the earth again, the landed portion is very small in comparison with the area of oceans, seas and watery portions. The Prophet said: The land hemisphere in the seas is like a ball in the land hemisphere. The earth is therefore like as island in the area of water.

Then look to man made of earth. Man is only a clot of earth. Look to other animals also. How small they are in comparison

with the earth. In the animal kingdom, there are ants, bees, worms, insects, mosquitoes etc. Look to the creation of a mosquitoes. Think of its power inspite of its smallness. How God created it in the form of an elephant which is biggest of animals. It has been given a trunk like that of an elephant. He created all organs for it as He created them for an elephant. In addition, a mosquito has been given two wings. Then look how God showed it the path of procuring food. He informed it that its food is blood. He gave it two wings to fly to men and animals to procure blood with its trunk. It is open within and fit to preserve blood. It flees away with its wing when man goes to attack it.

Look to the eye of an animal. It has got eye lids which prevent falling of dust and other injurious things to the eye. Two hands have been created for mosquitoes and flies. By these two hands, they rub eye lids always. He made black hairs for eye lids, so that they may help eye sight. They work as windows, if dusts and refuges fall.

Now look at the bees. God revealed to them to build habitation in mountains and hillocks, in trees and high places. God makes out honey and wax from their sittings. God allows bee wax to be used as light and prescribes medicine by another thing. One wonders how God makes the bees fly from flower to flower to gather honey, to take care of themselves from dirt, how they obey their leaders and how they remove unclean things from their hives. Look to the wise construction of their habitation and at the six concerned round room. They do not construct four or five concerned room. The wisdom of mathematicians become baffled at this. The figure of a fly is round and long. If each room is four cornered, some space of a four cornered room lies useless. If each room is made round and if several rooms are attached to one another, some often places are left outside. See how God gave them instincts to build each room of six cornered size in a big house.

So all praise is due to God. How great is His mercy and how extensive and intensive are His favours. Though this thing is trifling, yet there are lessons in this for mankind for pondering. The knowledge of mankind is not at all a knowledge in relation to the knowledge of God. In this way, knowledge of the recognition of God can be increased. With the increase of higher knowledge, love also increases. If you wish to gain vision of God, throw the

world behind your back and keep yourself long with constant zikr and pondering.

**CAUSES OF DIFFERENCE OF MEN'S LOVE:** Know, O readers, that the believers are partners in the basic love, as well as partners in faith, but there is difference in their love as there is difference in their acquaintance or Marfat. The gnostics are the nearest ones to God. God mentioned the condition of these classes in the following verse: 'If he is one of the near ones, there is for him rest, provision and paradise of Nayeem'. The general believers love Imam Shafeyi on hearing his piety and knowledge, but his disciples love him more for his religion, conduct, character and good habits. A man with deep insight searches for detailed acquaintance with divine attributes and His wonderful creations. Even in a mosquito, he finds wonderful skill of God. The more a man searches after His glory the more is his love for Him. There is no limit to the sea of Marfat of God. So it is no wonder that there would be different degrees of love of different individuals for God.

**CAUSES OF DEFECTS IN RECOGNITION:** Know, O readers, that of all the bright things seen by our naked eyes, the brightest is God. So it is necessary to have his recognition first by intellect in an easy manner, but the matter is contrary. What is its cause? That God is most express, open and clear requires illustration for understanding. When we see a man to write somethings, we see him clearly more than anything else that he is alive. His life, knowledge, power and his will to write appear to us more vividly than his other open and secret natures. The meaning of his secret natures is his passion, anger, health, disease etc. We don't know these natures. Among his often natures, we know some and some are not free from doubt, such as the measure of the length and colour of his body. His life, power, will, knowledge, his being an animal appear to us more vivid to us than to catch them with external eye, as these natures are outside the five senses and it is not possible to know his life, power and will except by his movements. If we look to what is in the earth, why shall we not recognise Him?

What we see about God proves His being, His power, His knowledge and His other attributes. We can understand them by our open and secret senses. We can realise them from the stones, trees, animals, heaven, earth, stars, sun, moon land and watery

as of the earth. Rather the first proof of His existence is our  
selves, our bodies, our natures, changes of our souls, our  
movements and our works and deeds. The most clear thing that  
comes to our intellect among all things is our soul, then our  
sensations arising out of our five senses and then our knowledge  
coming out of our intellect and deep insight. Every sense has got  
separate function and separate proof. All the things of the  
world give ample proof of the existence of the Creator and proper  
maintenance of His knowledge, power, mercy and skill. If the  
world writing gives proof of the life of a writer and his existence,  
the wonderful creations of heaven and earth give sufficient  
proof of the All Powerful. There is nothing which does not prove  
existence. Our external and internal conditions give proof of  
glory and omnipotence as we know that the hands of a writer  
do not automatically move.

There are two causes of the defect of our intellect to  
understand Him. One cause is that the matter is subtle and  
secret, but its illustration is not secret. The second is His  
brightness being out of limit, as a bat can see in darkness, but it  
cannot withstand the brightness of day. The sun's rays defeat  
the eye sight of a bat as the sun's rays are strong and the sight  
of a bat is very very weak. Similar is our sight. God's light is  
incredibly high covering all in heavens and earth. Our eye  
sight is very very weak in comparison to God's light. So we cannot  
see Him. He is invisible because his light is too strong. A  
thing appears clear in contrast with a thing opposite to it. God  
is most express and open and everything gets light from Him.  
If He had been secret and not open, all in the heaven and  
earth would have been destroyed. All things are regulated by  
His principle. That proves His existence. On account of his  
intensive light, He is hidden. He whose insight is strong and  
whose faith is firm, is in the middle path in his affairs. He does  
not see anything except God and knows nothing except Him.  
He knows that there is no existence of anything except that of  
God. He who looks at the writing on a paper knows the  
existence of a writer. The heaven and earth and what is therein  
are the writings of that Great Writer with the pen of power. He  
is God and knows Him through His works. He sees nothing  
except God. It can be said of him that he loses himself in  
God and forgets his own existence. A weak man cannot  
understand it.

Man can understand even before the dawn of his knowledge that everything attests to the existence of God. But his religious feelings of childhood disappear when he mixes with the corrupt society. Owing to his worldly engagements, he is debarred from swimming the ocean of Marfat. For this reason, a poet said :

Thou art open. Thou art not hidden,  
How can deaf and blind man  
Can know the open moon?  
Thou has kept secret what Thou disclosed.  
How can He be known who though open  
Keeps himself hidden.

**MEANING OF ATTACHMENT FOR GOD:** There are three modes of describing attachment for God.

(1) **Mode of thought.** Every lover has got attachment for his beloved in his absence, But it cannot be said that he has got attachment only in his presence as the meaning of attachment is to hope for getting a thing. There is no meaning of hoping for a thing which has been obtained. There cannot be any attachment for a thing which cannot be known. He who has not seen another or heard his qualities cannot have attachment for the latter. Direct vision of God will occur in the next world. Now therefore there should be attachment for God.

(2) **The second mode of attachment.** There is no end of divine secrets but some of these are disclosed to every man. There is also no end of matters which lie hidden. A gnostic knows His existence and knows also that God knows it. He knows also that the matters unseen are more than the matters seen. So he remains anxious to know which lies hidden until he gets knowledge about them. Hazrat Ibrahim-bin-Adham said ; I prayed one day—O God, if Thou give anything to any of Thy dear ones before his meeting with Thee, give it to me, Anxiety destroy me. Then I saw in a dream that God made me sit before Him and said : O Ibrahim, are you not ashamed that you pray for such a thing which will console your mind before meeting with Me ? Can an Aref get satisfaction before meeting with his beloved ? I said : O Lord, I am immersed in Thy love. I know not what I say. Forgive me. Teach me with what I should invoke Thee. God said : Say. O God, let me be satisfied with Thy decree, let me have patience at Thy given dangers and difficulties, let me be grateful for the

es given to me. This attachment will give you consolation  
next world.

**The third mode of attachment.** This attachment has got  
in this world and in the hereafter. God's knowledge is  
as but man's knowledge is limited. He continues to acquire  
edge and what he could not acquire remains to be  
ed. So his hope remains unsatisfied, specially of one who  
ages after stages about Him. He hopes for perfection of  
g with Him. God says : Light will run in front of them and  
sides. They will say : O our lord make the light perfect for  
means : Pour down upon us the treasure of light as Thou  
ven us in the world. It s object is make the light perfect.  
ys : They say look at us. We shall borrow from your light.  
ill then be told : Return to your backs and seek you light. It  
hat if the light increases in the world, it will also increase  
ext world. It will not be a new light.

### HADIS AND SAYINGS OF SAGES

**The Prophet used to pray:** O God, I pray to Thee for  
tion over destiny, provision after death and abundant  
e for seeing the beauty of Thy face and hope for meeting  
ee.

**Abu Darda said to Ka'ab :** Tell me a verse from the Torah.  
: God says : Hope of the righteous persons to meet Me is  
nd My hope for meeting them is still greater. There is  
by its side : He who wants Me gets me. He who does not  
e does not get Me. Abu Darda said : I bear witness that I  
e Prophet say this.

**Iazrat Daud said :** God said : O Daud tell the inhabitants  
orld : I love one who loves Me. I am with one who sits  
e alone. I am satisfied to remember one who finds  
to remember Me. I become the companion of one who  
mpany with Me. I choose one who chooses Me I remain  
t to one who obeys Me. I take the love of one who loves  
heart and I love him so much which nobody can get. He  
nts Me sincerely gets Me. He who searches other than  
oes not get Me. O inhabitants of the world think over the  
which you live. Come to see My skill, to keep company  
and to stray with Me in solitude. Be satisfied with My  
/ and I shall also be satisfied with your company and

hasten to love you. I have prepared the conduct of My dear ones with the conduct of My dear friend Abraham, My dear friend Moses and My chosen Muhammad. I have created the hearts of those who hope for Me with My light and increased it with My glory.

(4) **A certain ancient sage said :** God revealed to a Siddiq : There are some servants of Mine who love Me. I also love them. I am attached to those who are attached to Me. I remember those who remember Me. I look to those who look to Me. If you adopt their ways, I will love you. I will hate you if you give up their ways. He said : O Lord, what are these ways ? God said : They see the shade of the day in such a way as a kind shepherd remains anxious for the setting of the sun when grazing a herd of sheep or as a bird is anxious to return to its nest at the time of sun- set. When the night covers them, darkness spreads evil and every lover is engaged with his beloved. They stand up on their legs, fall prostrate upon their foreheads, talk with Me in solitude with My words, invoke Me for My favour. Some cry some raise voices, some prostrate down. I will give them three kinds of rewards for the troubles they take for Me. (1) I will cast My light in to their hearts. Then they will give news about Me as I give out news to them. (2) I will think light if the heavens and the earth and what is therein are weighed against them. (3) I will appear to them with the brilliance of My face.

(5) **Hazrat Daud said :** God sent Me this revelation : O Daud, how long will you remember paradise and not pray for attachment for me ? He asked : O Lord, who have got attachment for Thee ? He said : Those whom I have purified from every evil, whose hearts I have broken and opened towards Me so that they can look towards Me. I carry their hearts with My hands and keep them in heaven. Then I call My chosen angels. They unitedly prostrate before Me. I say : I have not called you to make prostration before Me. I have called you for this reason that I will present before you the hearts of those who cherish hope for Me and I feel proud for them. O Daud, I have made the hearts of those who are attached to Me with My pleasure and increased My favours with the brilliance of My face. I have chosen them as those who will speak with Me and I have made their bodies in the world as My targets, Daud said : O Lord, allow me to see myself as Thy beloved. God said : O Daud, come to the mountain of

Lebanon and see that there are 14 monks here of whom two are young, some old and some extremely aged. When you will come to them, tender them Salam on My behalf saying : Your Lord is tendering you Salam. He is asking you : Have you got any need ? You are My dear ones, My chosen people and My fiends. I get pleasure at your pleasure and your love reaches Me without delay.

Daud come out and found them near a fountain. They were then meditating over the glory of God. They looked at Daud and were about to go away from him, Daud told them : I am a messenger to you from God. I have come to you. They then came to him and looked downwards to hear him. Hazrat Daud told them : I am a messenger of God to you. He tenders you Salam and says : Have you got any need ? I will hear you what you say as you are My dear ones, chosen ones and dear friends Your love comes to Me without delay. I look to you always like a kind father. Then they began to shed tears which began to flow down their cheeks.

Among them an old said said : O God. Thou art pure. O God, we are Thy servants and children of Thy servants. Accept from us what passes between you and us. Another said ; O God Thou art pure, we are Thy servants and children of Thy servants. What courage have we got to pray to Thee. We know that Thou hast got no necessity for our services. Thy mercy on us is that we may tread the path towards Thee. Another said : O God, we have got defects in searching Thy pleasure. Help us to remove them by Thy help. Another said : O God, Thou hast created us from a drop of semen and Thou hast given us grace to ponder over Thy glory. Will he dare to speak with Thee who is busy in proclaiming Thy glory and think over Thy grace ? We try to come near Thy light.

Another said : O God, Thou art glorious and stay near Thy friends and show kindness to Thy dear ones. So give us grace to our tongues to glorify Thee. Another said : O God, Thou hast showed us path to remember Thee and to find leisure to be busy with Thee. Forgive us for our faults in the matter of gratefulness to Thee. Another said : O God, Thou knowest our needs. We need to look to Thy face. Another said : O God, how can a servant be daring against his Lord ? When you have ordered us to invoke Thee, give us such light as can guide us through the darkness of the stages of heavens. Another said : We pray to Thee to accept



our invocation and make it last long. O God, we invoke from Thee full favours for what Thou hast given us. Another said : We need nothing from Thy creation. Only give us grace to look at Thy beautiful face. Another said : I pray to Thee that my eyes become blind for looking to the inhabitants of the world and my mind remains busy with the next world. Another said : O God. I know that Thou art glorious and noble. Thou love your friends. Be kind to us that our minds may keep attached to Thee and to no other thing except Thee.

**Then God revealed to Daud :** Tell them : I heard your prayers and I accept your invocation. Let each one of you be separate from his companions and adopt a course for himself. In that case, I will remove the screen that lies between Me and him. He will then see My light and glory.

**Daud said :** O God, for what have they received this position? He said : For their good idea about Me, for their abstinence from the world and its inhabitants, for their living with Me in solitude and their secret talks with Me. He who does not give up the world and its inhabitants, does not turn his mind away from them, does not keep his mind busy with Me, does not choose One better than His creations, cannot get this position. When he loses these things, I show mercy on him give him leisure and remove the screen that lies between him and Me. At that time, when he sees with his eyes towards anything, I show him My wonderful skill every moment and take him near the brilliance of My face. If he falls ill, I treat him in such a way as a mother treats her child. If he becomes thirsty, I quench his thirst by the taste of My remembrance. O Daud, when I wish these things in his connection. I make him blind to the world and its inhabitants and steal his mind from loving them. He remains always busy with Me. He wants to come to Me soon but I don't want his death as he is the object of My sight among My creations. He does not look beside Me and I also look to him. O Daud, if I see him, his mind becomes frozen, his body lean and thin, his bodily organs become broken and his mind flies on hearing My remembrance and I feel proud for him before My angels and inhabitants of heaven. His fear and divine services then increase. O Daud, by My glory and honour, I shall certainly give him accommodation in Ferdous Paradise, give him fortune of looking at My face, so that he may be satisfied and that satisfaction is highest.

(6) **There is a story that God said to Daud :** O Daud, tell my servants who are anxious for my love : When I keep behind the screen from the creation. what's the harm of your lifting the screen between Me and you and look at Me with your mind's eyes? What's the harm if I keep the world separate from you and spread the religion for you? What's the harm if the people be displeased with you when you seek My pleasure?

(7) **God revealed to Daud:** You think that you love Me. If you love Me, give up your love for the world from your mind, because love for Me and love for the world can not unite in the mind of man. O Daud, love me sincerely and mix with the people of the world outwardly and observe religion for Me and not for men. Remember what is in conformity with My love and rely on Me what seems difficult to you. I have kept you before upon guidance and control. I become now your guide and proof. I give you before you ask. I help you in your dangers and difficulties. I swear by Myself that I will not give rewards except to one whom I know to be reliant on Me and whose search and will are sincere and selfless.

(8) **O Daud,** when you cannot remain satisfied without Me, I become like wise for you. I remove disgrace and solicitude from you and give satisfaction to your mind, as I have inflicted promise on Myself that whoever remains satisfied with his works. I unrest him to himself. Ascribe everything to Me, so that your deeds may not go against you and you may not be a helping hand to sins and your companions may not be deprived of your good. You will find no limit and end to the knowledge of My Marfat.

(9) **O Daud** teach the children of Israil that I have got no connection with anyone of My creations. In this condition their hopes and will towards Me should be too much. I will give therefor such reward which no eye has seen, no ear has heard and no heart of man has conceived. Place Me before your eyes and look to Me with your mind's eye and do not look with your eyes on your forehead at those whose minds and eyes remain closed for Me and on whose hearts there is seal. I have cut off rewards from them. I swear by My honour and glory. I will not open My rewards for one who enters in to My allegiance or examine Me and to get secret information from Me. Be modest to those whom you will teach. If My dear ones had known the

position of the sojourners of religion towards Me, there would have been such a land for them as they could have travelled on it.

(10) O Daud, if you make your disciples clear of heedlessness, I will enroll you near Me as a warrior. Solicitude will not come to one whom I enroll as a warrior. He will not be deprived of getting anything from men. O Daud, hold fast to My word, take something from your soul for you. Don't give something out of it, or else I will take My love from you. Don't deprive My servants from My mercy. Cut off your greed for the sake of My satisfaction. I made it lawful for My weak servants. How is it that the powerful man adopts greed? Greed curbs the pleasure of invocation to Me.

(11) O Daud, don't make such a learned man as intermediary between you and Me who casts screen over My love. They are robbers for those who are desirous of My love. Give up greed always by the help of fasting. Be careful of giving up fast as I know that love for Me by the help of fasting is dear to Me. O Daud, love Me by going against your baser self. I will then prevent your greed and I will look at you. You will then see that screen between you and Me has been lifted. The reason is that I shall have to give you rewards and I will help you for the reason that you may be fit for this reward. Hold fast to allegiance to Me.

(12) God revealed to him: O Daud had those persons desirous of My love known how I remain anxious for them how I shower My favours on them, how I wish that they should give up sins, they would have surely died being attached to Me and their glands would have been cut off on account off their love for Me. O Daud, this is My wish in connection with those who work hard for Me. How anxious am I for those who advance towards Me? O Daud, when a man becomes independent of Me, he becomes more needy of Me than his other conditions. When a man turns away from Me, I feel more sympathy for him. When he returns to Me, he seems to Me to be good.

### LOVE OF GOD FOR MAN

Know, O readers, that the Quran is a proof that God loves His servants. God says: He loves them and they also love Him. God says: God loves those who fight in a row in the way of God. God says: God loves the repentant and the pure. God says: Say, why shall not God punish you for your sins? The Prophet said: When

God loves a man, sin does not touch him. He who repents for his sin, is as it were one who did not at all commit sin. Then he read this verses. 'Surely God loves those who repeats. The meaning is that when He loves him. He accepts his repentance before his death. His past sins though many do not do him any harm as past infidelity does not do any harm to one who accepts Islam. God forgives sins on account of love. He says: Say, if you love God, follow me. God will then love you and He will forgive you your sins.

**The Prophet said:** God gives the world to one whom He loves or does not love but He gives Iman to one whom He loves. The Prophet said: God raises him up who humbles himself for God. He humbles him who is insolent. God loves one who remembers Him much. The Prophet said that God said: When a servant advances towards Me by his additional divine service. I love him. When I love him, I become his eye with which he sees, I become his ears with which he hears'. The dear one is near God. This nearness means not the nearness of place but the nearness of attributes. The nearness of attributes means to be away from beastly or Satanic evils and to be endowed with the attributes of good conduct and character. Each man comes near God in proportion to his perfection. God loves a servant in such a way that He saves him from worldly engagements purifies his mind in such a way that he can see Him with his mind's eye. The meaning of men's love for God is his inclining towards perfection of which he was deprived before.

**Question.** God's love for His servant is doubtful. How can he know that he is an object of love of God?

**Answer.** That can be known by sign. The Prophet said: When God loves a servant. He throws him into dangers and difficulties. When he loves him with full love, He purifies him making him sincere. He was asked: What is the meaning of making him sincere? He said: God does not leave for him his family and property. So the sign of love of God for His servant is that He makes him separate from others and God comes in between him and other people and things.

**Once the Prophet Jesus Christ was asked:** Why do you not purchase an ass to ride upon? He said: I am more honorable than God's making me engaged to an ass. There is a tradition: When God loves a servant, He examines him by dangers and

difficulties. If, he keeps patience at them, He chooses him. If he remains satisfied, he chooses him. A certain learned man said: When you love God and see that He is giving you dangers and difficulties, know that he wishes to purify you. A certain pilgrim of religion said to his spiritual guide: Give me hints of love. He said: O dear son, has God examined you by any of your dear ones and have you loved him by forsaking Him? He said: No, He said: Don't be greedy for love as He does not give it to anybody without examining him. The Prophet said: God appoints an admonisher over His servant and a warner over his heart so that he may enjoin him and prohibit him. The Prophet said: When God wishes good to a servant. He shows his faults to him. The meaning of God's love is that He takes responsibility of his open and secrets deeds upon Himself. He admonishes him makes tadbir of his actions, makes his conduct and character beautiful, engages his bodily limbs in to action, helps him in his open and secret affairs, concentrates his thoughts and anxieties into one centre, creates in him hatred towards the world, makes him separate from others, gives him taste in his invocation in solitude and lifts His screen from him. These are the signs of God's love for him.

### SIGNS OF MAN'S LOVE FOR GOD

Know, O readers, that everybody claims love for God, but love is a very difficult task. Love is a tree the foundation of which is firmly rooted and its branches extend in to the horizon and the fruits appear in mind, tongue and bodily limbs. The existence of love is found from these things as the existence of fire is found from vapour and of tree from fruits.

(1) **First sign -Love meeting with God,** The first sign of love for God is love for meeting with God by way of Kashf and direct sight of Paradise. It is natural to be eager to meet with a person and to see him if one loves him in mind. When a lover can know that if he does not depart from the world and be separate from it by death, he cannot reach Him he should then love death. A lover does not feel difficulty in going from his house to the house of his Beloved to meet Him. Death is the key to this meeting and opening its door. The Prophet said: God loves one who loves to meet with Him. The saint Huzaifah said at the time of his death: The Beloved has come at the time of necessity. I will not gain success by repentance. An ancient sage said: God has got no such

conduct as is dearer to Him than prostration except meeting with God. God made fighting in His way as a condition of His love. They say: He loves God. To fight in the way of God and search for martyrdom are its signs. God says: God loves those who fight standing in rows. God says: Those who fight in the way of God, kill and are killed. Hazrat Abu Bakr left some death instructions to Omar of which there is the following: Truth is heavy but inspite of its heaviness it is benefiting. Falsehood is light but inspite of its lightness it is injurious. If you preserve my instructions, the absent things will not be dearer to you than the inevitable death. If you spoil my instructions, the absent things will be more hateful to you than death, yet you will not be able to baffle it.

Ishaq, son of Sa'ad bin-Abi Waqqas said: My father said that Abdullah-bin-Jahash said to him at the time of the Battle of Uhud: Shall we not invoke God? He went to a side and said: O Lord, I swear by Thee that if I am to meet tomorrow with the enemies, Thou wilt cause me to meet a strong man. I will fight with him in Thy way and he will also fight with me. Thereafter he may catch me and cut my nose and ears and pierce my stomach. When I will meet you tomorrow on the Resurrection Day, you will ask me: O servant of God, who has cut off your nose and ears? I will say O Lord, this is my condition for Thee and Thy Prophet. Then Thou wilt say: You have spoken the truth. Sa'ad said: I saw at the end of the day that his noses and ears were tied with a thread to save hanging. Sayeed-bin-Mosayeb said: I hope that God will prove His last oath true as He has proved his first oath true.

Hazrat Sufiyan Saori and Bashr Hafi used to say: Nobody except a person having doubts hates death, as a lover under no circumstances hates meeting with his beloved. Buwaiti asked a monk: Do you love death? When he delayed in his answer we said: If you are truthful, you will love death. Then he read this verse: If you are truthful, you will hope for death. The monk said that the Prophet had said: Dont hope for death. He said: There is harm in hoping for death and therefore he said this as it is better to remain satisfied with the decree of God than to flee away from it.

**Question:** Can one love God who does not love death?

**Answer:** Death is thought an evil on account of the attachment for the world and for the pangs of separation from

family members, children, treasures and wealth. These are the impediments of the love of God as full love occupies the entire heart. If the above things are loved, love for God is reduced. When Abu Hazaifa got his sister Fatima married to his slave Salem, the Quraish began to rebuke him and said: You are a man of Quraish. How could you get your sister married to a slave? He said: By God, I have given Fatemah in marriage to him as I do not know whether I am better than Salem. The word was more severe to them than his deed. They said: How can it occur? She is your sister and Salem is your slave. He said: I heard the Prophet say: Let one who wishes to see a person who loves God with his entire heart look to Salem. It seems from this that there are persons who do not love God with all their hearts. They love God and love others also along with God.

The second cause of thinking death as an evil is that a man does not hate death in the early stage of his love but he does not like it before his preparation for meeting with God. He is like the lover who gets the news of the arrival of his beloved but wants to have an hour so that he may well arrange his house and its furnitures that he may get leisure to see him and talk with him after his arrival with pleasure.

(2) *Second sign - to sacrifice dear things for God.* The second sign of the love of God is to give priority to that work which God loves than all the dear things and for that to be busy with the difficult tasks, to give up low desires and idleness, to be busy with divine services to search God's nearness by additional divine services to hope for more position near Him. God bestows the quality of I'sar (self sacrifice) to His lovers. God says: They love those who have migrated to them and they don't see narrowness in their minds in what they were given and place the wants of others above their own wants inspite of their wants. Low desires become the object of love of one who follows them. The lover gives up his own desires and adopts the desires of his beloved. For this reason a poet says:-

I want union with one who seeks my separation,  
I give up my hopes and desires for one who wants them.

When Julaikha brought faith and married Eusuf, she kept herself separate from him and remained engaged in divine services and surrendered herself completely to God. Hazrat

Eusuf called her to his bed in day time as Julaikha remained busy at night in divine service. When Eusuf called her at night, she hinted at the day time and said: O Eusuf, I loved you before I recognized God. When I knew God, I can have no love for others except God. I don't hope for anything for this. Even Eusuf said to Julaikha: God is good. He ordered me for that and said: He will take out of your womb two sons and will make them Prophets. Julaikha said: Be careful, when God ordered you this and made me the means of it, obey God. Julaikha then got peace for going to him. He who loves God does not disobey Him. Ibnul Mobarak said: You say "I love God". But you remain busy otherwise. By my life, what you say is wonderful. Had your love been true, you would have been busy in divine service. He who is a lover obeys his beloved always.

**The sage Shaal Tastari said:** To give loves prominent to yourself is the Sign of love. He who works in obedience to God's command can not become the object of love of God only on that ground. He who gives up the prohibited things of God becomes also the object of the love of God. God says: God loves them as they love God. When God loves a man He becomes his care-taker and help him against His foes. Here the meaning of foes is baser self and passion. God does not put him to disgrace and does not leave him to his low desires and passions. God says: God is well-informed of your foes. God is sufficient as a friend and sufficient as a Helper.

**Question.** Is sin opposed to basic love?

**Answer.** Sin is opposed to full love, but not to basic love. How many a man there are who loves himself and therefore loves his health inspite of illness. He eats a food though he knows it to be injurious to him. From this, it can not be understood that he does not love himself, but his knowledge of harm is weak. When Nuaiman was bought before the Prophet for his fault of wine drinking, he was inflicted punishment. One day after the infliction of sentence on him, one man cursed him and said: How many times have you been bought before the Prophet? The Prophet said: Don't curse him as he loves God and His Prophet. This sin has not outside him from love. True it is that the sin ousted him from full love. A certain Aref said: When faith stays outside one's mind, God loves him in a middle manner; and when faith enters his heart and he gives up his sins. He loves him



fully. In short, there is danger in the claim of love. The saint Fazil said: If you are asked, "Do you love God?" keep silent, because if you say "I don't love God," you will become an infidel. If you say, "I love God," the attributes of those who love God are not found in you. So be careful of hatred. A certain learned man said: There is no happiness more than that of the man of love and Marfat. There will be no greater punishment in Hell than the punishment of those who claim love and Marfat, as nothing of love will be found in them.

(3) **Third sign.** The third sign of the love of God is the predominance of Zikr of God in mind and in tongue. He who loves a thing remembers it or the things in connection with that thing. So the sign of love for God is to love His remembrance, to love His word Quran, to love His Prophet and to love those things that are connected with Him, because he who loves a man, loves all the dogs of that locality. When love becomes strong, he loves all the things connected with his beloved. This is not setting partnership in the love of his beloved as he loves the messengers of the beloved. Similarly, he whose love for God is strong, loves the creation of God, as it is the creation of his Beloved. So how can he not love the Quran, Prophet and good people? For this reason, God says: Say, if you love God, follow me. God will love you. The Prophet said: Love God, because He supplies you provision and love me for Him. Sufyan Saori said: He who loves one whom God loves, loves God. He who honours one whom God honours, honours God.

**Some religious man said:** I got pleasure of invocation at the preliminary stage of my walk in the spiritual field and read the Quran day and night. Thereafter idleness overtook me and I stopped Quran reading. Then I dreamt that some one said: You think that you love me, then why have you opposed the Quran? Why have you not pondered over My subtle rebuke therein? When I awoke, love of the Quran entered my mind and I returned to my previous condition. Hazrat-Ibn-Masud said: Let some of you not ask anything except about the Quran. If he loves the Quran, loves God. If he does not love the Quran, he does not love God. Sahal Tastari said: The sign of love for God is to love the Quran and the sign of the love for God and the Quran is love for His Prophet. The sign of the love for His Prophet is to love his ways of life. The sign of the love of his ways of life is love for the

next world. The sign of the love of the next world is dislike for the world. The sign of dislike for the world is not to take anything from the world except the wealth of the next world.

(4) **Fourth sign** is divine service in solitude. The fourth sign of love for God is to love to live with the Beloved in solitude, to invoke God, to recite His Book, to pray Tahajjud, to seek the treasures of fortune at night and to be engaged in divine service after cutting off all connections. The lowest position of love is to get pleasure of staying with the beloved in solitude and to gain the fortune of conversing with Him in private. He who takes more pleasure in sleep and useless talks cannot claim love of God. Hazrat Ibrahim-bin-Adham was asked after he got down from the hillcok: Wherefrom have you come? He said: From love of God. Hazrat Daud is reported to have said: God said: Don't love anybody among My creation as I shall deprive two persons from My favours (1) He who slags in making divine service if delay is made in receiving rewards for good works. (2) He who forgets My favours and immerses himself in his low desires. The sign of this is that I leave him upon himself and keep him tied in worldly affairs. If anyone loves things other than God, keeps himself away proportionately from God and falls proportionately from His love.

Barkh was a black slave of Prophet Moses. God said to Moses: Barkh is a good slave. He is dear to Me, but he has got one defect. He said: O Lord, what is his fault? He said: Morning breeze gives him pleasure and he enjoys it. He who loves Me does not find consolation in anything else.

It is reported that a certain worshiper did divine service for long in a forest. Some birds used to sing in a tree not far from him. Their songs gave him a great delight. He said: Had my closet been near that tree. I would found pleasure in hearing their songs. He did accordingly. God revealed to the Prophet of that time: Tell that worshiper: You have attached yourself to created things, I will curb your position. You will not get it by your divine service.

There was some disease in the leg of a lover of God. When he was in prayer, a surgeon came and operated his leg. He did not get any pain whatsoever by that action of the physician. Katadah once recited this verse 'They have faith and their hearts find consolation in the remembrance of God.' Behold, hearts get

consolation in the remembrance of God". He said that the meaning of 'consolation' is pleasure and satisfaction. Hazrat Abu Bakr said: The pleasure which a man gets in the love of God keeps him away from searching the world and keeps him away from other men. Motarref-bin-Abu Bakr said: The lover is not tired of conversing with his Beloved. God revealed to Daud: He who claims My love after sleeping the whole night is a liar. Does not a lover like to meet with his beloved and remains with him always? I am with one who searches Me.

**Moses said:** O Lord, where are Thou? I wish to go to Thee. God said: When you have wished to come to Me you have reached Me. Ihya-bin-Maaz said: He who has not got three qualities cannot be a lover of God-(1) he will love God's words more than those of the people, (2) he will love to meet with God more than meeting with the people (3) and he will love divine service more than service of the people.

**(5) Fifth sign.** It is to feel sorry if one is unable to remember God always He becomes very sorry for any moment that slips from him without remembrance of God. He returns with more repentance at the time of heedlessness. An Aref said: There are such religious persons of God who love God and find consolation in His remembrance. They think that what is destined for them must come and therefore pleasure and sorrow go away from them for anything happy or unpleasant. They remain always satisfied, remembering the verse of God: Perchance you dislike a thing which is good for you- 2:216.

**(6) Sixth sign** -To feel happy in divine service and not to feel difficulty Difficulty and tiredness remove from him. A certain sage said: I made efforts for 20 years at night and then reaped fruits. Hazrat Junaid said: Constant pleasure is the sign of love and the mind then does not become tired in divine service though the body gets tired. A sage said: One does not get tired if one works out of love. A learned man said: 'A lover of God is never tired of doing divine service even though sufficient excuses come to him'. Nothing is difficult for a lover for incurring the pleasure of his beloved. He finds pleasure of mind to incur his pleasure even though his body finds trouble. If a man can sacrifice even his life and properties out of love for his friend, how greater sacrifice is needed for the love of God?

**(7) Seventh sign** -To love all people obedient to God. The seventh sign of love for God is to be kind to those who obey God, to be severe to the enemies of God and to those who are accustomed to do evils. God says: 'They are severe to the infidels sympathetic, among themselves.' He can not be caught by the defamation of a defamer and can not be restrained from his anger for the cause of God. For these qualities, God praised His friends saying: Those who suffer as a result of loving Me just as a boy suffers loving his friend, take recourse to My Zikr as a vulture takes refuge to its nest. They express anger at my prohibit matters as a leopard does not care to take revenge when it gets angry.

These are the signs of love. When these signs gain perfection in a man, his love also becomes perfect and selfless. He whose love is mixed with others along with his love for God, will get happiness in the next world in proportion to his love. God says with regard to the righteous persons: The religious men will live in happiness. Then he says: They will be given drink from the closed up cups etc. -83:25.

**(8) Eight sign** -To remain fearful and panicky. Some think that fear is opposed to love, but really it is not true. Rather fear is necessary to realise nobility as love is necessary to realise beauty. The speciality of the lovers is to have fear in place of love. First there is the fear of rejection still more there is the fear of falling of thick screen, still more there is the fear of going at a distance. This appears from the Chapter Hud which made the hairs of the greatest lover white, as he heard this word of God: Beware, Samud was off. The Prophet said: He to whom both days are equal are deceived. He whose to-day is worse than yesterday is cursed. The Prophet also said: I seek forgiveness seventy times for the thoughts that daily come to my mind. He sought forgiveness for the first stage for its defects before going for the second stage. He did this for defects in his spiritual journey and for punishment for looking towards others than his Beloved. There is in Hadis Qudsi that God says: When a man loves the people of the world more than divine service I rob him of the pleasure of invocation. This is My lowest action. In short, the punishment of the religiousmen is in robbing of additional rank on account of their greed. Additional rank is closed for this for the special religious men So care should be taken of this secret thing. Only the firmly rooted religious men can take care of it.

What is found after loss has also got the fear of being lost. Ibrahim-bin-Adham once heard some poems of a poet in course of his journey. At this, he trembled and fell senseless and remained in this condition for one day and one night. After recovery he said: I heard a man saying from the side of the hillock: O Ibrahim be My servant. When I became His servant, I regained my senses.

Fear grows from unmindfulness in the matter of the beloved, as a lover always is in the path of search and love. He never gets tired of hard search. As love enters in him unknowingly so indifference enters in him unknowingly the cause of this change is secret and unknown. Its enquiry is outside human power. When God intends evil of someone and gives him time for evil works. He keeps his indifference secret from him. He remains in hope. He is deceived owing to his indifference and heedlessness and becomes one of the devil's company. When love comes, some qualities grow in him like kindness, wisdom, glory, power and honour. A certain Aref said: He does divine service with love and without fear gets ruined. Distance and solicitude go away from him who does divine service in fear without love. God loves one who does divine service with fear and love and gives him the rank of nearness, tranquillity and knowledge. So a lover is not free from fear.

It is reported that a pious man prayed to God that he might be given something of Marfat of a certain Siddiq God granted his prayer. As a result he began to travel in hillocks and mountains, his wisdom got tired, his mind became restless and remained in one stage for seven days without getting any benefit. The Siddiq prayed to God for him: O Lord, reduce something of his Marfat. God revealed to him: I gave him only one portion out of one lac portions of Marfat. When you prayed for him, one lac people prayed for something of love. I made delay to accept their invocation till you prayed for him. I accepted for what you have prayed for him. I divided one drop of Marfat for one lac people. He got one portion out of one lac. He said: Thou art pure, O Lord of the worlds, reduce for him what Thou hast given him. God reduced it and it became one portion out of one thousand portions and generally it was one portion out of one lac thousand portions. Then his fear, love and hope stood in equilibrium and he became quiet.

A poet said describing the condition of a gnostic:  
 Absorbed in God pure and having distant goal;  
 Possessing intellect and character, distant from others.  
 His look full of bright radiance except that of a martyr.  
 His heart full of delight and pleasure for constant service.

(9) Ninth sign -To keep love secret. It is one of the signs of love to keep love secret, to give up claim of love and to take care to disclose ecstasy and love, to show honour and proclaim glory of God in fear. Love is a secret affair of a lover out of His secret affairs. The reason is that if one claims love, some words may come out from his mouth which go out of their meaning and then it is reduced to defamation. There is evil result for it in the next world and dangers and difficulties fall on him in this world. It is true that as a result of love, there grows some toxication in the lover to such an extent that he becomes insane and his condition changed. If it comes without effort, there is some excuse. Sometimes the fire of love burns in such a way that his love goes beyond his control and the current of love flows in his heart which cannot be checked. He who can control it says in poems:-

They say "He is near", I say: "what benefit will it do?"  
 Can anybody get the sun if its rays come close?  
 What use will it be if He is not remembered with heart sincere.  
 Fire of love if rises in breast makes the eye sight dim.  
 He wants to keep love concealed, yet it is expressed in tears.

There appear other signs also as a result of ecstasy. His mind dances with joy and it is impossible to keep it concealed. Once Jun-nun Misri went to one of his friends who used to mention often about love. He saw him in a certain disaster and said: He who feels the pangs of disaster does not love Him. He said: Rather I say that he who does not gather his fortune from his disaster does not love Him. Jun-nun said: I say that he who discloses his love does not love Him. The man said: Then I sought forgiveness of God and turned to Him.

**Question.** Love is the last of the spiritual stages. To disclose it is to disclose good. What is the harm in disclosing it?

**Answer.** Know, O readers, that love is good and to disclose it is also good. It becomes bad to disclose it when there is claim of

love and consequent pride in it. It is the duty of the lover to keep his love secret and not disclose it in deeds and words. The object of a lover is only to enquire about his Beloved. There is in Injil: When you make a gift, make it in such a way that your left hand does not know what your right hand does In lieu thereof, He who sees the matter will give you openly. When you fast, wash your face, oil your head, so that nobody knows it except your Lord. But when there is overflow of love and it goes beyond one's control, he is not to be blamed for disclosing it.

It is reported that once a man looked at such a thing of a mad man which was unknown to him. when Maruf Karkhi was informed of it, he smiled and said: O dear brother, there are many classes of the lovers of God-small, great, wise and mad. But out of them, you have seen a mad lover of God who thinks it bad to disclose his love. The reason is that when a lover is Aref or gnostic and remains always in love, he knows the condition of angels. Angels glorify God day and night and do not get tired. They do not disobey what they are ordered and put into practice what they are ordered. So he who discloses his love for God should be ashamed of. He should know that in this universe of God. he is the lowest among the lovers of God. A lover with deep insight said: I have tried my utmost with my heart and bodily organs for the last 30 years to do divine service. From that, I feel that I have acquired some position to God. I have reached some chosen angels of God and asked: Who are you? They said: We are lovers of God. We are doing divine service sitting here for three lac years. During this time, no other thought crossed our minds except Him and we remembered nobody except Him. He said: Then I became ashamed of the littleness of my deeds. Hazrat Junaid said: My spiritual guide Sarri Sakti once fell ill. No medicine of the disease fell in my mind as I found no cause of this disease. One expert physician was mentioned to us and one pot of his urine was given to him for examination. The physician looked to his urine very minutely for long and then said to me: I am looking at the urine of a lover. Junaid said: Hearing it I fell into swoon and the physician also fell into swoon along with me. The pot of urine fell down from my hand. Sarri was informed of this and he smiled and said: Let him be sacrificed to God. Junaid said: What a subtle sight he has got. O guide, love is disclosed in urine. Sarri said: Yes. Rather I shall say, His love becomes joined to my bones and His love overflows my body. Then he also fell in swoon.

**(10) Tenth sign.** Satisfaction and contentment are the signs of love. In one word, all the qualities of religion and good conduct are the results of love. What is not the fruit of love follows low desires. That is bad conduct. Junaid said: Men are divided into two kinds in the matter of love of God, general people and special people. General people can not but love God if they get constant benefits and excess wealth. Special persons love God seeing His power, knowledge, skill and sovereignty. They love Him even though everything goes away from them. Hazrat Sahal Tastari said to a person at the time of conversation with him: O friend, O dear one. He was asked: How can you say this? He may not be your friend. He said to the questioner in silence: Either he is a believer or a hypocrite. If he is a believer, he is dear to God. If he is a hypocrite. He is the friend, of the devil. Abu Torab said about love: Don't be deceived, a lover has got many signs. Those who roam round Him tread also different paths.

**(1) One sign:** He takes bitterness of troubles as a gift. He gets delight whatever his Beloved does for him. He considers it a gift even though he gets it not. He does good deeds and considers wants as honour.

**(2) Another sign:** He is firm in fulfillment of promise. He is obedient even though his Beloved rebukes him.

**(3) Another sign:** You will see him satisfied, busy in love.

**(4) Another sign:** He tries to satisfy a beggar.

**(5) Another sign:** His Kashf opens and he takes its care. Hazrat Ihay-b-Ma'az said:

**(6) Another sign:** He is under-fed, underclothed, roaming.

**(7) Another sign:** He is beset with troubles and has got no defamer.

**(8) Another sign:** He advances always towards Jihad and good deeds.

**(9) Another sign:** He renounces the world in the midst of pleasure.

**(10) Another sign:** He is busy always is weeping for sins.

**(11) Another sign:** He is busy and surrenders all his affairs to the great God.



(12) Another sign: He is satisfied with what little he has got.

(13) Another sign: He smiles before the people but his mind is thoughtful.

**SATISFACTION IN THE COMPANY OF GOD:** Satisfaction, fear and attachment are the results of love but they are of different kinds. Attachment or hope comes when a thing is unseen. Satisfaction comes when a thing lies in presence. When satisfaction is strong, one likes to remain alone and solitude. When Hazrat Ibrahim-bin-Adham came down from a hillock, he was asked: Wherefrom have you come? He said: From attachment of God: It is related that when God conversed with Moses, he was in such a condition for several days that if he heard the talk of men, he fell senseless, because of his love for God. One does not then even like to hear others. For this reason, a certain sage used to say in invocation: O One who separated me from the people and Who created in me attachment for Him by His remembrance.

**God said to Daud:** Be attached to Me, be satisfied in getting Me and be separate from others. The saint Rabia was asked: For what deed, have you attained this position? He said: For giving up what is not necessary for me and for being attached to One who is the Beginning and the End. Abdul Wahed said: While passing by a man who renunciated the world, I asked him: O one who has renounced the world, I wonder at your solitary habitation. He said: O brother, if you have found pleasure in solitary habitation, you would have kept yourself separate from passion. Solitary habitation is the basis of divine service. I said: O one who has renounced the world, what is the least benefit you have got in solitary habitation? He said: Freedom from flattery of people and security from their evils. I asked: O one who has renounced the world, in what time people get the pleasure of attachment for God? He said: When love is pure and deeds sincere. I asked: When is love pure? He said: When thoughts are centered in God. A certain sage said: How are the people engaged in things other than You? How can they be attached to others giving You up?

**Question.** What is the sign that a man is satisfied with God?

**Answer.** His special signs are that his mind becomes narrow in mixing with the people, gets disgusted in mixing with them

and becomes joyful at the pleasure of Zikr. He lives in society as if alone and lives in solitude as if in society. He is like a sojourner in his house and like a permanent resident in journey, a man present in obscurity and a man absent in presence, but he is separate in mind and remains immersed in Zikr. Hazrat Ali explained about them saying: They are a people who have been given more knowledge of everything and are given the good news of the light of certain faith. They think easy what the rich think difficult. They make friends with those from whom the fools keep aloof. They live in the world with their bodies but their souls keep hanging with the highest Throne. They are the real representatives of God on earth and inviters to His religion.

#### **FRUITS OF SATISFACTION IS EXPANSION OF BREAST:**

When satisfaction becomes lasting, strong and firm, breast expands. The children of Israil suffered for seven years owing to famine. Then Moses came out to pray for rain with seventy thousand people. God revealed to him: Let Barkh Asad pray for the people. Their sins are gathered over them, their hearts are impure, they pray to Me without certain faith and they are secure from My punishment. God to him and tell him to come out. Hazrat Moses enquired of him but failed to find him out. One day Moses was walking on the road when he found a black slave coming towards him. There was spots of earth on his forehead as a result of prostration. There was a sheet of cloth tied round his neck. Moses recognised him with the help of God's light, saluted him and asked: What is your name? He said: My name is Barkh. Moses said: We are searching you for a long time. Pray for rain.

He said: "O God, is this Thy work? Is this Thy patience? Why is it disclosed to you that fountains have gone down, air refused to obey Thee or what is near Thee has ended and Thy wealth has become narrow for the sinners? Were you not forgiving before Thou created these sinners? Thou hast created kindness and enjoined us kindness. Dost Thou not see that Thou art not giving our required food? Dost Thou give us punishment for this that nobody advances towards Thee?" Hardly had he said this when rain began to fall and the people present began to be drenched. By God's command, vegetables, plants and grass grew that very noon to knee's height: Then Barkh returned. Moses came to them and said: How have you seen him when arguing with my Lord? God revealed to him: Barkh excites My laughter thrice daily.

**Hazrat Hasan Basri said:** Once several houses at Basara were burnt by fire, but one of the houses was not burnt. Hazrat Abu Musa was then Governor of Basra. When he was informed of this of this affair, he called for the owner of the house and said: O Shaikh, why has not your house been burnt? The owner of the house said: I took oath from my Lord that He would not burnt it. Then Hazrat Abu Musa said: I heard the Prophet say: There will appear one section of my people whose hairs will remain dishevelled and whose cloths unclean. When they give oath to God, He will prove it to be true. In another narration, it is reported that once the city of Basra caught fire. Abu Obaidah came there and began to walk upon fire. The Governor of Basra said to him: Be careful that you may not be burnt by fire. He said: I gave oath to my Lord that He would not burn me by fire. Then when he was walking upon fire, it extinguished.

Abu Hafs was one day walking when a mad man came to him and he said: What has happened to you? He said: My ass is missing and I have got nothing except it. Abu Hafs said: O God, by Thy glory, I will not further advance till you return the ass to him. Then the ass came and Abu Hafs went away.

Thus there are many anecdotes from which attachment for God is understood. Others have got no power to follow them. Hazrat Junaid said: The satisfied men utter such talks at times which smack of infidelity before the people. He said once: If they hear it, they will call him an infidel. But they find progress therein. Some poet said:

A party of servants are engaged with their Master in joy,  
They disclose His glory as is due to His glory.

There are warnings in the Quran to this effect. All the stories in the Quran are warnings to the people having deep insight. They take them as lessons, but others take them as more stories. There is first the story of Adam and the devil. Both showed disobedience to God, but the devil was driven away from His favour and Adam was forgiven of his sins, and He guided him. God rebuked our Prophet because of his turning away from a poor man and advancing towards some rich men saying: You turn away your face from a man who has come to you running and who is God-fearing and you turn your face to him who is

rich-80:9. Thus expansion of breast is found in some men and absent in some men.

Moses prayed at the time of his expansion of breast: This is nothing but your trial. You misguide one whom You wish and guide one whom You wish. When Moses was ordered to go to Pharaoh, he said: I am guilty to them. I fear that they might kill me. Had it been said by others except Moses, it would have been considered as impertinence. Below this stage there was the Prophet Eunus who could not have patience and therefore he was thrown into the stomach of a fish. Our Prophet was ordered not to obey him by this verse-*Wait for the order of your Lord* and don't become like the owner of fish when he cried and he was angry -68:49. This difference occurs owing to the difference of conditions and spiritual stages., Jesus Christ was one of the topmost Prophets. He saluted himself thus: Salam upon me on the day I was born, on the day I shall die and on the day I shall be resurrected 19:33. He found it in the spiritual stage of satisfaction . Hazrat Isha was upon the stage of fear and shame. He did not speak till God spoke with him. God says: Salam upon him-19:15. Joseph bore all the hardships put upon him by his brothers. Hazrat Uzair being unable to bear asked God of a question about Taqdir. His name was cut off from the register of Prophets as a consequence.

Balaram Baur was a great learned man. He used to enjoy the world in exchange of religion. Asaf was a man who was spend-thrift. His sins were confined within his bodily organs. God forgave him. God revealed to Hazrat Solaiman: How long will your maternal cousin Asaf disobey Me? I am having patience about him. By My glory, if any punishment comes to him,,I will inflict such punishment on his companions as will be exemplary for his successors. Solaiman communicated this to Asaf. He got upon a sand-hill raising up his hands towards heaven and said; O God, my Lord, you are you and I am I. If you do not accept my repentance, how can I make repentance to you? If you do not protect me, how can I save myself? I surely return to you. God then revealed to him: O Asaf, you have spoken the truth: You are you and I am I. If you like it, I will accept your repentance. The words of God had such a tremendous influence on Asaf that he at once repented and engaged himself in divine worship.

So God makes delay for some persons and makes haste with respect to some. This occurs according to the fate written before. In the Quran, there are descriptions of three kinds -(1) His existence and purity, (2) His attributes and names (3) and His wonderful creations and His treatment towards the people. These three descriptions are found in chapter Ikhlas. Hence the Prophet termed this chapter as being one third of the Quran. Hazrat Ibn Masud said: Take light from the Quran search for its undiscovered things and gain knowledge of the predecessors and successors therein. What he said is true. Every subject of the Quran if not thought long can not be known. Almost all the secret things of the Quran are covered in stories and news.

### MEANING OF CONTENTMENT WITH THE DECREE OF GOD

Know, O readers, that to remain content with the Decree of God is the result of love. This is the highest spiritual stage of near ones. Its real nature is secret to many people except to one who God gives knowledge of religion.

**MERITS OF CONTENTMENT:** God says: He is satisfied with them and they are also satisfied with Him. God says: What is the reward of good except good? The last limit of this reward is God's pleasure over a servant. This is the reward of a man's satisfaction with God. God says: The garden of Adnan is a good abode in paradise, but God's pleasure is greatest. God says: 'Prayer removed evils and shameful acts, but remembrance of God is greatest.' So pleasure of God is the highest reward, higher than paradise and its comforts. There is in the tradition that God will approach His servants and say: Pray to Me. They will pray: We seek Thy pleasure. After Didar or vision, their prayer will be for His pleasure, This is their last favour. God says: There is near Me more fortune. In explaining this, some commentators say: The inmates of paradise will have three rewards from God at the time of additional favour. (1) The first reward is that such presents will come to them from God as have got no parallel in paradise. God says: No man knows what delights pleasing to the eyes are hidden for them -32:17. (2) The second reward is that there will come peace to them from their Lord. That would be greater than present. God says: Salam (peace), a word from their kind Lord. (3) The third reward is that God will say: I am pleased with you. That will be better than presents and peace. God says:

God's pleasure is highest. So God's pleasure will be the highest of all favour.

**Hadis:-** The Prophet once asked his companions: What is your condition? They said: We are believers? He asked them: What are the signs of your belief? They said: We keep patience, express gratefulness in happiness and remains satisfied with the decree of God. He said: By the Lord of Kaba, you are believers. In another tradition, he said: The wise and the learned by virtue of their knowledge will be near the Prophets. In another Hadis: Thanks to one who has found guidance, who has get necessary provision and remains satisfied with that . The Prophet said: When God loves a man, He sends disasters upon him. If he remains patient at that, He chooses him. If he remains satisfied. He loves him. The Prophet said: When there will come the Day of Resurrection. He will give wings to a group of my followers. They will fly towards paradise by the help of their wings. They will travel there and enjoy to their hearts, content. The angels will ask them: Have you seen your accounts? They will say: We have not seen them. The angels will ask them: Have you crossed the Bridge? They will say: We have not seen it. The angels will ask: Have you seen Hell? They will say: We have seen nothing of Hell. The angels will ask them: Whose people are you? They will say: We are the followers of Muhammad. The angels will ask them: We give you this oath, tell us with truth: What were your actions in the world. They will say: /We have reached this rank for two of our actions. They will ask: What are these two? They will say: When we stayed in solitude, we were ashamed to disobey God and we were satisfied with little of what He gave us. The angels will say: You are truly fit for this. The Prophet said: O assembly of the poor give satisfaction to God from the core of your hearts You will in that case gain upperhand by the rewards of your poverty or else you will not get it.

(7) It is reported that the children of Israil said to Moses: Pray for us to your Lord for such a matter which if we do will incur the pleasure of God. Moses prayed: O God, you have heard what they said. God said: O Moses, tell them to remain satisfied with Me. I will then remain satisfied with them. (8) It is also found from the following Hadis: He who wishes to know what is in store for him for God should look to what is for God from him, as the Almighty and Glorious God sends down on the people

such rank which the people give to Him from them. (9) It is reported of David: God says: What is the necessity of My friend to think of the world? The pleasure of their invocation to Me will destroy their anxiety from their minds. O David, My friends think of Me spiritually being engrossed in love for Me, and they do not feel any anxiety. (10) It is reported that Moses prayed to God: O Lord, guide me to such an action in which lies your pleasure and that I may do it. God then revealed to him: If you can not have patience at what you think bad, still I have got pleasure in what you dislike. Moses said: O Lord, guide me to that action. God said: I will remain satisfied if you remain satisfied with My decree. (11) Moses once prayed in an invocation: O Lord, who is the dearest person to you? God said: That man who remains attached to Me even though I take from him his dearest thing. Moses asked: Who is the person most disliked by you? God said: He who invokes good from me and becomes displeased with Me when I give him a decree. (12) There is a more severe thing than this. That is this. God says: I am God, there is no deity but I, He who does not keep patience at the dangers and difficulties sent by Me on him, who does not express gratefulness for My favour on him, who does not remain satisfied with My decree on him should take another deity besides Me. There is also more strict word of God than what has been described above. That is this, The Prophet said: God says: I pre-determined Taqdir and also Tadbir. I have also fixed the laws of My action. I remain satisfied with his lot till he meets Me. Who so is dissatisfied with his lot, I also become dissatisfied with him till he meets Me. (13) There is a well known tradition. God says: I have created good and bad. Is fortunate for whom I have created good and whose hands I have made means for its stay. He is unfortunate for whom I created bad and whose hands I have made means for its stay. Alas for him and also alas for him who asks 'Why' 'For what'. (14) There is an ancient story that a Prophet was affected with hunger, poverty and lice for twenty years and then complained to God. He did not accept his prayer till God wished. Then God revealed to him: How long will you complain like this? Your beginning was written in the "Mother of the Book" before the creation of heavens and earth. Your condition has come to you from Me accordingly. Your fate was written like this by Me before the creation of the world. Do you wish that I should create the earth a new for you? Do you wish that I should alter your fate? Do you wish that I should place your

wish above Mine? Do you wish that what you wish must come to pass and what I wish should not come to pass? By My honour and glory, if such thoughts arise in your mind, I will surely cut off your name from the register of the Prophets.

(15) It is reported that some children of Adam were ascending on and descending from his body. One boy ascended upon his head and was hanging his leg on his shoulder and was then descending like on a staircase. He remained silent looking towards the earth and did not raise up his head. One of his sons told him? O father, don't you see what this boy is doing with you: Why don't you prohibit him from that? Adam said: O my darlings I am seeing what you are not seeing. I know what you do not know. Once only I moved and for that I was caused to descend to a place of sorrows from the place of happiness and to a place of disgrace from the place of honour, I fear to move further and for that such disaster may come upon me as I can't conceive.

(16) Hazrat Anas said: I served the Prophet for ten years. He did not say to me during this time for what I did: Why did you do this? Why did you not do this? If anybody kept him engaged in arguing with him in that matter, he used to say: Had it been decreed by God otherwise. It would have been so. If anything occurred he used not to say: Had it not occurred? If anything had not occurred he used not to say: How it occurred. If anybody of his family members quarrelled with me, he said: Leave him. What has been decreed has come to pass. (17) God revealed to David: O David, you wish and I also wish. What I wish come to pass. If you remain satisfied with what I wish, I will give you what you wish. If you become dissatisfied with what I wish I will be dissatisfied with what you wish. Thereafter it will not be otherwise than what I wish.

**Sayings of sages.** Hazrat Anas said: Those who will be called first on the Resurrection Day will be those persons who praised God under all circumstances. (2) Caliph Omar-bin-Abdul Aziz said: Nothing can please me except what has been written in Taqdir. He was asked: What do you want to get? The Caliph said: I want what God ordered. (3) Maimun-bin-Mehran said: There is no medicine for foolishness of a man who is not satisfied with the decree of God. (4) The saint Fazil said: If you cannot have patience with the decree of God, you cannot have patience with



your own fate. (5) Abdul Aziz said: There is no rank in eating vinegar and bread of barely and putting on Sufi dress and dress made of fur, but there is rank in the pleasure of God. (6) Abdullah-bin-Masud said: I like to put burning fire in my stomach than to say "It would have been better if God had not done it or if God had done it. (7) One man saw a wound in the foot of Muhammad-bin-Wais and said: I pity on you on account of this wound. He said: Since I was attacked with this wound, I here been expressing gratefulness as it did not attack my eye.

(8) There is a story of Bani-Israil that a pious man did divine service for a pretty long time. One night he dreamt that some one was telling him: Such a woman will be your companion in paradise. He inquired about her conduct and character and stayed with her as her guest for three days to see her divine service. The pious man prayed for the whole night, but the woman slept it. He fasted the day but the woman did not fast. The pious man asked her : Have you got any other good deeds besides what I have seen ? The woman said : By God, I have got no other good deeds than what you have seen. Being pressed again the woman said : I have got one nature. I don't wish to return to solvency if once I fall in poverty. I don't want to come round if once I fall ill. I don't want to enjoy shade if I remain in sun. The pious man then placed the hand of the woman upon his head and said : Is this your nature ? By God, how good is this nature. This is rarely seen in divine service.

(9) An ancient sage said : When God passes order in heaven in connection with any matter, He loves that the inhabitants of the earth might remain satisfied with His decree. (10) Abu Darda'a said : to keep patience at the decree of God or to be satisfied with Taqdir is highest faith. (11) Hazrat Omar said : I don't care in what condition. I rise at morn or enter evening. Whether I remain in happiness or in difficulty. (12) Hazrat Sufyan Saori once prayed in presence of the saint Rabia : O God, be satisfied with us. Rabia said : Do you not feel ashamed to pray for God's pleasure ? He said : I seek forgiveness from God. (13) Jafar bin- Solaiman asked Rabia : When does a servant becomes pleased with God? She said: He becomes pleased with God in sorrow as he becomes pleased with Him in happiness. (14) Fazil said : When a man remains the same in case he receives gift or in case he does not receive it, he becomes pleased with God. (15)

Abu Solaiman Darani said : The glorious God remains satisfied with His servant as a slave remains satisfied with his master, I asked : How does it come to pass ? He said : Has not a slave this look that his master should remain satisfied with him ? I said : Yes. He said : Be satisfied with God. (16) Sahal Tastari said : A man gets fortune on account of his sure faith as he gets it on account of his contentment. He gets such happiness on account of his contentment as he gets on account of his living with God. (17) The Prophet said : God has surely given life and happiness in contentment and sure faith by virtue of His glory and goodness, and sorrows and anxieties in doubt and displeasure.

### WHAT IS CONTENTMENT ?

Know, O readers, that when love for God is established and one gets himself immersed in His love, it becomes then clear that it is love which brings contentment in the deeds of the Beloved. There are two causes for this.

(1) **First cause.** It removes physical pain and sensation of pain. When severe strike befalls on a lover, it cannot cause his pain. He is then like a hero in a battle field. A hero does not feel pain in a battlefield at the time of fear and wrath till he knows it after seeing the oozing out of his blood. One does not get pain in leg being pierced by thorn in the course of running in hope of getting a covetable thing as his mind then remains immersed in that thing. When mind is fully engaged in one thing, it cannot grasp another thing at the same time. Similarly a man remains immersed in love with his beloved and cannot feel his bodily pain. It is reported that once the wife of Fathe Mussalli got his front nails crushed owing to a slip, but she burst into laughter. She was asked : Don't you feel pain ? The woman said : The taste of rewards has removed from me the severity of pain. Sahal Tastari once fell ill. He used to treat others for this disease, but he did not treat himself. When he asked the reason for this, he said : O friend, there is no pain in the strike of the lover.

(2) **Second cause.** to bear with satisfaction the punishment inflicted by the beloved. A lover remains satisfied even if he feels pain rather he remains anxious for Him. He who takes troubles for the sake of profit bears the hardships of journey, his hope for gaining profit is better than hardships of journey. Whenever any disaster from God comes to him and if he has got sure faith that

the rewards of the disaster will be much more than the loss suffered owing to the disaster, he remains satisfied, rather he express gratefulness for it to God. Poets looked to the external beauty which can be seen by external eye which commits mistakes many times. It sees small things big and big things small, near things distant and distant things near, beautiful things ugly and ugly thing beautiful. When love is great for external beauty, then how great and strong should be love for God whose beauty has got no limit and who is not subject to mistake or death.

**The saint Shaqiq Balakhi said :** He who sees the rewards of sorrows and difficulties, does not wish to get out of them. Junaid said : I asked Sarri Sakti : Does a lover feel the pangs of dangers ? He said : He does not feel. I asked : If he wounded by a sword ? He said : He will not feel pangs even if he is wounded several times one after another. A lover said : Every thing has been made dear to me on account of my love for God. Even if He loves Hell, I will love to enter Hell. Bashar bin Hares said : I was passing by a man, who was inflicted one thousand whips in the eastern suburb of Bagdad, He did not utter even word. Then he was carried to prison. I followed him. I asked him : Why have you been whipped ? He said : I am a lover, I asked him : Why have you remained silent ? He said : My beloved came to me and was seeing it. I said : What will you do if you have looked to the supreme Beloved ? Hardly had he heard this , he raised a loud shriek and breathed his last.

**Ihya-bin-Mu'az said:** When the inmates of Paradise will look to God, their eyes will enter their hearts owing to the taste of His sight and their sight will not return to them for 800 years.

**Basher Hafi said:** At the beginning of my religious life, I wished to go to Abadan and on the way I found one blind mad man lying on the ground. Numerous ants were eating his flesh. I raised up his head and took it in my lap and was about to talk with him. He recovered his senses and said: Who is this man? Such unlawful entry between me and my Lord? Had He cut me to pieces, it would have added to my love. Abu Amer and Muhammad -bin-Ash'as said: The Egyptians stayed without food for four months only looking at the beauty of Joseph. Whenever they were hungry, they used to look to the beautiful appearance of Joseph and it made them forget their hunger: In

the Quran, there is a still more fascinating story. That is this: When the women saw the unparallel beauty of Joseph, they cut off their hands. Sayeed-bin-Ihya said: In Basra, one young man with a knife in his hand was saying with his topmost voice in the restaurant of Ata-bin-Muslim and the people stood surrounding him.

Resurrection day of separation is for off,  
 Death is sweeter than pangs of separation.  
 People say: You must go, I say; I shall not go,  
 But my life-blood shall have to go soon.

Then he cut off his stomach with his knife and breathed his last. I was told when I asked about his condition that this man was a lover for a slave of the king. One day he was absent from him and for this, he committed suicide.

It is reported that Hazrat Eunus asked Gabriel: Give me information of one who is the most religious and pious man? Gabriel gave him information of a man. Small pox separated his hand and feet and destroyed his eyes and ears. He heard him say: O God, so long as you wished that these bodily limbs would do me benefit, you have kept them and when you wished, you have robbed them. O Pure, you have kept my hope in you. Abdullah-bin-Amer said: Once his son fell ill. He was extremely grieved at this and some one said: We fear for the old man as he may be inflicted with a danger for this young man. When his son died, Abdullah came out for his funeral prayer but he appeared more cheerful than others. When asked about the reason of this, Abdullah said: My sorrow was a blessing for him. When the order of God came, I was pleased with it.

Masruq said: One man lived in a vast field. He had a dog, an ass and a cock. The cock awakened him for prayer, the ass carried for him water and other necessary things and the dog watched him. A jackal came and took away the cock and the people fell aggrieved for him. The man was religious. He said: Perhaps it is for my good. Then a tiger came and killed an ass. The people fell sorry for him. The man said: Perhaps it is for my good. Then a certain disaster attacked the dog and he said: Perhaps there is good for me in this. The people rose from their sleep in the morning and saw that a gang of Dacoits were robbing of their entire properties and were making them prisoners. The religious

man said: They have suffered this disaster as they had asses, cocks and dogs, because hearing their voices, the dacoits got the clue and took them prisoners. He has been saved as he had no such things at that time. Then the owner of the house explained to his family members that only God knows what action will be good for the world and He does good to men in every action. So they should remain content with His decree in every circumstance.

It is reported that Jesus Christ while travelling came to a blind man afflicted with leprosy. Both sides of his body were paralysed and his flesh was melting owing to an attack of small pox. He was saying: All praise is due to God who saved me from many diseases which He gave to other men. Jesus Christ said to him: O man, what are the diseases from which God saved you? He said: O Spirit of God, I am better than the person in whose mind God did not give Marfat like me. The Prophet caught his hand and said: You have spoken the truth. Then the Prophet passed his hand over his body and instantly he was cured of all diseases and he made divine service with him for the rest of his life.

Hazrat Urwah-bin-Zubair's leg was once separated from its joint and he said: All praise is due to God who took from me one limb. By your glory, You have taken it and You have left the other, You have given me disaster and you have forgiven me. He was reciting this invocation that night. Ibn Masud said: Poverty and solvency are two riding animals. I don't care on which I ride. If I ride on poverty, I keep patience. If I ride on solvency, I spend. Abu Solaiman Darani said: I earned rank except contentment in every stage. I got only breath from the stage of contentment. From that stage, I can say that; if God admits all the people in paradise and throws me into Hell, I will remain satisfied. One Aref was asked: Have you reached the limit of contentment from Him? He said: I have not reached the last stage of contentment, but I reached its one stage. Had I been made bridge over Hell and the inmates of paradise crossed over it to paradise, I would have liked His decree and been satisfied over His distribution to the effect that Hell should be filled up by me in lieu of other people in order to prove my oath true. This is the saying of such a man who knows that love removed his anxieties and caused even to forget the pangs of Hell.

**Hazrat Rozbari said:** I once asked Abu Abdullah of Damascus for the explanation of these words of a man who was

saying this: It would have been better if his body is cut to pieces by scissors. Had all the people obeyed Him, how good it would have been. He said: O gentleman. if it is said by way of honour and glory. I don't know its meaning. If it is said by way of advice to the people, I know it. Thereafter he fell down senseless.

Imran-bin-Hossain once fell ill of dirrahoea. He was upon his back for three years and he could not rise up or sit. A drain was cut for the passage of his stool and urine. Motarref and his brother All began to weep after seeing his condition. He said: Why are weeping? They said: We weep to see you in such a great disaster. Motarref said: Don't weep as I love what God loves. Then he said: I inform you such a word which if you do, God will do you good but keep it secret up to my death. The angels come to see me in my illness. I take pleasure to see them. They tender me Salam, and I hear their Salam. Know from this that this is not a punishment to me but it is the means of invaluable fortune. He who sees it in his disaster, how can he not remain satisfied with it? He said: We want to see Sowaid-bin-Motaber in his illness. We saw his face covered with a cloth. His wife said to him uncovering his cloth from his face: May our family members be sacrificed to you, shall I give you food and drink? He said: I am confined in bed for a long time. My body is lean and thin. I give up food and drink for many days. Still I don't think it good that I should do divine service less than a nail than it.

Sa'ad-bin-Abi Waqqas came to Mecca. At that time he was losing sight of eyes. People began to seek blessings from his in groups. He began to pray for each of them. His prayer was accepted. Abdullah-bin-Sayef said: I came to him once in my boyhood and introduced myself to him. He recognized me and said: Are you Qari of the Meccans? I said: Yes. I talked further with him. Then I said: O uncle, you are praying for the people. Pray for yourself to God so that He may return your eye sight. He said with a little smile: O darling the decree of God is dearer to me than my eye-sight.

A little boy of a Sufi was missing for three days and his whereabouts were not known. He was asked: Had you prayed for his return, it would have been better. he said: To complain against what God decreed is more trouble some to me than the missing of my son.

One religious man said: I committed a great sin for which I have been weeping for the last sixty years. He was making good efforts in divine service, so that his repentance might be accepted for that sin. He was asked: What is your sin? He said: Once I said: If this matter had not come to pass.

A certain sage said: I consider it better to have my body cut into pieces than to say: It would have been better had it not occurred for an action which occurred according to the decree of God. Abdul Wahed was once informed: Here there is a man who is doing divine service for the last 50 years. Hearing this he went to him and said: O friend, inform me about you. Are you really satisfied with God? He said: I am not satisfied. He asked: Are you pleased with Him. He said No. He asked him: Are you displeased with him? He said: Not satisfied. He said: Have you got nothing more besides prayer and fasting? He said: Yes. He thought within himself: Had I not felt ashamed of you, I would have informed you that your divine service for the last 50 years is a failure. The meaning of this is that the door of your heart has not opened during this long time and not progressed to the rank of nearness for the actions of heart. You can merely be classed within those who are fortunate, as the service of your bodily limbs has been excessive like ordinary men.

Once a group of men met the sage Shibli in a hospital. He gathered pebbles in their presence and said: Who are you? They said: Your friends. Hearing this, he began to throw pebbles at them and as a result they began to flee away. He said: What is your condition? Had you been my real friends you would have known my difficulties with patience. Shibli said: Love for God created my intoxication. Have you seen such a lover how has got no intoxication?

Fire once broke out in a bazar. People gave Sarri Sakti the information: The bazar had been burnt by fire but your shop has not been burnt. Hearing this, he said: All praise is due to God. He then said: How could I have said: All praise is due to God? This is only for security of myself but not for other Muslims. Then he gave up his shop and business. He repented for this words "All praise is due to God" as he sought forgiveness to God for this.

When you will think over these stories you will know definitely that it is not impossible that contentment might be

against wish rather this is a high rank among the spiritual ranks. When it is possible in the love for men, it is also possible in the love for God and happiness of the next world. This is for two reasons. One reason is to remain satisfied in pangs to get rewards as one takes bitter pills for getting cure. The second reason is to remain satisfied with the deeds of the Beloved as it is His wish and as he is then so strong in love that he immerges himself in Him. His dear thing then is to incur pleasure of his Beloved. Some one said: Where does the pain of a wound remain which gives pleasure? So imagination, experience and direct sight prove the existence of love. As you have not got that thing you should not deny it. He who does not get the taste of love knows not the wonderful events of love.

**Amer-bin-Hares said:** I was seated with one of my friends in an assembly. There was a young man with us. He was in love with a singing girl. She was also present with us in the assembly. She began to sing with drum:

Unsatisfied lover keeps always on weeping,  
a lover getting no return sometimes complains.

The young man said to the girl: By God, O darling, what a beautiful and sweet song? Will you give me permission to court death. The girl said: Court death after guidance. Then the young man placed his head on a pillow and closed up his mouth and eyes. Thereafter we moved him and found that he breathed his last.

**Junaid said:** I saw a man that he was requesting a boy by catching hold of his cloth and expressing his love to him. The boy looked to him and said: How long will this hypocrisy of yours continue? He said: God knows that what I say is true. Even if you say, I can give up my love for you. The boy said: If you speak the truth, court death. The man went to a side and closed up his eyes. Then it was seen that he breathed his last.

**The lover Sammun said:** A neighbor of ours had a slave-girl whom he loved very dearly. Once the girl fell ill and the man was preparing diet for her. When he was moving the kettle, the girl exclaimed 'Oh!' The man hearing this fell senseless. His moving stick fell from his hands and he was moving what was within the kettle with his hands. After sometime his fingers were burnt. The



girl then said: What a wonder. He said: This is in answer to your voice Oh".

**Muhammad-bin-Abdullah Bagdadi said:** I was young man singing before the people from a high roof:-

"He who can be addicted in love can court death.  
There is no higher return of a lover except death."

Thereafter he threw himself down from the roof and met his death. The people then carried away his corpse.

These stories show how far the love of a man for a man can reach. Now imagine how far the love for God should reach. Inner sight is more true. God's beauty is more perfect than the beauty of his creation. It is true that he who has lost his eye sight will not appreciate a beautiful figure. He who has lost his power of hearing will not find pleasure in beautiful and sweet songs. He who has lost his heart is deprived of all the pleasures that a heart can get.

#### INVOCATION IS NOT OPPOSED TO CONTENTMENT

He who invokes God does not go out of the stage of contentment. Similarly to hate sin, to think the sinners as bad, to know the implements of sin as bad, to try to remove sin, to enjoin good and prohibit evil are not opposed to the stage of contentment. Some have fallen in evil ways about these matters and think that sins, crimes and infidelity are decrees of God and Taqdir and one should remain satisfied with them. This is sheer ignorance and heedlessness from the secrets of Shariat. Divine service is made by invocation. The Prophet and all other Prophets used to invoke. The Prophet was at the highest stage of contentment. God praised some servants and said: They call Me in hope and fear. God ordered divine service to removed sin and to think sins as bad as God says: They are satisfied with worldly life and are quiet therein. Hazrat Ibn Masud said: A man will bear the burden of evil being himself absent from it. He was asked: How can it happen? He said: It will occur as he will remain satisfied with an evil when he hears it. There is in a well known tradition: He who is satisfied after seeing an evil deed has done it as it were. There is in Hadis: He who guides to evil path is like one who does it. There is in Hadis: If a man is killed in an eastern

country and another man residing in the west remains satisfied with it, he becomes a partner in murder. God ordered to compete in good works and refraining from bad deeds. The Prophet said: There is no envy except for two -(1) a person whom God has given wisdom and who teaches. It to the people and broadcasts it, (2) a person whom God has given wealth and power to spend it and he spends In another narration, a person whom God has given the Quran and who recites it day and night and says: If God gives me wealth like that person, I will spend like him.

There are innumerable proofs in the Quran to show that the sinners should be hated. God says: The believers do not take the unbelievers as friends. God says: O believers, don't take the Jews and Christians as friends. God says: Thus I give power to some sinners over others. There is in Hadis: God has taken promise from every believer that he will consider a hypocrite as bad and has taken promise from every hypocrite that he will regard every believer as bad. The Prophet said: A man is with one whom he loves. He said: He who loves a nation and makes friends with them will be resurrected with them on the Judgment Day. The Prophet said: To love for God and to hate for God is firm rope of faith.

**Question.** There are verses of the Quran and Hadis to show that one should remain satisfied with the decree of God. Sin is a decree of God and to go against it is impossible. If it is a decree of God, to consider it as bad amounts to considering the decree of God as bad. What is the solution of this?

**Answer.** There is doubt in the minds of those who could not acquire the secret things of knowledge. Some predecessors also had such doubts. It is true that contentment and dislike are contradictory terms but they are not so if they are united in the same thing with different objects, in other words, to dislike from one standpoint and to remain satisfied from another standpoint. For instance, Zaid is your enemy. He is also an enemy of your enemy. If Zaid dies, your mind will remain satisfied for one reason, but you will be sorry for another reasons. The two reasons of happiness and sorrow are quite different. Your enemy died and you are secure. For this reason, you are satisfied, One the other hand, Zaid kept your enemy engaged till he was alive. So he did not get opportunity to injure you while your enemy was alive. For this reason, you are sorry at his death. So

happiness and sorrow are not contradictory as they arise for different reasons. If they are for the same reason, they would have been contradictory.

Similarly think of sin. Sin has got two sides even if it is the decree of God. One side extends to God as sin is His will and action. For this reason, you will remain satisfied with it and surrender to the Almighty. Another side of sin extends to the people as sin is your acquired thing and your guilt. It is hateful to God and its sign is that God has given you power not to commit it. For this reason, it is hateful. Take the instance of a lover. He says in presence of his beloved: I wish to differentiate between one who loves me and one who hates me. I will examine them. I will inflict trouble to a certain friend of mine and beat him, so that he is compelled to rebuke me. When he will rebuke me, I will dislike him and consider him an enemy. I will love one who will not rebuke me, rather remain satisfied with my rebuke. So I will know one whom I will love that he may be my friend. Then he did so and one became his object of love owing to his rebuke and another became his enemy. He gained his purpose by men of his rebuke as a cause of dislike and love.

He who loves really and knows the condition of love should say: I love your actions your giving me trouble, your beating me etc. I am satisfied with all these as these are your wishes your actions and efforts. If it is an act of enmity towards me from you, I should keep patience and not rebuke you in return. By these acts, your object is to examine my love for you. You have beaten me that I may dislike you. This is in accordance with your wish and therefore I am satisfied with it. I don't want destruction of your will. It may be an act of friendship or enmity. But to rebuke is against your beauty. In short, I consider it good to have connection with the beloved in His every action. The reason of these two being contradictory is that I am satisfied as it is your wish and that I consider it bad as you termed it bad.

It is the duty of every lover of God that he should love what God loves and hate what He hates and that he should take him an enemy whom God takes as enemy. These things are included into the mysteries of Taqdir or fate which has got no permission to be disclosed. It can, however, be disclosed so far that good and bad are decrees of God and His will but good is the object of good will and bad is the object of bad will. He who says that a bad thing

does not come from God is ignorant. The Prophet said: Taqdir is a secret matter of God. Don't disclose it. It has got connection with spiritual knowledge.

Now it is our duty to remain satisfied with the decree of God. It is known from this that to seek forgiveness to pray for being free from sins and to observe the fixed rules of religion in accordance with the decree of God are not opposed to contentment as God enjoined on His servants to pray and invoke, so that these invocations may be causes of pure Zikr, humble mind and signs of modesty and these may be the causes of the purification of soul and keys of Kashf. To quench one's thirst by drinking water from a jug carried with him is not contradictory to the decree of God. To drink water to quench thirst, to take food to remove hunger, and to put on winter cloths to removed cold are not opposed to contentment. Similarly to pray to be cured of a serious disease is not opposed to contentment.

Not to use a thing for which God created it is opposed to contentment similarly to get rank by invocation is not opposed to contentment. Hence He enjoined men to invoke and pray. To disclose a disaster by way of complaint and to think it bad as it comes from God is opposed to contentment, but to disclose it by way of gratefulness is not opposed to contentment. Complaint is always opposed to contentment. Let us say what Hazrat Omar said: I don't care whether I rise up in the morning rich or poor as I don't know in which there is good for me.

Does contentment go if one flees away from a place full of sins? To flee away from a place full of sins is not to flee away from the decree of God, but to flee away from a thing which is necessary is to flee away from a decree of God. To describe the causes which call towards sin in order to prevent the people from them is not condemned. Sages of earlier times were accustomed to do this. Abdul Mobarak said: I travelled the eastern and western countries but never found such a bad town as Bagdad. He was asked: 'How is Bagdad'? He said: This is such a town where the favours of God are denied and disobedience to God is considered as a trifling thing. When he came to Khoasan he was asked: How have you seen the city of Bagdad? He said: I saw there three kinds of people -angry police, greedy business men and tired learned men. You should not take it as defamation as no definite person has been named. The object is to give

warring to the people. When he wished to go to Mecca, he stayed at Bagdad to prepare his caravan for sixteen days and spent sixteen dinars every day, so that it might expiate his sins for staying at Bagdad.

**Hazrat Ibn Omar asked his slave:** Where do you live? He said: In Iraq. He asked: What do you do there? I heard that there is not a single person at Iraq for whom God has not sent a disaster. Hazrat Ka'ab once mentioned about Iraq: There is there nine portions of evils out of ten portions and one portion is in Syria. Nobody has got any reason to stay in a place where sins are widely practiced. God says: Was not the earth spacious enough in order that they should migrate there? Rather we should pray: O our Lord, take us out of this city whose inhabitants are oppressors -4:75. The reason is that when sins are widespread, danger descend there and all perish including also the pious persons. God says: 'Fear disturbance'. It does not fall specially on the sinners alone. So whoever remains satisfied at seeing the sins committed commits a great guilt.

**STORIES OF LOVERS:** A certain Aref was asked: Are you a lover? He said: I am not a lover, but I am a dear one. A lover is industrious. He was asked: People say: You are one of the seven. He said: I am full seven. He said: When you see me think that you have seen 40 Abdals. People asked him: How does it occur? You are only one man. He said: I have adopted one conduct from each Abdal. People asked him: We heard that you can see Khizr. He smiled and said: It is no wonder to see Khizr, but it is a wonder to wish that Khizr should see a man and remain absent from him.

**It is reported that Khizr said:** Whenever any thought occurred in my mind that there was not such a friend of God whom I did not know, I saw then a friend of God whom I did not know before. Once Abu Yazid Bostami was asked: Tell us of your meeting with God. At this, he raised a cry and said: We to you, there is no good in your knowing it. They asked: Tell us about your life and death struggle for God. He said: To give you a clue to it is not allowed. People asked him: Tell us about your patience at the beginning of your religious life. He said: Yes, I called my soul towards God, but it became disobedient. Then I promised that I will not drink water for one year and I will not sleep for one year. My nature fulfilled it.

Ihya-bin-Muaz saw Abu Yezid standing on the sole of his feet and praying. He made prostration at the time of pre-dawn tiffin and prolonged it and then said: O God, a company of men are searching You: You gave them power to walk over water and fly in the air. They are satisfied with that. I seek refuge to you from it. A company of men seek you and you have given them power to travel in the earth and they are satisfied with that. I seek refuge to you from it. A company of men search you and you have given them treasure of the world and they are satisfied with it. I take refuge to you from it. He then addressed us: O Ihya. I said: Present. He asked: How long you here? I said: For long. He remained silent. I asked: Give me clue to it. He said: I will tell you what will be good to you. God took me to the lowest region and showed it to me. He took round the world and the planets. Then he showed me the heavens. He showed me Paradise and the Throne. He said to me keeping me in His front: I will give you what you have seen. I said: O Lord, I have not seen a better thing which I may seek from you thinking it better than You. He said: You are My real servant. You do real service to Me. I will treat with you such and such.

Abu Torab Nakhshali was satisfied with one of his disciples. He used to go to him and help him in his good works. Abu Torab said to him one day: If you had been Abu Yezid, it would have been good. He said: I have got not need of him. Abu Torab repeat it, but the disciple said: What shall I do in meeting with Abu yezid? I had a vision of God. So I don't require to meet him. Abu Torab said: Do you take pride in meeting with God? If you had seen Abu Yezid once only it would have done you benefit more than meeting with God seventy times. The young man said: How can it occur? Abu Torab said: You don't see God near you but you will see God near Abu Yezid. Abu Torab said: We went there and stood on a lofty place and waited, so that Abu Yezid might come out from a cave. He used to reside in such a cave which was haunted by ferocious beasts. Abu Yezid threw a sheet made of camel's fur over his body and was passing by us. I said to the young man: He is Abu Yezid, look at him. The young man looked at him and at once fell senseless. We saw that he breathed his last. We said to Abu Yezid: Your look has killed him. He said: It is not that. Your friend was a truthful and did not disclose the secrets he kept in his breast concealed. When he saw us, the secrets of his heart were disclosed and he could not bear it. He was in the stage of a weak disciple and it has killed him.

Once the Barbers entered Basra and killed many men and robbed many properties. The disciples of Shahal Tastari came to him and said: If you pray to God. He will drive them away. He remained silent for sometime and then said: There are many servants in this town. If they pray to God against the oppressors, all the oppressors of the world will be destroyed within one night but they will not do it. He was asked: What is the reason? He said: They do not like what God does not like. Then he mentioned some conditions of invocations being accepted. A certain Aref said: During my Kashf, I thought that I have been given forty Hurs. I saw them wandering in the horizon. They put on dresses and ornaments of silvers and jewels I looked once at them for which I was punished for forty days. Thereafter 80 Hurs appeared before me. They were more beautiful than the previous ones. I was said: Look at them. Then I fell into prostration and closed my eyes during prostration, so that I may not look at them. I said: I seek refuge to you from things other than You. I have got no need of them! Then God removed from me the Hurs.

A believer should not deny Kashf as he could not acquire it. If the people do not believe except what a heart full of sins sees the place of faith would be narrow. But this condition is disclosed after one overcomes his passions and crosses many stages. The lowest stage out of them is Ikhlas (sincerety) removal of low diseres, ousting the pleasure of open and secret deeds, keeping one's condition secret and sitting alone in a room in meditation. This is the preliminary step of walking in the path of religion and the lowest stage. These things are very rare in the religious people. If the heart is purified from the refuges of looking at the people, the light of faith will shine in his heart and the initial truth will be disclosed to him. To deny Kashf without gaining experience and without treading the path of religion will be like the condition of a person who does not admit the possibility of engraving figures in iron. Iron is melted, cleared and then formed into figure and made like mirror. What is in the hand of one who denies it, is only a piece of iron full of darkness. Rust and dust have fallen on it. So it has got no fitness to show figure and prints. It is the dream of those who deny miracles of the saints. They have got no other proof except their defects. It is very sad to deny God's power. He who travels a little in the preliminary stage of spiritual life gets also the fragrance of Kashf.

**Bashar Hafi** was asked: For what thing have you got this rank? I kept my condition concealed before God. Its meaning is: I prayed to God so that He may keep my actions and affairs secret. It is reported that he saw Khizr and said to him: Pray to God for me. He said: May God make your divine service easy for you. I said: Pray more for me. He said; May God keep it secret from the people, so that you may not look to them. A certain sage said: I felt a grim desire to see Khizr and prayed to God so that I may see him to get necessary religious instructions from him. Thereafter I saw him. He did not ask me anything. I said: O Abul Abbas teach me such a lesson that I may recite it and that I may live hidden from the people so that nobody can know my religious tendencies. Khizr said: Say, O God throw on me your thick screen. O Lord, make me an object of your secret things. Keep me secret from the hearts of your creation. Then he disappeared I did not see him further. After that I was not eager to see him Then I used to Read this invocation every day. It is said that owing to this invocation, so much disgrace and disregard were coming on him that even the Zimmis were laughing at him and engaging him everywhere. They used to place burden on his shoulder and he used to carry it to the destination. The little boys used to play with him.

Such is the condition of the friends of God. They are to be searched among these people. The proud people search them among those persons who take decent dress and who are well-known for their learning, piety and fame, but God keeps His friends hidden as He says: My friends live in My tent. Nobody knows them except Myself. The Prophet said. There are many persons with dishevelled hairs and laden with dust and covered with only two sheets and having no honour. If they say about something with oath of God. God shows it as true. The conceited man keeps himself away from the fragrance of these things. He remains satisfied with his own qualities and with his own learning and actions. So he keeps himself distant. He who considers himself humble and does not take seriously if anybody dishonours him, is a broken hearted man. He will have then no sense of dishonour. Such heart can hope to get preliminary fragrance. He who is not able to become the friend of God, will love the friends of God and should have faith in them. Jesus Christ said to Band Israel: Where does crop grow? They said: In earth. He said: I tell you with truth that wisdom does not grow except in an earth-like heart.



Ibnul Karabi was the spiritual guide of Hazrat Junaid. One man invited him thrice to a feast but every time the host drove him away from his door. At the fourth time, he accepted his guest and said: I have done this to examine your modesty. He said: I have been bearing this dishonour for the last 20 years. I have reached now to the condition of a dog. If it is driven away, still it will come. If you have called me fifty times and driven me away every time, I would have still then come.

He said: I went to a locality and there I became known as a pious man. I became tired at this. So I entered a public bath room, found there a valuable dress and fled away with it. I put on over that dress my gown. Then I walked slowly on the pathway, The people came to me, snatched my gown, took away the valuable dress and beat me very severely, I became then the thief of the bath room. Then my mind became quiet. Now think how God kept people like him in severe trials and trainings. They did not take care of their own lives. Those who take care only of themselves go away from nearness of God. The meaning of engagement with self is to be away from the nearness of God. There is no screen of distance between heart and God and no impediment.

There was a beautiful and honourable man among the leaders of Bostan. He did not keep himself separate from the assembly of Abu Yezid. One day he told Abu Yezid: For the last 30 years. I have been fasting all the year round without any break and praying at night without any sleep. Inspite of this servere religious exercise, I have got nothing of wisdom of which you are speaking. I believe it and love it. Abu Yezid said: If you fast and pray at night without sleep for 300 years, you will not get but a bit of this knowledge. He asked him: Why? He said: Because you are busy with yourself. He asked: Has it got any medicine? He said: Yes. He asked: Inform me of it, I will do it. He said: You will not accept it. He said: I will accept it. He said: Go to this barbar and have your hairs of head and beard shaved. Take off this dress and take a load of refuges and walnut call all the boys around you and say: I will give you one walnut to a boy who gives me a slap. Enter the bazar in this condition and go round the people with it Go round the people in this condition who know you. The man said: Sobhan Allah, are you telling me this? Abu Yezid said: Your expression of 'Sobhan Allah' is included in Shirk, He asked: How

is it? He said: Because you have uttered Sabhan Allah thinking you as big. You have not uttered real Sobhan Allah. He said: I cannot do this work. Show me another. He said: Begin with it before any other work. He said: I will not be able to do it. He said: I told you before that you will not be able to do it.

Abu Yezid told this to such a person who has got the disease of engagement with himself and also the disease that the people might look at him. There is no cure for such a disease without such a medicine. He who cannot use that medicine should not deny the cure of such a disease. This is the lowest stage of faith. Alas for him who has been deprived of this little quantity of faith. In spite of this, he who claims to be a learned man of Shariat is far away from such a condition.

**The Prophet said:** The faith of a man does not become perfect till the little quantity of a thing does not become dearer to him than its bigger quantity. The Prophet also said: The faith of man is perfect who has got three qualities in him -(1) he does not fear the slander of a slanderer, (2) he does not do anything of his divine service for show of people and (3) when two things appear before him, one of this world and another of the next world he perfects more of the thing of the next world over that of this world. The Prophet said: The faith of nobody becomes perfect still he has got three conducts in him -(1) when he becomes angry, his wrath does not oust him from truth, (2) when he becomes pleased, his pleasure does not enter in void actions and, (3) when share is settled: he does not accept what is not due to him.

**The Prophet said:** When three things are given to a man, he has been given what David was given -justice in anger and pleasure, moderate expense in solvency and poverty and fear of God secretly and openly. The Prophet mentioned these conditions for a good faith. There is in Hadis that God revealed to a certain Prophet: I take him as a friend who does not cease to remember Me, who has got no other thought except My thought and who does not prefer anything of My creation except Me, who being burnt by fire does not feel pangs of burning, who if cut off by saw, does not feel sorrow at the touch of saw. How can miracles and Kashf appear in one whose love has not reached this stage? These matters occur after love and love comes after

perfection of faith. There is no limit to the stages of faith and the difference of its increase and decrease.

For this reason, the Prophet said to Abu Bakr: God has given you faith equal to the faith of all my followers those who have faith in me. He gave me such faith which was given to all the children of Adam to believe Him. There is in another tradition: God has got three hundred conducts. He who acquires any one of them with Tauhid, will enter Paradise. Hazrat Abu Bakr asked: O Messenger of God, have I got any one of them? The Prophet said: O Abu Bakr, all these are in you. Generosity is dearest of them to God. The Prophet said: I saw an scale hanging in the horizon. My faith has been placed in one scale and the faith of my followers has been placed in another scale. My faith has become heavier than their faith. The faith of Abu Bakr has been placed in own scale and the faith of my followers has been placed in another scale. The scale of the faith of Abu Bakr has been heavier. In spite of this, the Prophet was immersed in God as his mind did not make friendship with others. He said: Had I taken any man as my bosom friend, I would have taken Abu Bakr, but your companion is the friend of God.

### SOME WORDS ABOUT LOVE

Sufyan Saori said: To follow the Prophet is love. Another person said: Constant Zikr is love. One sage said: To sacrifice (Is'ar) for the beloved is love. Another sage said: To dislike living long in the world is love. In these saying, the fruit of love is seen, but nobody described about the spirit or life of love. A certain sage said: Love for the beloved lives upon the heart and tongue is unable to disclose it. Junaid said: God made love unlawful for a man having no connection. He said: That love which comes in exchange of something goes away if the exchanged thing goes away. Jun-nun said: Tell one who discloses love for God: I fear you may be disgraced for things other than God. Shibli was asked: Describe to us the difference between an Aref and a lover. He said: If an Aref speaks a thing, he is destroyed and if a lover remains silent, he is destroyed. Shibli said:-

O Thou Gracious, Compassionate,  
Love for Three remains in soul imprinted.  
Thou kept sleep away from my eyes.  
Thow knowest what is in my mind.

Another poet said:-

Wonder for one who says -I remember my friend,  
Does a friend say? I forgot, now remember.  
How many times I will die and rise.  
I will live with hope and die with love.  
I will drink the wine of love in cups of colour.  
Yet it will not diminish from the cup of mind.

**Rabeya said:** Who is there who will inform me about my Beloved? One of her servants said: He is with us, but the world as separated Him from us. **Ibnul Jala said:** God revealed to Jesus Christ: When I enquire about the secrets of any man and find no love in him for this world and for the next, I fill it up with My love and take care of it with My protection.

**Samnun** was giving once the description of love, when a bird came down and began to dig earth with its beak, so much so that blood began to ooze out of it so profusely that it died. **Ibrahim-bin- Adham said:** O Lord, you know that in comparison with the honour given to me by your love, Your satisfaction towards me by your remembrance and the leisure you have given me to think about your glory, the value of paradise is like the wing of a fly. **Sufyan Saori said:** He who loves God is alive. He who loves the world, is a fool who works day and night uselessly and the wise man enquires about his faults.

**The saint Rabiya was asked:** How is your love for the Prophet of God? She said: By God, I don't love him excessively. My love for the Creator has abstained me from loving His creations. When Jesus Christ was asked about the best of actions, he said: Contentment comes from God and love for Him. **Abu Yezid said:** A lover does not love the world, but love his Lord. **Shibli said:** Love circles round pleasure and honour. A certain sage said: The meaning of love is nearness of the Beloved with good news and joy. **Khaos said:** Love eradicates wish and burns all natures and necessities. **Sahal Tastari** was once asked about love. He said: God prepares the mind of one to meet Him if love grows in him. A certain sage said: The affairs of a lover are established upon four stages love, shame, fear and honour. Out of these, honour and love are best as these two stages will remain with the inmates of paradise in paradise and the other two will be lifted from them. **Haram bin Hayan said:** When a believer

recognises his Lord, he loves Him. When he loves Him, he comes forward to Him. When he gets pleasure in going to Him, he does not look with desire towards the world and with rest towards the next world. Abdullah-bin-Mohammad said: I heard a saint woman who was weeping and whose hairs were flowing upon her cheeks saying: By God I am tired of life. Even I would have purchased death if it would have been a saleable commodity for being satisfied with God and desirous of meeting with Him. I asked her: Would you do it being of firm belief on your good deeds? She said: That is not so. I would have done it loving God and cherishing good hope in Him. Do you conceive that I would love Him and He will give me punishment?

**God reveled to Daud:** If the worshiper had known how anxious I remain for them, how modest I am towards them and how anxious I am to forgive their sins, they would have cut off their entrails being desirous of loving Me. O Daud, this is My wish with regard to those who keep behind about Me. What do you conceive about those who go forward? O Daud, when a servant becomes daring against Me, he feels My want most. When he goes behind Me, I pity him more. When he returns to Me after repentance, he becomes more honoured to Me. Abu Khaled Saffar said: One Prophet said to a pious man: We Prophets don't worship as you a band of monks-worship. You worship in fear and hope and we worship with love and attachment.

**Shibli said:** God reveled to Daud, O Daud, My remembrance is for those who remember Me, My paradise is for the pious men. My didar is for those who are attached to Me, and I am for those who sincerely love Me. God revealed to Adam: O Adam, he who loves his friend trusts his word. He who gets love of his friend, remains satisfied with his deeds. He who is attached to him works hard in his travail. Khawás stroke upon his breast and said; How is He attached to me who sees me but I don't see Him? Hazrat Eunos wept so much that he became blind, stood so long in prayer that he became crooked, prayed so much that he lost power of movements. He said: By Your glory and Honour had there been a sea of fire between you and me, I would have gone to you after crossing it.

**Hazrat Ali said:** I asked the Prophet about his Sunnat and he said: Marfat is the root of my favour, wisdom is the root of my religion. Love is my foundation, attachment is my conveyance,

Zikr of God is my friend certainty of faith is my secret treasure, sorrow is my companion, wisdom is my sword, patience is my sheet, contentment is my valuable treasure, failure is my glory renunciation of the world is my business sure faith is my power, truthfulness is my intercessor, divine service is my object of love, Jihad is my nature and prayer is the coolness of my eyes. Jun-Nun said: Glory be to God who made the souls as soldiers in battle array. The souls of Arefs are bright and pure. For this reason they are attached to God. The souls of believers are spiritual. For this reason, they are desirous of Paradise. The souls of the heedless roam in the sky. For this reason they are attached to the world. A sage said: Attachment is the fire of God which He enkindes in the hearts of His friends and burns therewith their wishes, thoughts anxieties and necessities.

This is sufficient description of love.

## **CHAPTER VII**

### **WILL OR INTENTION**

Will has got two elements in it-knowledge and action. Knowledge comes before action as it is the basis of action and action comes after knowledge. Action is the fruit of knowledge and its branch. Action is not complete without three things-Knowledge, will and strength. Man does not will to do a thing which he does not know and so knowledge is necessary for an action. Again he does not do a thing even if he knows it unless he has the will to do it. So will or intention is also necessary. Again will is not sufficient to do a thing. Power or strength is also necessary to implement will. How many people there are who cannot eat for want of their strength even though they have got will to eat. So knowledge, will and strength are necessary for an action. First knowledge and then will and then action follow one after another. Without knowledge of a thing, a man does not intend to have that thing. Without will or intention, there is no movement of physical organs to do that thing. So action is the fruit of will and will is the fruit of knowledge.

Number of Intention or will. A man may have no other intention than a single one to do a thing. Again he may have different intentions to do that thing. If a man sees a tiger, he at once flees away from it. This fleeing is the only intention in order to ward off its attack and injury. This knowledge enkindles in him a desire to flee and that desire gives movement to his limbs to flee. This is his sole intention and there is no other intention mixed with it.

### **ONE WHOSE INTENTION IS NEXT WORLD**

He who has made his sole object to get happiness in the next world does all his deeds in this world with that object alone and he has got no other object in his worldly deeds. He thinks that the food of soul is worship of God. The object of worship of God is to free the soul from diseases, to keep it alive and to make it healthy and better to gain happiness in the next world. The object of divine worship is to get relish of the sight of God. He will not attain this object unless he loves God and dies in that condition. He will not get the love of God unless he attains knowledge about Him. He will not get His knowledge unless he remembers Him

too often. So the attainment of love of God is the result of constant remembrance of God and thought about Him and His works. Again mind does not turn to His constant remembrance unless it is free from the worldly thoughts and anxieties. Mind does not find time from worldly anxieties unless it is free from worldly greed and temptations, and unless it wills to do good and refrains from evil. A man likes to do good and refrains from evil when he knows that his fortune in the next world is linked with the good deeds he does in this world just as a wise man likes to take bitter pill to get cured from a fatal disease. When linking of mind is acquired along with knowledge, he acquires strength of mind to do good works and then he is habituated to do good works and it becomes then difficult for him to come out of them. Similar is the case with a man who is habituated to evil deeds. Therefore it is said that habit is the second nature.

He whose object is the next worldly happiness should therefore be habituated to clear up his mind for constant remembrance of God. This state of mind can not be created unless one gives up sins and takes up to virtuous deeds with the help of bodily limbs, because mind is affected by the movements of bodily organs and the bodily organs also are affected by the state of mind and thus there is a close connection between body and mind. Mind is just like a ruler and bodily organs are like servants. So bodily organs are subservient to mind. For this the Holy Prophet of Islam said : There is a clot of blood in body. When it is sound the whole body is sound. He also said : O God, do good to the ruler and the ruled. Here the ruler means soul or mind. God also said in the Quran : Allah will not accept its blood or meat but He will accept from you Taqwa (meaning God-fear). That is the attribute of mind.

The object of God-worship is to change mind and the propensities of mind, and not to change the bodily limbs. So don't think that the object of Sajda or prostration is only to place the forehead on the ground, but its real object is to habituate the sense of humility in mind. Whose finds humility of mind, his bodily limbs also assume an humble attitude. This humility of mind and the humble attitude of the bodily limbs make the attribute of modesty perfect. If the mind of anybody becomes soft on seeing an orphan, kindness in his mind is more enkindled if his hand passes over his head. For this reason, action without



intention is basically not fruitful or beneficial, because if a man's hand touches the head of an orphan unmindfully, softness of his mind does not increase and its effect does not fall in mind. Therefore God- worship without Niyyat (intention) or without application of mind brings no reward while Niyyat followed by action brings reward. The Holy Prophet said : There is written one reward for one who intended to do a good deed but could not translate it into action. The object of cow or animal sacrifice is not to shed blood but to turn away the mind from the temptations of the world for incurring the pleasure of Allah. This reward is attained owing to the object of Sacrifice. For this reason the Holy Prophet said : There are people at Medina who shared with us the rewards of Jihad (holy war) although they did not actually join it. The reason is that they had pious intention to join it but could not do so owing to satisfactory reason.

### ACTIONS RELATING TO INTENTION

These actions can mainly be divided into three classes

**Sinful actions, pious actions and lawful actions.**

(1) **Sinful actions.** If the intention is good, a sinful act does not turn to a virtuous act. If you backbite a man to please another, if you give to a beggar the food of another person, if you make gift of illegal property to construct a mosque, bridge or such charitable object, you will not absolve yourself from the sinful act although your intention is good and pious. To intend to do a pious action with an illegal thing is also sin. If he does out of ignorance, he will be guilty of ignorance as acquisition of learning is compulsory upon both males and, females. The Holy Prophet said: An ignorant man cannot raise the plea of innocent.

(2) **Pious actions.** If there is no pious or good intention in a good act, there is no reward. If there is any other intention but to please God in a devotional act, it is a sinful act, but if there are many intentions including one to please God, rewards also multiply. For instance, to keep sitting in a mosque is a good act but it admits of many intentions - (1) to hope for sight of God as mosque is considered as a house of God where God can be seen, for the Holy Prophet said : He who keeps sitting in a mosque, meets with God. (2) to wait for the next prayer, for the Prophet said that he who waits for prayer will get the same reward as that of a man who has prayed, (3) to keep the bodily organs from

sinful acts. (4) to concentrate all thoughts upon Allah, (5) to be engaged in the remembrance of Allah. (6) to enjoin good works and prohibit evils, (7) to get benefit from those who fear Allah. So there might be many good intentions in a pious act and rewards also increase according to the number of such intentions.

**Lawful actions.** In lawful act, rewards can be increased according to the number of intentions. He suffers much who is unmindful of this fact. The Prophet said : There is account for what is lawful and there is punishment for what unlawful. He also said : People will be asked on the resurrection day for everything, even why he applied antimony to his eyes, why he muddled the earth with his fingers, why he touched the things of his brother. He said : He applies scent for the sake when Allah will come on the Resurrection Day with such a fragrance which will be more scented than musk. He who applies it for other than Allah will come on the Resurrection Day with the stench more than that of a dead animal. So application of scent is lawful, but intention therefor is necessary. Lawful things are innumerable and it is not possible to count these intentions. A pious man said : I think it good to have intentions in everything eating, drinking sleeping, etc. To intend to attain nearness to God in these matters is possible, as these things are necessary for the upkeep of the body. If a man takes food with the intention of bringing fear of God in mind in God-worship, intercourses with his wife to preserve his religion and to give pleasure to the mind of his wife and also to have a pious son, he does true worship of Allah by his food and marriage.

He whose sole object is the next world does not need with obstruction from his food and marriage. Allah sees his mind and intention. He says : He does not utter a word but near which there is not a warner-50:18. A pious man said : I wrote a letter and intended to have the ink soaked on placing it on the wall of my neighbour and actually had it thus soaked. Thereafter some one from above said : You will know tomorrow what wrong action you have done by doing this act. The great saint Hazrat Hassan Basari said : A man will come on the Resurrection Day conjoined with another person and say : There is God between you and me. He will say : By God, I don't know you. He will say : You have taken a piece of thread of my cloth. These things pierce the hearts of God fearing men.

It is reported that the Prophet Zakaria was raising an earthen wall as a labourer for some person. He used to eat the earnings of his own hand. He began to take his food but when a person begged of him something to eat, he did not give it to him. The people around him were surprised to see the action of the Prophet as he was too much reported for his generosity and asceticism. He then said : I work as a labourer of some persons. They gave me this bread in order to gain strength and do their work. If he had taken food with me, it would not have been sufficient for him, nor for me. By that, I would not have been able to complete their work. The man who has got clear insight takes care of even these small things with the help of Divine light. The great saint Sufiyan said : If a man calls another to take share in his food without really intending to part anything of his food, he will be guilty of hypocrisy even if the man partakes of his food, Had he known his intention, he would not have partaken of his food. So examine your intention in all affairs and do not do any action without intention.

### MEANING OF INTENTION

Meaning of Intention is not only expression by mouth but also will to that expression. It is the liking of mind for that for which expression is used by the mouth. When there is no liking or intention of mind, mere verbal expression means nothing. So Niyyat or intention in prayer by only verbal expression without application of mind is meaningless. It is just like the expression, I love so and so without actually meaning the same. A man turns towards one whom he believes to be his friend. There are many causes for willingness or unwillingness of mind and causes vary according to the different conditions of man. When a man desires to marry a girl in order to satisfy his carnal desire, he can not have the will to get a son by copulation with her. The reason of copulation is the satisfaction of his carnal desire, and not to have a child. If he says by mouth "I copulate with you to have a son", it will be falsehood. It is not his word of mind, but of mouth. For this reason, some of the former saints did not do anything without forming a definite niyyat or intention for that.

It is reported that the great saint Ibn Sirin did not pray Janaja prayer over the deadbody of Hazrat Hasan Basari as he said that the niyyat of Janaja did not as yet arise in his mind. Ahmed-b-Solaiman was a reputed learned man of Kufa. When he died, the

great saint Sufiyan Saori was requested to say his funeral prayer. He said : Had I had the intention, I would have performed it. Once the great saint Taus was requested to pray for the people, He said : When I will, I shall do it. These saints knew that Niyyat is not the only expression by mouth but it is also a desire of mind, a flow of current from Allah. Sometimes it is easy and sometimes it becomes difficult. It is true that the intention of the man in whose heart the affairs of the religion are easy becomes easy for doing good deeds, as his mind keeps inclined to good things for most part of the times, but the intention of the man whose mind keeps inclined to evil deeds does not become so easy for doing good deeds, even the obligatory duties also become difficult to him.

Different intentions in God-worship. Man may have different intentions in divine service. Some do good deeds out of hope of getting happiness in Paradise. If they do these deeds with the sole intention of pleasing God and to declare His glory and majesty and with no other intention, their intention is said to be pure and unadulterated. If one does good deeds for satisfying carnal desire with Hurs, he will get it in Paradise. If he does this to meet with Allah, he will be blessed with His sight. The most honourable and glorious are they who do good deeds out of love for Him and out of a desire to be blessed with His love and sight. The Quran praises them in the following words : Rather they call their Lord morning and evening only for His pleasure. They will get rewards according to their intentions. When they will be blessed with His sight, they will think the sight of the beautiful Hurs very little.

### REWARDS OF PURE INTENTION

The Holy Quran says: They were not ordered except to worship Allah, being sincere to Him alone. It again says : Behold, religion is only for Allah (39:5) He also says : Let one who hopes to meet his Lord do good works and do not associate anyone in the service of his Lord-18:110. The Prophet said : The heart of a Muslim does not play treachery in three things to work sincerely for Allah, to give admonition to the ruler and to remain united. He also said : Allah says : Ikhlas or to work sincerely for Allah is a hidden treasure out of My hidden treasures. I put it in the heart of one whom I love. He also said : The fountain of wisdom flows in his heart who worships Allah sincerely for 40 days. The Holy

Prophet said that three classes of persons who did not do good works sincerely for Him but for other purposes will go to Hell inspite of their ostensible good works a learned man, a benevolent man and a warrior.

There is a story in the anecdotes of the children of Israel. A saint had at his credit divine service for long long year. One day some people were worshipping a tree besides Allah, At this, the saint Got angry and went to cut it with an axe. In the mean time, the devil came in the form of an old man and asked him : Where are you going? The saint said : I am going to cut off this tree. The devil said: Are you in this thought? You have come down to do this leaving aside your Divine service? The saint said : This work is also included in Divine service. The devil said : I will not permit you to cut down this tree. At this he fell down upon the saint but the latter overpowered him, threw him down on the ground and sat upon his chest. The devil said : Desist from this action or I will kill you. At this he let off the devil who said to him : O saint, Allah has taken over this responsibility from you. He has not made it compulsory for you. You yourself do not worship this tree and the affairs of others have not developed on you. This is the duty of Prophets. Had he willed, He would have certainly sent a Prophet to the inhabitants of this place and ordered him to cut down this tree. Then the saint said : To cut down this tree is also a part of my duty.

The saint then fell upon the devil and threw him away and got on his chest. The devil again having been discomfitted said to him : There is an affair between you and me which is good and beneficial for you. The saint asked him what it was. The devil said : Let me be secure and then I will tell you of it. Thereafter he let him off and the devil said to him : You are a poor man, you have got no property. You are a burden upon your friends and relatives. Perhaps you wish to get more honour than your brethren, to get more sympathy from your religious men and you do not want to depend on the people The saint said : Yes I hope for that. The devil said : In that case, turn away from this affair. I will place two dinars every night near your head. When you will get up at dawn. You will take them and spend them for you and your family and gift a portion to your brothers. This act of yours will be more beneficial to you and the Muslim public than the cutting down of this tree. This tree was planted and there will be

no good if you cut down this tree. At this, the saint began to ponder and said : This old man has spoken the truth. I have not been ordered to cut down this tree by God. I will incur no sin if I do not cut down this tree. Then he turned his mind from this action of cutting down the tree.

Thereafter the saint went to his place of worship and spent the night. At dawn, he found two dinars near his head and took them. Next day also, this happened. This continued for three days. On the fourth day, he did not find the dinars near his head became very much enraged, and took his journey to cut down the tree. The devil came to him in the form of an old man and said : Where are you going? He said : I am going to cut down the tree. The devil said : By God, you will not be able to cut it down, you will also not find your way to go there. Thereupon the saint fell upon him but the saint became just like a sparrow between his two legs. The devil then sat upon his chest and said : If you want to live, get away from here or else I will cut you to pieces. The saint being helpless looked to and fro and said : O gentle man, you have defeated me, Let me now go The devil said : Question me now how you have first overpowered me and thereafter I have overpowered you. The devil said : At first you became enraged for the sake of Allah alone and your sole intention was to get success in the hereafter. So God make me subservient to you. But now you have become engaged for your worldly propensities and desires and so I overpowered you.

This story shows how a man with a pure and unadulterated intention can win and how a man with a motive other than that can lose and be overpowered. This proves the Quranic word : Except those who work sincerely for Allah. For this reason the great saint Maruf Karkhi used to beat himself and says : Take recourse to form intention, you will then get salvation. The pure soul Eakub said : He who keeps his good deeds concealed as he keeps his sins conceded is a man of pure intention. Solaiman said : He is blessed who takes one step in the way of Allah. The second Caliph Hazrat Omar wrote to Imam Abu Musa Ashari : Allah is sufficient for a man whose intention is pure. A certain saint wrote to his brother : Make your intention pure, then a small amount of action will be sufficient for you. Ayub Saktania said : To make intention pure in an action is more difficult than the action itself. The saint Motarref said : He who is pure will be made pure. A

man was asked in dream : How have you seen your action? He said : I saw the action which I did for Allah. Even I saw the reward of a walnut seed I removed from the path way.

**The great saint Ihya-b-Muaz said:** Ikhlas or sincerity separates an action from its faults as milk separates itself from urine and blood. There is a story that a man used to wear the dress of women and join the ceremonies of marriage and other festivals where women gathered together. One day he just joined a gathering of some women. It was then noticed that a diamond of a woman was missing and the women raised hue and cry and said : Shut up the doors. We shall search for the diamond. Thereafter they began to search one by one. When the turn of the female-dressed man came, there was a woman with him. He called Allah sincerely and said : I will never do such an act if I get acquitted this time. Immediately then the diamond was found with the woman who was with him. They then cried aloud : Leave the rest. We have found out the diamond.

**There is the story of a saint who said:** I was travelling by sea for Jihad or holy war. Some one of us wanted to sell his bag and I thought that I should purchase this bag and sell it for a higher price in a city. Then I purchased it but dreamt in that night that two persons got down from heaven and one of them said to the other : Write down the names of the warriors in the way of Allah. The other said : So and so came out only to take a journey. So and so made Jihad only for fame. So and so came to make merchandise. So and so came out only for the sake of Allah. I at once exclaimed : O Allah, I have not come out to make merchandise. I have got no such commodities, I have come out for Jihad. Then the other person retorted : O man, you intended to make profit after purchasing a bag yesterday. Thereafter I wept bitterly and said : Don't enroll me among the merchants. The man said to his companion : Write, so and so came out as a warrior in the way of Allah. Then he purchased a bag for profit. The result then rests on Allah.

**The saint Sarri Sakti said:** Your two rakat prayer in solitude is better than your writing 70 to 700 Hadis with Isnad. Some pious man said : Wisdom is like seed, action is like crop and Ikhlas or sincerity is like water for irrigation. Another pious man said : When God becomes displeased with a man, He grants him three things and prohibits him three things. He grants him the

company of pious men but does not give him benefits from them. He grants him strength to do good deeds but without sincere intentions. He grants him wisdom but without its practical application. The great saint Susi said : Among the actions of a man, Allah desires only his Ikhlas or sincerity.

**What is Ikhlas? (Sincere intention).** Know it for certain, O good readers, that everything remains mixed up with another thing. When it does not remain mixed up with other things, it is said to be pure or unadulterated. When any action is done with only one object, it is said to be done with pure intention. Allah says : There is a lesson in a cow. I give you drink from what is in its belly coming out of its dung and blood-milk pure and wholesome for those who drink-16:66Q. The purity of milk means that there is no mixture of blood or excretion in the milk. Purity is opposite to mixture. What is not pure has got mixture therein. Purity in Tauhid or oneness of God admits no partnership in the existence or in the attributes of God. His existence is unique and His attributes also are unique. So uniqueness admits no partnership commonly called Shirk or setting up partner. This purity or uniqueness is external expression of will. When purpose and will are the same, the action which flows from them is called sincere work. He whose sole purpose is to show to the people, can also be called to possess unadulterated intention. He whose sole purpose is to gain nearness of God is also called a man having pure intention, If a man intends only to have the pleasure of Allah in divine service, he must get rid of the following intentions (1) to have good health in fasting, (2) to give relief from labour in setting free a slave, (3) to recoup health in journey for Haj, (4) to fight for any other purpose than to please God, (5) to pray Tahajjud to guard the family and properties at night, (6) to acquire money or fame by education (7) to acquire money by writing books, (8) to make ablution to make oneself pure or to purify the bodily limbs, (9) to make I'tiqaf in mosque in order to get relief from house rent, (10) to give a beggar so that he may not beg again, (11) to do an act to gain name and fame or to have status in society. Such an action done with an intention mixed with the pleasure of Allah is not pure and unadulterated. It will be to setting up a share with Allah, while Allah says : I am free from the partnership of partners. In short, if any intention is mixed with the intention of securing the pleasure of God, it will be shirk or setting up



partnership with God. He who is immersed in the thoughts of God can find no other motive or intention in his mind in an action. He takes even food and drink just as he feels necessity to make waters or to ease himself from obnoxious things in his belly. He does not feel necessity for food only for food but for gaining strength to do divine service. If the pangs of hunger is good for him, he does not take food. He takes food only for the bare existence of life. Such a man does everything for God and God alone. The man whose mind turns towards the attainment of the worldly objects cannot have pleasure and perfection in prayer, fasting and other divine acts.

Thus sincerity of purpose is a medicine which breaks the happiness of propensities, cuts the temptations of the world and keeps one engaged in the deeds of the next world. Ikhlas becomes easy for him. It is reported from a pious man that he prayed in the first row in a mosque for thirty years. One day out of some excuse, he prayed in the second row and felt some shame before the people as they saw him praying in the second row. He saw that this was a sign of Riya or show as he wished that the people would have been pleased to see him praying in the first row. This is a very subtle act of show. Those who are unmindful in their prayers will see them fruitless in the next world, as God says : And it will be disclosed to them from God which they did not even think of - **وَيَذْكُرُ اللَّهُ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ**  
 Allah says : Shall I not inform you of those who will be losers in their deeds- those whose efforts in the life of this world will be fruitless while they will think that they did good works.

When Hazrat Abu Bakr became the first Caliph, Hazrat Omar was not displeased but rather he became pleased with the fact that the best man was elected, the man who was better than himself. This should be the guiding principle of all learned, educated and pious man.

**Some sayings of the sages regarding Ikhlas:** The true meaning of Ikhlas is what the Holy Prophet said : The meaning of Ikhlas is to say : Allah is my Lord and to keep firm over what has been ordered by Him. In other words, it is not to worship passions and propensities and not to worship any one except Allah. It is the engage one's thought in Allah keeping away from things other than Allah.

**Things that destroy Ikhlas :** There are some evils that destroy Ikhlas. Some are open and some are hidden. (1) Riya or show. It greatly destroys Ikhlas. For instance, a man began to pray quite sincerely for God, but in the midst of his prayers the devil comes to him and says : Some one is looking to your prayer. Pray well, so that they may see your prayer and take you as a great religious man. At this, he becomes humble in prayer. This is open Riya or show. (2) The devil instills in his mind the desire that the people should follow him and therefore instigates him to make his prayer good.

**The sage Wahab-b-Monabbah said :** I saw written by the side of the Torah 22 wise counsels The religious people of the children of Israel collected them and used to read them. (1) No jewel is more valuable than wisdom. (2) No property is more profitable than patience. (3) No vice is more injurious than anger. (4) No friend is more enchanting than divine service. (5) Nothing is more shameful than ignorance. (6) Nothing is more honourable than God fear. (7) Nothing is more honourable than renunciation of passions. (8) Nothing is more benefitting than pondering. (9) Nothing is more meritorious than forbearance. (10) No guilt is more dishonourable than pride. (11) No medicine is more soothing than mildness. (12) No disease is more painful than foolishness. (13) No emissary is more just than truth. (14) No proof is more instructive than truthfulness. (15) No want is more disgraceful than temptations. (16) No property is more unfortunate than saving. (17) No life is sweeter than health. (18) No livelihood is easier than self abnegation. (19) No divine service is better than modesty. (20) No renunciation is better than self- contentment. (21) No guard is more trustworthy than silence. (22) No unseen thing is nearer than death.

**The great sage Mahmmad Ibn Sayyed said :** When you seek God with sincerity. He comes to you as a mirror in your hand wherein you can see every wonderful thing of this world and the next world. Hazrat Ibn Abbas said : He who has got these four qualities is successful - truthfulness, shame, good conduct and gratefulness. Some pious man said : The learned and the theologians agreed with regard to three things. When these three things are found in a person, he will get salvation and one thing is not made perfect without the help of another - (1) Islam or self surrender freedom from innovation and passion, (2) sincerity in

divine service and (3) lawful food. The great sage Sahal Tastari was asked : What is the foundation of what we are in? He said : Truthfulness, generosity and courage. He was asked : Give us more admonition, He said : God-fear, truthfulness shame and lawful food.

**TRUTHFULNESS:** The Holy Prophet was asked about the means of getting perfection. He replied : Truthfulness in talk and action with sincerity. The man who has got these six things is called Siddiq or a great truthful man. The man who has got one or more of these things is called Sadiq or simple truthful man - (1) truth in talk, (2) truth in will and resolve, (3) truth in promise, (4) truth in fulfilling promise, (5) truth in action, (6) truth in various stages of religion.

(1) Truth in talk. In describing past, present and future events, one must speak the truth, but there are exceptions (1) to bring amicable settlement between two contending parties. (2) to win holy war. (3) and to please wives in case of plurality of wives. In these three cases also, sincerity in intention and good will shall have to be guarded. The Prophet allowed exceptions to truth speaking in these three-cases.

(2) Truth in Intention. It is termed Ikhlas or sincerity of purpose. Such a man moves only for God. Sincerity of purpose does not remain if it is mixed with temptations or passions. Such a man may be termed a liar or hypocrite. That is seen in Hadis of the Prophet in which it has been stated that three persons will be asked on the Resurrection Day. Firstly a learned man will be asked whether he put his learning into practice. He will mention his deeds. God will say to him : You have spoken falsehood as you intended that the people should call you a learned man and so you were called. A sage said : The health of Tauhid lies in truthfulness. God says that He testifies that the hypocrites are liars : 'They say that you are the Prophet of God but they do not believe it with their hearts. So their tongue differed from their mind's. Tongue and mind must be the same in case of truthfulness in intention.

(3) Truth in promise. A man may think: If God gives me wealth, I will spend half of it in His way. If I meet with an enemy in the way of God, I will fight with him. If He gives me power of anything, I will administer justice and will not act in party spirit.

He makes such promises in mind. When these things come to him, he turns back. Hazrat Omar said : The action that you strike my neck is dearer to me than your asking me to rule over a people among whom there is Abu Bakr. He did not accept the reign of Government during the life time of Hazrat Abu Bakr.

**(4) Fulfillment of Promise:** The fourth claim of truthfulness is fulfillment of promise. God says : There are such people among the believers who fulfill their promise with God-33:23Q. Hazrat Anas reported that his uncle Anas-b-Najar could not join the battle of Badar. This grieved him very much. He said : By God, if He gives me an opportunity of joining a jihad with the Prophet. He will show what I shall do. In the following year when the battle of Uhud occurred he joined it and became a martyr. He received as many as eighty wounds in his body. Then the above mentioned verse was revealed.

**The Holy Prophet said:** There are four classes of martyrs (1) A believer with sound faith faces the enemy and fulfills his promise till he meets with martyrdom. Then he raised up his hand so high that his cap fell down and he said : To this man, people on the Resurrection Day will look up as such. (2) A believer with sound faith faces the enemy and sees his face injured as if with the thorns of a thorny tree. Then suddenly an arrow pierces him and kills him. He is placed in the second stage. (3) A believer who has got virtues and vices mixed up faces the enemy and fulfills promise with God and is thus killed. (4) A man who has oppressed much on his soul faces the enemy and is killed. Muzahed said : Two men approached the Prophet and said : If God gives us wealth, we shall spend it in charity. When they got it, they did not keep up their promise. For this, the verse was revealed : There are such persons among them who make such promise with God: If He gives us wealth out of kindness, we shall give it in charity and become of the pious men-9:75Q.

**(5) Outward behaviour must correspond to inner thought:** Another meaning of truthfulness is to make sincere efforts to keep outward conduct and behaviour in consonance with inner thoughts. The inner call must correspond with outward acts. If it does not correspond, show or riyā comes in. There are such men who assume humility in prayer and there are such men who stand up in prayer with minds hovering in markets. For this reason the Holy Prophet said : O God, make my mind better than

my outer being and make my outward behaviour good. The saint Atiyyah-b- Abed said : When the inner thoughts and outward behaviours of a believer become the same, God expresses glory for him before the angels and says : This servant of Mine is truthful.

**(6) Complete progress in religion:** This is the highest stage among the stages of religion. It is to keep truth in God-fear, hope, honour, renunciation, contentment, God-reliance, love and other affairs. To this effect, God says : The believers are those who believe in God, His Prophets, and do not entertain any doubt in them and fight with their lives and properties in the way of God. These are they who are truthful - 49:15Q. When the companion Abu Zarr was asked about faith, he mentioned the above verse as the Prophet, being asked, mentioned the above verse. Take one illustration about truthfulness in God-fear. There is no such man who, believing in God and the next world, does not entertain God- fear, but this fear is in name only. It is not the fear of the truthful, For this reason, the Prophet said : I have not seen such a horrible thing as Hell from which a man flees away and falls asleep.

## CHAPTER VIII

### MEDITATION AND INTROSPECTION

God says in verse 21 : 47 - I will set up a just balance for the day of Resurrection and nobody will get injustice even a bit. I shall produce a thing even to the weight of a mustard seed. I am sufficient as a Reckoner. God says in verse 18 : 49 : The Book of Deeds will be placed. You will then see the sinners afraid of what will be therein and they will say: O woe to us! What is this record which does not leave anything small and great unrecorded? They will find present what they did and your Lord oppresses nobody. God says: On the day when God will raise them up all, He will inform them what they did. God says: On that day, the people will come up separate in order that they may be shown their deeds. Whoso does a good deed to the weight of an atom shall see it. God says: Then everybody will be given fully what he earned and he will not be oppressed. God says: On the day when every man will see before him what he did of good and bad deeds, he will wish if a long time had elapsed between him and his deeds. God warns you of this. God says: Know that God knows what is in your mind. So fear Him.

Know for certain that He will not give you salvation without introspection of your passions, correct movements good thoughts, examination of breaths and time. Who takes account of himself before his accounts are taken, his accounts easy on the resurrection day as his reply will be ready will be at the time of question and his resting place will be good. He who does not take account of himself and his activities will be driven to a place of dishonour and chastisement. So God advises the believers by saying: O those who believe take to patience, compete in religion and be ready always - 13 : 200.

**SIX STAGE OF SPIRITUAL EFFORTS:** There are six stages of efforts. - (1) The first stage is Mosharata that is to bind oneself in a firm tie by setting up condition with passion. (2) The second stage is Morakaba i.e. to guard oneself and examine passion by good thoughts. (3) The third stage is Mohasaba i.e. to take account of passions. (4) The fourth stage is Moakaba i.e. to punish passions. (5) The fifth stage is Mojahada i.e. to disobey the dictates of passions by constant efforts. (6) The sixth stage is

Moataba i.e. to rebuke passions. The basis of these stages is Mohasabah or to take account of oneself.

(1) **First stage-Mosharata.** The first stage of taking accounts of passion is to enter into an agreement with it before any action. The object of business of two partners is to get profit at the time of accounts of business. As a tradesman gets help from his partner and hands over to him capital for business and then takes account from his partner, so wisdom is the capital in the way of Allah for making profit in the world next. Its soul intention and profit is Tazkiatun Nafs or purification of one's soul from passion as there is success and salvation in it. God says: He who makes it pure gets salvation and he who corrupts it is destroyed - 91 : 9. His salvation depends on good works, and wisdom helps him in this business as it keeps it under control by keeping it engaged in works of correction. If the partner destroys the capital, he is considered as an enemy. For this reason terms and conditions are settled first with a partner. Secondly care is taken with regard to the principal money invested. Thirdly, the accounts are taken very strictly off and on. Fourthly if any defect is found, the partner is to be rebuked and if necessary punished. Same is the case with the business of the affairs of the next world. Firstly conditions are to be settled with passion, duties are to be fixed on it, the path of its salvation is to be shown, order is to be issued to it, so that it may tread the path and does not become careless for any moment. If it neglects it, it will be a loss to the principal. It then becomes like that treacherous servant who appropriates a property when he sees it left alone. Then at leisure time, it will take accounts of itself. This is a business of which the profit is eternal paradise and to live with the prophets and martyrs.

If strict accounts are taken in worldly affairs, how much is it necessary to take more strict accounts of one's actions for the attainments of happiness in the next world, as the latter is everlasting?

**PRINCIPAL OF NEXT WORLD BUSINESS IS LIFE:** Life is nothing but an accumulation of many breaths. So every breath is just a precious diamond which cannot be purchased with anything in the world. It is a priceless jewel which has got no substitute in value. So in movements, talks and in sorrows and happiness, such a priceless breath should not be spent in vain. To destroy it is to court destruction. An intelligent man cannot lose

it. When a man gets up at dawn, he should enter in to agreement with himself just as a tradesman contracts with his partner. At that time, he should address his mind thus: O mind, you have been given no other property precious as life. When it will end, the principal will end and despondency will come in seeking profit in business. Today is a new day. Allah has given you time that is he has delayed your death. He has bestowed upon you innumerable gifts. Think that you are already dead. So don't waste time. Every breath is a precious jewel. Man has got for each day and night 24 treasure houses in 24 hours. Fill up these treasure houses by your good actions in this world. You will then find them filled up with divine sight in the world next. If they are not filled up with good works, they will be filled up with intense darkness wherefrom bad stenching smell will come out and envelop them all around. Another treasure house will neither give him happiness or sorrow. That is an hour in which he slept, or was careless, or was engaged in any lawful work of this world. He will feel grieved for its remaining vacant.

Another principal thing of the next world is organs of actions. Thereafter you will think of instructions to the organs of your body eyes, ears, tongue, stomach, sexual organ, hands and feet. Use all these organs by placing them under the control of your soul, as these are servants of the king soul. The Hell has got seven doors which are your seven organs of action. Every door has got its own separate function. Those doors are against him who do sins with the help of these seven organs. So instruct them to save the soul from these sins.

**MERITS OF DEEP MEDITATION:** The Holy Prophet asked Gabriel about Ihsan (doing good). He said: The meaning of Ihsan is to worship God in such a way as if you are seeing Him. The Prophet said: Worship Allah in such a way that you actually see Him. If you think that you are not seeing Him, then think that He is seeing you, Allah says: Allah watches you - 4 : 1. God says: Don't you see what every man earns? He says: Does he not know that God sees - 16 : 14? The meaning of "Allah watches over you" according to Ibnul Mobarak is - keep the thought in mind as if you are seeing God. The great sage Abu Osman Magrebi said: The best way on which man can lead himself is taking account of himself keeping watch over himself and doing all deeds with wisdom.



**Ibnul Ata said:** Constant meditation over truth is good divine service. The people are seeing your outward activities but God sees your inner mind how it works. It is reported that a certain Pir or spiritual guide had a disciple whom he loved dearer than his other disciples. One day some of his disciples said to their Pir: You love this disciple of yours more than us although we are your elderly disciples. The Pir then advised them to bring some fowls and knives. When this was done, he gave each disciple one fowl and one knife and told them to bring them after being slaughtered in such a way that nobody saw them. Everybody brought his fowl slaughtered, but the disciple whom he loved very dearly took back the fowl alive. The Pir asked him: Why have you not slaughtered the fowl like my other disciples? He said: I found no such place which is not within the sight of anybody, as Allah exists everywhere. Then they thought that really the Pir had the best reason to love him more.

It is reported that when Zulaikha closed the door of a lonely house to satisfy her lust with Eusuf, she covered the eyes of the idols within the house. At this, Hazrat Eusuf said: It is a wonder to see that you cover the eyes of the dead idols out of shame. Why should you not be ashamed of the best powerful God?

It is reported that one young man intended to have sexual intercourse with a grown up girl, but the girl said: Don't you feel shame? He said: Whom shall I be ashamed of? Nobody will see me except stars. The girl said: Where is the Creator of the stars?

**Muhammad b-Tirmizi said:** Think of Him from whose sight you cannot hide yourself. Be grateful to Him whose gifts are not cut off from you, Submit to Him to whom you are in want. Be modest to Him from whose kingdom you cannot go out. God says: 'God is pleased with them and they are also pleased with Him. This is for one who fears his Lord.' **رَضِيَ اللَّهُ وَرَضُوهُ ذَٰلِكَ لِمَنِ خَشِيَ رَبَّهُ** Some sage was asked about its meaning and he replied that this verse refers to such a person who keeps his mind turned towards his Lord, who takes accounts of himself and earns food for his destination. The great saint Jun-Nun was asked: For what thing will the people get paradise? He said: For five things - (1) steadfastness wherein there is no laxity, (2) Ijtihad wherein there is no mistake. (3) deep meditation of Allah open and secret, (4) waiting for death after being prepared for it and (5) taking account of oneself before Allah takes account of him.

The great saint Sulaiman was asked by a man: Give me instruction. He said: When you commit sin in a lonely place, think then that Allah sees you. If you think in a great sinful act that Allah does not see you, you will become an infidel. The great saint Sufiyan said: Think of One from whom you cannot hide anything. Hope for One who can fulfil His promise. Be careful of One who is the Lord of punishment. The saint Abdullah-b-Dinar said: One day I accompanied Caliph Omar-b-Abdul Aziz to Mecca. On the way, he asked a shepherd to sell a goat to him and he said: I am merely a servant. Hazrat Omar said to him: Tell your master that a tiger has eaten your goat. The servant said: Where is God? At this Omar began to weep. The next morning Omar went to his master, purchased him and set him free and said: This word of yours has set you free and I hope this will give you salvation in the next world.

### STAGES AND KNOWLEDGE OF MEDITATION

What is meditation? It is to keep the mind towards Him who keeps watch and to keep all thoughts engaged to Him. Meditation is a state of mind which gives fruit named Marfat and that state of mind raises an action on bodily limbs and heart. Meditation therefore means a state of mind and Marfat. The state of mind means turning of heart towards the great Watcher and to keep it engaged in His thoughts and attributes. Marfat is the fruit of this state of mind. The meaning of Marfat is the knowledge that God watches the state of mind, knows its secrets, sees the actions of man and well know what each man does. People see outward actions but God sees inward thoughts and outward actions. This becomes powerful in mind which it turns into a sure faith. There are many knowledges free from doubt which do not become powerful in mind, just as the knowledge of death. Those who have firm belief in this knowledge are the near ones of God.

They are of two classes - Siddiqs, who are owners of good fortune. The meditation of a Siddiq or a great truthful man is about His honour and glory. He is immersed in these thoughts of Allah. When mind is engaged in divine thoughts, the bodily limbs also follow it and do divine service and take trouble for divine pleasure. He who reaches such a stage, keeps himself aloof from society, does not even see those who are present before him and does not even hear them. Take for instance the servants of a

king. They are immersed in his service in such a way that they don't see what happens in his Darbar.

**Once Abdul Waheed was asked:** Are you aware of such a person in this age who is engaged in His thoughts living in society? He said: I know of one man only who is of such a description. He will soon come to you. Soon after, Otbatul Golam came there. He asked him: Wherefrom have you come? He said: From a certain place. He again asked him: Have you met any person on the way? He replied: With nobody. He passed then by the market and hundreds of people passed by him. It is reported that the Prophet Ihya while passing by the way fell upon a woman whereupon she fell down on the ground. The people asked: Why have you done this? He said: I considered the woman as a wall.

**It is reported of a certain saint that he said:** While passing by some people, I found them playing with bows and arrows. I found a man among them with whom I wished to talk. At this he said: Remembrance of Allah is better than conversation with the people. I asked him: Why are you sitting alone here? He said: Why alone; My Lord and two angels are with me. I asked him: Who is the best of the people? He said: He is the best whom Allah has pardoned. I asked him: Towards which direction is the path? He hinted at the sky. Thereafter he went away from that place and said: O God, most of the people have turned away from Thee. This is the message of one who immersed himself in God. He does not speak but through Him and does not remember but through Him. Once the saint Shibli went to see the great saint Abul Hussain Nuri and saw him in such a deep meditation as if he was dead. The saint Shibli asked Nuri: Wherefrom have you got this meditation and silent posture? He said: From my cat.

**The sage Abu Abdullah Khalif said:** I started from Egypt towards the desert in order to meet Abu Ali Rozbari. The great saint Isa- b-Unus the Egyptian said to me that one old man and a young man are engaged in meditation at a place called Sur. If you see them once, you may get benefit from them. Thereafter I started for Sur and on the way I got fatigued owing to hunger and thirst. Round my waist there was a piece of cloth with nothing on the body. As soon as I entered the mosque, I found two men seated towards the Ka'ba and saluted them but they did not reply. I repeated it twice or thrice with no reply. Then I said: I ask

you swearing by God as to why you did not reply to my salutation. The young man raised his head looked towards me and said: O Ibn Khalif, life is very short and most of it passed away. You have taken a portion of the rest of life. O Ibn Khalif, your divine service is very little. Have you found time to meet us?" He said: I will adopt fully your way of life. Thereafter he lowered his head and sat silent.

I prayed Zohar and Asar prayer after staying with them and in the meantime I felt no hunger and thirst. When the prayer for Asr came, I said to him: Give me more admonition. He raised his head towards me and said: O son of Khalif, we are in danger and have got no language for admonition, I stayed with them for three days wherein I took no food and drink and I did not also find them taking food and drink. On the third day, I thought, I will make them to promise to advise me so that I may get benefit. Then the young man raised his head and said to me: O son of Khalif, keep company with the man who can remind you of the remembrance of Allah, who can enkindle in you fear of God, who can give you admonition by his actions and who will not give you admonition by his tongue. Salam to you. Now leave us. This is the rank of those who meditate.

(2) **The second stage is the meditation of the fortunate.** There are two methods of meditation at this stage, first before action and second during action. With regard to the method of meditation before action, examine whether you intend to do the work sincerely for Allah or you will do it owing to the dictates of yourself or the devil's machination. If it is solely for Allah, do it, and if it is other than for Allah, be ashamed of it and be off from it and rebuke yourself for intending to do it. There is a saying of the Prophet: A man will be questioned three things if he moves his body to do an action. First question: How have you done it? Second question: Why have you done it? Third question: For whom have you done it? The meaning of the first question is that you should have done every act for the sake of Allah. Why did you do it owing to the dictates of your baser self? The meaning of the second question is that of every action there are ways and means fixed by Allah and whether you have done it after applying those ways and means. The meaning of the third question is whether you did it out of sincere desire to please Him or for any other body or for show. If it was done for show of the

people, God will say: Take rewards from the people. Have you not read My verse? - Those whom you invoke besides God are themselves servants like you - 7 : 194. Allah says: Those who worship other than Allah, are not masters of your provision. So invoke provision from Allah and worship Him only. Have you not heard My Word - Religion is only for Allah?

**The Holy Prophet said to Mu'az:** A man will be asked even about his application of antimony to his eyes, of his raising earth by his fingers or of his touching the cloth of his brother Hazrat Hasan Basri said that if among them, some one wished to make a gift he pondered over the fact whether it was intended for the pleasure of Allah. If it was for Allah, he would have gifted it. So every one should fix his Niyyat or intention for doing an act. If it is for Allah, it is good. If it is for any other thing, he should avoid it. The Prophet said: He who commits sin loses his wisdom which never comes to him.

**Jesus Christ said:** Actions are of three kinds - (1) such an action which is expressly good, follow it. (2) such an action which is expressly bad, avoid it, (3) such an action which one cannot ascertain whether it is good or bad. Entrust it to one who knows it.

**Hazrat Ali said:** Passion is partner of darkness. Introspection at the time of admonition is included within Taufiq or grace, sure faith removes stray thoughts. The fruit of falsehood is repentance. There is security in truthfulness. There are many persons unrelated who are nearer than relatives. He who has got no friend is not known. The great truthful man is he who shows the secret matters as truth. Don't turn your face from your friend owing to bad conjecture. Generosity is a good conduct. Shame is the root of all beauty. Hold fast by God. The maintainer of firm tie between you and Allah is steadfastness. What is good for your permanent abode is sufficient for you in this world. Provision is of two kinds, the provision which you seek and the provision which seeks you. If you do not get it, it must come to you. If any disaster comes to what is in your hand and you become sorry for that, don't be sorry for that which has not come to you. Don't stretch your hand what has not come to you in lieu of what is in your hand, because the affair is the same. Man becomes happy in getting a thing which never perishes. Mind becomes disquiet for losing a thing which is never available. So don't be happy for what you gain in this world and don't be grieved for what you

lose in this world. Be happy for what you send for yourself in advance and don't be sorry for what you leave behind. Be busy for your next world.

**The Holy Prophet said:** The faith of one who has got these three qualities is perfect - (1) He who does not fear the slander of a slanderer in the cause of Allah, (2) he who does not do divine service for show of people, (3) and when who affairs come before him - one worldly and the other next worldly, he selects more the one next worldly in preference to the worldly one. If anything is disclosed as lawful in his movements even he gives it up as unnecessary, as the Prophet said: It belongs to good Islam that a man gives up what is of no use to him.

(2) **Second matter - Morakaba or deep meditation.** The second method of self-introspection is meditation before an action, in other words to examine whether the action is done regularly, lawfully and in right manner. When he keeps watch over the divine laws in every action, he is able to make his intention good in divine service. When he sits, he sits facing the Qibla. He does not sit cross-legged as to sit in such a way before the Highest Power is not at all proper. Hazrat Ibrahim Adham said: Once I sat cross-legged when I heard a voice from heaven: Kings sit in such a fashion. Thereafter I gave up sitting cross-legged.

**THREE KINDS OF ACTION:** All actions can be divided into three classes - virtuous acts, sinful acts and lawful acts. Every man is confined within one of these three kinds of actions. Meditation in various actions means to do it with Ikhlas or pure intention and to guard it from faults. Meditation in actions of vices means repentance and examination of engagement in meditation. Meditation in lawful action means observance of rules and laws and to express gratefulness for getting them from the Merciful. So examine yourself in these three kinds of actions.

**The Holy Prophet said:** A wise man has got four divisions of his time - (1) In one division, he will whisper with his Lord. (2) In another division of time, he will ponder over the wonderful creations of God. (3) In another division of time, he will take account of himself. (4) And in another division of time, he will take food and drink and sleep.

**Four kinds of men in respect of meditation:** (1) One class meditate deeply and with minute details over food and drink, over the well-arranged plan of God to save animal life and His wonderful gifts in a measured way, and over creation of organs to take food and drink. These are food for reflection of the wise. (2) Another class regard food and drink as troublesome. Greed cannot guide them towards food and drink, rather they are compelled to go to them. This is the stage of those persons who renounce the world. (3) Another class examine and ponder over the skill of creation and realise His attributes. That opens the door of thought. (4) Another class look towards food and drink with greed. They are worried if they are deprived of these things and become happy when they get them.

(3) **Third matter-Mohasabah or taking accounts:** There are great merits in taking accounts of oneself. God says in a verse - "O those who believe, fear God and let a man look to what he sent in advance for tomorrow." There is a hint herein of taking accounts of past actions. For this reason, Hazrat Omar said: Take accounts of your action before accounts are taken from you and weigh your actions before they are weighed upon. There is in Hadis that a wise man should have four divisions of time. In one division he shall take accounts of himself. God says - O believers, return you all to God that you may be successful. The Prophet said: I seek forgiveness to God one hundred times daily.

Some examples are given below how the saints and sages took strict account of themselves and put rigours upon themselves to gain pleasure of God. (1) Hazrat Omar used to beat his two feet with sticks and say: What actions have you done to day? (2) Maimun-b-Mihran said: No man can become God-fearing till he takes strict account of himself more than what he takes from his partner in business, (3) Hazrat Abu Bakr said at the time of his death: There is no friend dearer to me than Omar. Then he corrected himself and said: There is no friend more honourable to me than Omar. This correction was necessary as the Prophet was dearest to him. (4) It is reported of Hazrat Abu Talha that when he was praying, the thought of a wonderful bird of his garden fell in his mind. He became repentant and gifted away the entire garden. (5) It is reported of the saint Ibn Salam that once he was carrying a load of fire-wood. Some one said to him, O Abu Eusuf are not your sons and servants sufficient for

this? He said: I wish to put myself to trial. (6) Hasan Basari said: A believer is a guard over himself. He takes account of himself for Allah. The account of those who take account of themselves in the world will be easy on Resurrection Day and the account of those who do not take account of themselves will be difficult. (7) Anas b Malek said: I came out with Hazrat Omar. He entered a garden and there was a wall only interviewing between him and me. I heard him say: Well, Omar, you are pleased with the word. Ameerul Momeenin (Leader of the faithful). Beware! Fear God and be prepared to accept the punishment of God. (8) Maimun-b-Mehran said: A pious man takes account of himself more strictly than what his king or greedy partner takes from him.

**What is taking account?** The obligatory duties are the principals of religion and the additional or optional duties are the profits and the sins are the losses of actions. The season of this business is the full day and night. At first, accounts shall have to be taken for the obligatory duties. If these are performed daily, he shall express gratefulness to Allah. If he destroys the principal, he must sit in judgement over himself. In that case, he must compel himself to do optional duties. If he does sinful acts, he must give punishment to himself.

It is reported of Taubah-b-Samah that he used to take account of himself. When he was 60 years old, he counted twenty one thousand and nine hundred days during these sixty years. Then he raised a shriek and said: Alas! if I committed one sin everyday, I met with angels with 21,900 sins. If I committed ten thousand sins, what will be my condition? At this thought, he at once fell down senseless and breathed his last. An unseen voice was heard by the people: He went to the highest Ferdous. If a man fills up his courtyard with a stone for each sin, it will soon be filled up. Sins are preserved more easily than virtues by the two angels, but the people forget it.

(4) **Fourth Matter-Muaqabah.** In this stage, punishment is given to self. If the self commits sin, it is improper to give him time as it will be easier for him to commit sin again if it is given time and ultimately passion will go beyond control. That will be the cause of destruction. When he eats with satisfaction any doubtful food, he must give punishment to stomach by keeping it hungry. When he looks with passion at any strange woman, he



must give punishment to eyes by withholding the eyes from sight. In this way all the limbs of the body should be given punishment if they are involved in sin. This was the habit of those who were treading the path of the next world.

Below are some instances of self-inflictment of punishment for sins committed. (1) Mansur-b-Ibrahim stated that a man, while talking with a woman, placed his hand suddenly upon her thigh. Thereafter he became repentant and burnt his hand by placing it on fire. (2) It is said of a saint of Banu Israil that he used to make divine service at his sanctuary. One day a woman came to him and the saint expressed his desire to have sexual intercourse with her and advanced one step towards her. At once he remembered God and said: Alas! what action I am going to do with this woman! When this leg took a step to commit a sin, I won't take it back to my sanctuary. He hung it up with the door of his sanctuary till it was completely destroyed owing to sun and cold.

(3) The great saint Junaid said: I heard Ibn Qaribi to say: I had a sexual polition in an intensely cold night. When I intended to have wash, my inner self told me to make delay and to take wash in the morning with hot water of the bath-room. I made divine service throughout my life. I should have washed myself without loss of time. I promised owing to the above dictation of self that I should have immediate wash with my cloth on and I would be wearing that wet cloth in cold season till it dried up on the body. In that way, he punished himself. (4) It was reported of Gazwan that when a certain woman joined a Jihad, he looked towards her and raised her hand towards her. At this, he slapped his eyes with such force that they became swollen and he said to his eyes: You are looking at such a thing which will do you immense harm.

(5) A certain man among them looked towards a woman with lust and he gave such a punishment to himself that he did not drink cold water during his life time. He used to drink warm water so that his thirst remained. (6) It is reported of Hassan b-Abi-Senan that he once passed by a fine building and said: When such a fine building was built? Thereafter he reproached his self and said: Why have you uttered such a word which will be no use to you? I will punish you by fasting for a year. He observed the fast and did not drink cold water during his whole

life. (7) The great saint Tamim Dari was so overtaken with sleep at a certain night that he could not pray his Tahajjud or night prayer. He therefore inflicted punishment on his self to the effect that he performed prayer throughout the night for one year without having any sleep at night.

(8) Hazrat Talha said: Once a man took off his cloth and laid himself on an intensely hot sand in summer and said: Take taste of the fire of hell which is hotter than this. O dear one of night and idle one of day. When he was in such a condition, the Holy Prophet came to him from the shade of a tree and he told him: My baser self has become powerful over me. Then the Prophet said to him: There is no other medicine for this except the one which you have adopted. Look, the door of Paradise has been opened for you and the angels take pride for this act of yours. Then he told his companions: Take lesson from your brother.

(9) The great sage Ibn Samah went to see the saint Daud Tai when he died and lay in his room. He said: O Daud you have imprisoned your lower self before you have been imprisoned. You have given punishment to your self before you have been punished. You will soon see the rewards of that for which you have done this. (8) It is reported of Hazrat Omar that he used to whip his feet every night and say: What action have you done today? (10) It is reported of saint Mojma that while he was looking at a roof, his sight fell on a woman. Then he promised that he would not look at the sky during his life-time. He fulfilled his promise. (11) The great sage Wahab once had a greed for something but he did not satisfy his greed. As a result, he uprooted some of hairs of his chest by way of punishment and said: Woe to you! I want your good but you want my evil. (12) Once Ibn Bashr saw the saint Daud Tai breaking his fast with bread without salt and said: It would have been better if you had taken bread with salt. He said: My self is telling me to take bread with salt for one year. Daud did not take salt till his life.

The above few examples will show how the pious and saintly persons used to give punishment to themselves. It is matter of wonder that while you give punishment to your servants and slaves and your sons and daughters for some bad conduct of theirs fearing that unless you give them punishment they would go out of your control, you overlook your worst enemies and rebels against you. The harm that is caused to you by your

rebellious self is more than the harm caused to you by the members of your family, because their object is to gather provision for you in this world, but the object of soul is to gather next worldly provision. Had you had intelligence you must have known that the life in the next world is the real life and there is eternal bliss of God. So to give punishment to it is more necessary than to give punishment to them.

(5) **Fifth Stage-Mojahadah (efforts).** Mojahada is to conduct oneself against the dictates of the lover self, in other words, it is to fight against it. When you take account of yourself, you will find that you have gone far from sins. So punish yourself for past sins, bind yourself with more duties when you are bound to do your duties. The great sages of past ages used to do this. Below are some examples of this self inflictment of punishment.

(1) Once Hazrat Omar was late in performing Asr prayer in congregation. For that he inflicted punishment on himself by a gift of his property worth two lac dirhams. (2) Hazrat Ibn Omar used to pass sleepless night if he could not join in any congregational prayer. Once he was so late in praying Magrib prayer that there appeared two stars in the horizon. For that, he gave manumission of two of his slaves. (3) Once Ibn Obai could not join Fajr prayer in congregation. For that, he set free a slave. (4) A certain pious man fasted for a year for some minor defect, made pilgrimage on foot and made a gift of his entire property.

(5) A group of people went to see Caliph Omar b Abdul Aziz in his illness. There was a young man among them who was very lean and thin. Caliph Omar asked him: What has happened to you? He said: O Commander of the Faithful, I have got a disease. The Caliph asked him: I ask you in the name of Allah: Speak the truth. He said: O Commander of the faithful, after enjoying the world, it has become distasteful to me. I am as if seeing the Throne of God and see the people being led either to Paradise or to Hell. For that I am passing nights without sleep and my taste of life has gone.

(6) **The sage Abu Nayeem said:** The great saint Daud Tai used to take wheat dissolving it in water and not used to take prepared bread. When asked about it, he said: In the time taken for eating bread fifty Quranic verses can be read. Once a man came to him and said: The beams of your roof have broken. He

said: O cousin! for the last 30 years I did not look towards my roof. They used to consider even look without purpose as vain talk.

**(7) Muhammad-b-Abdul Aziz said:** We were seated before the saint Ibn Razin. He used not to turn his look towards right or left from morning to afternoon. When asked about it he said: God Almighty created these two eyes to see his glory and gifts. Whoso turns his look without the purpose of getting lesson, one sin is written for him.

**(8) The wife of the saint Masruq stated that Masruq used to stand so long in prayer that his two thighs got swollen. She said: By God, my eyes shed tears owing to compassion on him.**

**(9) The great saint Abu Daud said:** I could not have lived even for one day without these three things:- (1) to pass a long time without food and drink for the sake of Allah, (2) to lie down in prostration for Allah at mid-night and (3) to keep company with those who are pure in all ways and whose whole body is filled up with wisdom.

**(10) It is reported of the great saint Aswad that he took excessive trouble in his divine service. He used to keep fast in summer so much so that as a result his body assumed a yellow-colour. Alqamah-b-Qais used to tell him: Why do you inflict so strict punishment on yourself? He used to say: I seek His honour. He used to pray so much that he sometimes fell down. Once Hazrat Anas-b-Malek and Hasan Basari came to him and asked him: The Almighty Allah has not enjoined you to do these actions. He replied: I am a mere slave. I can't leave anything of humility.**

A certain Mujtahed used to pray standing thousand rakats daily. As a result, his feet were attacked with rheumatism. Then he used to read one thousand rakats of prayer sitting. Thereafter he used to say: It is a wonder to me how a man can hope for other things with your help. It is a wonder to me how the people can love others leaving you? It is a wonder to me how their hearts can be lighted without your remembrance?

**(11) The saint Junaid said:** I did not see anybody more devoted to divine service than Sarri Sakti. He lived for 98 years.

During this long period, nobody saw him taking recourse to bed except in death illness.

(12) Once some people passed by a saint and found him taking great pains in divine service. On being asked about its reason, he said: Can this pain be compared to the dangers and difficulties that may confront a man? People are indifferent. They are immersed in their thoughts of happiness and forget the great happiness from the Lord. At this everybody began to shed tears.

(13) **Hazrat Abu Mohammad Magazali said:** The great saint Abu Muhammad Jariri lived for full one year at Mecca. During this time, he did not sleep, nor did he talk with anybody, nor did he lean against anything, nor did he stretch out his legs. Abu Kattani Bakr asked him: O Abu Mohammad, how have you been able to do this wonderful thing? He said: Inner sincerity helps my outer works to a great extent. Qattani pondered over the matter and went away.

(14) **Some sage said:** I went once to the great saint Fateh Mosalli and saw him shedding tears stretching out his hands. I saw even that tears oozed out even from his fingers. On coming near him, I found that tears mixed with blood were coming out of his eyes. I asked him: O Fateh, tell me by God why are you shedding tears mixed with blood? He said: Had you not asked me about it in the name of God, I would not have told it to you. It is a fact that tears mixed with blood are coming out of my eyes. It is on account of my shortcomings in divine services that I am shedding tears mixed with blood. Only tears are no expliation for this. When the great saint died, I saw him in dream one night and asked him: How have God treated with you? He said: He has forgiven me. I asked him: What has He done for your tears? He said: My Lord has given me the status of nearness and said to me: O Fateh, the reward of your tears is near Me. I said: I shed tears for my shortcomings in duties towards you. He asked me: What is the cause of shedding blood? I said: My Ikhlas has not come only by shedding tears. He said to me: O Fateh, what necessity have you got in this for all actions? By My glory, no defect was written in your book of deeds for the last 40 years.

(15) There is a story that a group of people went astray during a journey and passed by a saint who was doing divine

service in a lonely place apart from the society of men. They called him and when he was about to come out of his sanctuary, they told him: O pious man, we have come here being astray. Show us the right path. He hinted at the sky with his head. They understood what he hinted at and asked him: We are asking you some questions. He said: Ask but don't ask many questions, as this time will never return and life will never come back, and the Great searcher (death) is coming soon. At this, the people were astonished and asked him: O pious man, on what condition will the people come on the Day of Resurrection? He said: On their Niyyat. They asked: Give us more admonition. He said: Take provision in preparation to your journey as the thing which takes you to your God is good provision. Thereafter he showed them the correct path and entered his sanctuary.

(16) The great saint Abdul Wahed said: Once I passed by the sanctuary of a saint of China and asked the saint: O pious man. He did not reply. I asked him the second time but still he did not reply. At the third time, I called him and he approached me and said: O brother. I am not a recluse. A recluse is he who fears Allah in heaven, honours Him for his glory, forbears in dangers and difficulties, remains satisfied with Taqdir or predecree, expresses gratitude for his gifts, praises Him for His gifts, expresses humility before His glory, surrenders before His power, thinks over His taking to our accounts and punishments, fasts during His day and prays during His night, keeps awake in fear of His questions. He who has got these virtues may be called a recluse or one who renounces the world. I am a biting dog. I have become isolated from the people, so that I am unable to attack them. I asked him: O one who has renounced the world, what thing makes a man isolated after he knows of God? He said: O my brother, mere love of the world and its fineries cut off a man from God, because the world is a place of sins and faults. He is wise who removes these things from his mind, repents to Allah for his sins and does what takes him near God.

(17) The great saint Daud Tai was asked: Why do you keep your beard without care? He said: Where is my time for that?

(18) The great saint Wais Qarni used to say: This is a night of Ruku. In that night he kept awake in Ruku. The next night he spent in prostration.

(19) **The great saint Otbatul Golam** always acted in opposition to his lower self. He never tasted delicious food and drink. Once his mother said to him, O my dear son, have pity on your body, He said: I seek Allah's mercy. I seek eternal happiness of the next world by suffering a little in this world.

(20) **The saint Qahmas** used to pray daily one thousand Rakats of prayer and say afterwards: O the root of all evils, rise up. When he became weak, he lessened his prayer to 500 Rakats and said on weeping: Half of my service has gone away.

(21) **The daughter of the saint Rabi-b-Khasim** said: O father, I see the people enjoying sleep but I don't see you enjoying it. He said: O my darling, your father fears the fire of Hell. When the mother of Rabi saw that his son was weeping excessively and passing sleepless nights, she said to her son: O my darling, you have perhaps killed somebody. He said, O my mother, yes, I have killed. His mother said to him: Whom have you killed? I will take pardon of the family members of the murdered person. By God, if they see your condition, they will certainly show kindness to you and pardon you. He said: O mother, I have killed my baser self.

(22) **The great saint Omar** said: My maternal uncle Basr-b-Hares said to my mother, O my sister, I have been suffering very badly owing to pain in my stomach. My mother said to him: O brother, if you say, I shall prepare for you Harisa with some wheat. If you take it, your stomach may be healed. My maternal uncle told her: Woe to you. God will question me: Wherefrom have you got this wheat? I fear it. I do not know wherefrom you have got it. My mother began to weep along with my maternal uncle. Even I also began to weep. Omar said: My mother saw him extremely hungry, even he felt weakness in taking breath. My mother said to him: O my brother, had your mother not given birth to me, it would have been good. By God, my spleen is being cut seeing your condition. I heard that he was saying to my mother: O my sister, I am saying it also. Had not my mother given birth to me, it would have been better. Even after birth, had she not suckled me, it would have been better. My mother wept day and night for me.

(23) **The sage Rabi** said: Once I came to the great saint Wais Qarni and saw him seated after morning prayer. I also took my seat and thought that I won't disturb him in his Tasbeeh. In that

condition, he prayed Asr prayer. After Asr, he remained in that posture upto Magrib. Thereafter he began to read Tasbih upto night prayer. After night prayer, he remained in his posture till the next morning prayer. Thereafter when the slumber overtook him, he said: I seek refuge to you from the oppression of the sleeping eyes and the greedy stomach. Seeing this condition of his, I thought that it is a sufficient lesson to me. Then I came back.

(24) **One pious Christian said:** I came to Ibrahim-b-Adham and remained seated behind him after he finished the night prayer. At first he covered his body with a long gown and afterwards he put it off. He did not move from one side to another upto the morning prayer. Thereafter when the Muazzen raised the cry for prayer, he went to pray without any new ablution. At this, doubt was raised in my mind. I asked him: May God show mercy on you. You have passed sleepless night but you have not renewed your ablution. He said: I was travelling last night sometimes in the gardens of Paradise and some times in the caves of Hell. Can I sleep in the midst of these things?

(25) **The sage Saleh Bonani said:** I saw many people who became so exhausted owing to constant prayer that they found it very difficult to walk upto their beds.

(26) It is reported that the great saint Abu Bakr Ibn Iyash did not lay his side on bed for 40 years, although his family members did not know it for 20 years.

(27) It has been reported that the great saint Samnun used to pray 500 rakats of prayer daily.

(28) **The saint Abu Bakr Matui said:** In my young days, I used to pray daily Chapter 'Qul Huallah' 30 to 40 thousand times. Whenever I saw the saint Mansur-b-Motamar, I saw, that some danger has befallen on him, his side has broken, his voice has become low, and his two eyes have been shedding tears. His mother used to say to him: What are you doing with your baser self? You are weeping the whole night and not taking recourse to silence. He used to say: O my mother, I well know what I am doing with my lower self.

(29) **People asked Amer-b-Abdullah:** How can you keep patience in passing nights without sleep and keeping thirsty in mid-day? He said: It is not a great thing to take day-time food at



night and to take sleep of night at day time, but I have found nobody to sleep who searches for Paradise and who flees away from Hell. When the night came, he used to say: The heat of the fire of Hell has removed away my sleep. He did not sleep upto morning. When the day dawned, he used to say: The heat of Hell has removed my sleep. He used not to sleep in day time till the night came. At the coming of night, he used to say: He who fears God takes rest at dawn.

(30) **A certain great man said:** I passed four months in the company of Amer-b-Abdul Qais. During this time I did not find him to sleep either at day time or at night.

(31) **A certain companion of Hazrat Ali said:** I prayed a morning prayer behind Hazrat Ali. When he finished his prayer, he sat upon his right side and there was sign of sorrow upon his face. He remained in that position till the rising of the sun. Then he lifted his hand up and said: By God, I saw the companions of the Holy Prophet. I find none today who can be compared to anyone of them. They appeared at dawn with their hairs dishevelled, laden with dust and the hairs of their head not arranged. They used to pass the whole night in prostration and reading the Holy Quran. Pressure was put repeatedly on their feet and forehead. When they used to make Zikr, they become as the trees fall down in a day of storm, their eyes flowed so much of tears that wetted their cloths. At that time the people around them passed their nights heedlessly in sleep.

(32) It has been reported of Abu Moslem Khaolani that he used to keep a stick hanging in his prayer room and threaten his baser self therewith. He used to say to his self: By God, rise up, I will fight with you such a fight that will exhaust me. When he was idle, he used to take down the stick and beat his buttock and said: You are entitled to receive beating more than my conveyance. He used to say: Did the companions of the Prophet think that they alone adopted the religious affairs while we have got no share in it? By God, I will be a good partner in their affairs, till they knew that after them there was a man who was not in any way inferior to them in status.

(33) **The great saint Safwan-b-Solaiman** used to pray so much that his waist was attacked with rheumatism. He used to take so much pains in divine service that if he were told that

Resurrection would come tomorrow, he would not have been seen to do more divine service. During winter season, he used to sleep on the roof in order to feel the intensity of cold and during summer, he used to sleep within a room in order to feel the intensity of heat. He used to pass sleepless nights and he died in prostration. He used to say: O God, I love to meet You. So love to meet me.

(34) **Qasem b-Mohammad said:** On rising at dawn, I used go to my niece Ayesha and salute her. One day I went to her in the morning and heard her reading the verse in the forenoon prayer: God has bestowed favour on us and saved us from the punishment of the enemies. She repeated the verse and made invocations. I became tired at this, but she was deeply engaged in her prayer. I went to the market and thought that I would come back if I got leisure. I returned and saw her in that condition reciting the verse again and again and weeping.

(35) **Muhammad-b-Ishaq said:** The saint Abdur Rahman-b-Aswad came to us in order to bid us farewell for going on pilgrimage. I saw a disease in his leg and he prayed standing on one leg and even prayed the morning prayer with ablution which he made at the time of Isha or night prayer.

(36) **Hazrat Ali said:** The signs of religious men are the following - Their colour turn yellow as an effect of passing sleepless nights, their eyes turn yellow as an effect of shedding tears, their lips become dry as an effect of fasting and the signs of God-fearing people appear on them.

(37) **Hazrat Hasan Basari said:** What is the condition of those who make efforts in religion? Their face is the most beautiful, as they remain isolated with their Lord and get light from His light.

(38) **The saint Amer-b-Abdul Qais used to say in his invocation:** O Lord, you have not asked me anything when You created me. So you will not ask me anything when you will take away my life. You have created such an enemy for me who runs in me as the running of blood, who sees me but whom I don't see. You have told me: Hold fast to Me. O God, if you do not hold me fast, how can I hold fast to you? O God, there are innumerable troubles and anxieties in this world and there is account in the next world. So where is peace and happiness?

(39) **Hazrat Jafar-b-Mohammad said:** The great saint Otbatul Golam used to raise three cries, with songs at each cry. After night prayer, he used to meditate placing his head between his two knees and when one third of the night passed away he used to raise a cry. Then again he placed his forehead between his knees and meditate. When two third of the night passed, he used to raise another cry. Thereafter he took his former position and meditate. At Sehri time, he used to raise another cry. I asked some learned man of Basra about this and he said: Don't look to his cries, but look to his condition between his two cries.

(40) **Qasam Rashed Shriani said:** The saint Jam'a came to us with Mashab. He had his wife and daughter with him. He prayed long at night, and when the Sehri time came, he said very loudly: O people engrossed in happiness, are you overtaken by sleep during the whole night? Will you not rise up and start? At this, they woke up. Some wept, some sought invocation, some recited the Quran and some made prostration.

(41) **A certain sage said:** There are servants of Allah upon whom He showered His blessings and He expanded their breasts. They obeyed Him and believed in Him. They surrendered to Him their affairs of the world and the next world. Their hearts were mines of transparent sure faith, fountains of wisdom, reservoirs of glory and treasure houses of power. They were advanced among the people. Their hearts used to roam in heaven and take refuge in the screen of the unseen. When they returned from that place, they had with them immediate benefit and grace which none could describe. They lived in internal grandeur like gold and lived outwardly life like used handkerchief. They used to talk with modesty with everyone.

(42) **A certain sage said:** I was roaming in a certain place of Jerusalem. When I was never a valley. I suddenly heard a sound. The valley responded to that sound which was high. I ran up following the sound and came to a garden where there were many trees. Suddenly I came to a man who was reciting the Quranic verse repeatedly:

The day when everybody will see his good deeds presented. He said: I sat behind him hearing his recitation. Then he suddenly raised a shriek and fell senseless. I said: Alas! it has occurred owing to my misfortune. I then waited for his recovery. After sometime he

regained consciousness and I heard him say: I seek refuge to You from the stage of the liars. I seek refuge to You from the complaint of the heedless. Then he said: The hearts of God-fearing men are afraid of you, the sinners then become afraid of you, the hearts of the Arefeen become modest to Your glory.

Thereafter he put down his hands and said: What connection have I got with the world and that of the world next? O world, as you are, so you go to those people. Give all sorts of happiness to those who love you. Then he said: Where are the persons of bygone ages? They have now become rotten underneath the ground. They are now drowned in the ocean of forgetfulness? I said to him: O servant of God, I am staying with you from today. I am awaiting your leisure. He said: How can he get leisure who runs fast in search of Him? How can the person get leisure whose days have come to an end and whose sins remained behind? Then he said: You are for every difficulty whose advent I wait for. Then he recited this verse: 'What they did not think of appeared to them from Allah.' Then he raised a louder cry and fell senseless. I thought that his life has gone. I came to him and saw him fluttering. When he recovered, he said: Who am I? What is my thought? Forgive my faults by Thy mercy, cover me with the screen of Thy mercy and wipe out my sins by the splendeur of Thy face, When I stand before Thee, I tell that benevolent man whose help I expected: Talk with me. He said: Talk with One whose talk will do you benefit and don't talk with one who will be destroyed by his sins. I am fighting with the devil here in accordance with the wishes of God and the devil is fighting with me but you want me to take me out of my condition. O disgraceful devil, be aloof from me, as you have baffled our language. I seek refuge to Allah from setting up partner with God. I hope He will give me refuge from His displeasure and shower blessings on me by virtue of His mercy, I thought in my mind that the man is the friend of God. Then I left him.

(43) A pious man said: While I was travelling, I took refuge under the shade of a tree. An old man came to me and said: O gentle man, rise up. There is no death of death. Then he was departing. I followed him and heard him say: Every soul shall taste of death. O God, give me good after death. I said: What will happen after death? He said: He who firmly believes what will come after death takes a great care and finds no place in the

world to take refuge. Then he said: O God! I look at One who makes a man's face luminous, my mind has become filled up with your love. Give me refuge from being dishonoured by you on the Resurrection Day. My time for return has come. Then he said: Had you had no patience even my death would not helped me. Had you had no pardon, there is no hope of nearness to You. Then he left me.

(44) The saint **Qaraz-b-Obarah** used to read the whole Quran daily for three times. He was asked: You have fought with yourself many battles. He asked me: What is the age of the earth? He said: It's age is 7000 years. He asked: What is the duration of the Resurrection? He replied that it is 50,000 years. He said: Is there any man who does not take trouble for seven days only to live in happiness on the Resurrection Day?

The following are few instances of the saintly women who undertook great hardship in the path of religion.

(45) It is reported of the saint **Habibah** that when she performed night prayer, she stood upon her roof. She used to make her coat and Dopatta short and say: O God, all the stars have appeared, all men have fallen asleep, all the kings and emperors have closed their doors, every lover is engrossed in his love with his beloved. My condition before you is similar. Then she engaged herself in prayer. At dawn, she used to say: O God, this night has passed away and this day has come. I don't know whether you have accepted this night from me, so that I may be grateful to you, or you have rejected this night, so that I may be sorry for it. By Thy glory, I shall be steadfast to this path so long as you keep me alive. If you drive me away from your door, I can't go from you for what little grace and goodness I received from you.

(46) The saint **Ozrah**. It is reported of her that she used to keep awake the whole night with her eyes closed. At dawn, she used to say loudly: The worshippers passed the night in divine service, they have advanced in their way towards Thy pardon and mercy. O God, I invoke Thee without forsaking Thee. Include me as one of those who surpassed and give me the status of those who will live in Ilyyin paradise", and who have been brought near Thee and give me Taufiq or grace of the company of your pious souls. Thou art merciful, glorious and honourable.

Then she fell down in prostration and remained in that condition up to morning.

(47) **The saint Shaoanah. Ihya-b-Bostami said:** I was present one day in the assembly of the saint Shaoanah. When I heard her cries and bewailings, I said to one of my friends: When she remains alone, I wish to tell her : Take an easy path on yourself. He said : Tell her if you like. I came to Shaoanah and said : It would have been better if you would have taken a less strict path upon yourself and wept less. She was weeping and said : By God, I love to weep, so that my tears come to an end and then I shed blood till not a drop of blood remains within my body. Wherefrom comes my weeping ? She repeated it many times and then fell senseless.

(48) **A saintly woman said:** I saw a dream that I had entered into paradise and seen its inmates standing at its door. When asked the reason of their standing, someone of them said : They are standing to receive a woman in paradise for whom it has been decorated. He asked : Who is that lady ? They said : She is a black slave woman named Shaoanah. Then I saw her climbing on a camel and hovering over the horizon, I cried aloud and said to her : O my sister. She smiled and said : The time has not yet ripe for you to come here, but observe two things. Keep sorrow attached to your heart and place your love for God above your temptations. If you can do these two things, nothing will harm you at the time of your death.

(49) **The great saint Jun-nun Misri said:** One night I came out to the valley of Kanan and ascended its top and saw that a black shadow in the form of a human being was following me and was reading the verse of the Quran : "What they could not think of was disclosed to them from Allah". It was crying. When the shadow drew near, I saw that it was that of a woman wearing the dress of Sufism. There was a pot in her hand. She asked me : Who are you ? I said without fear : I am a stranger. The woman said : O gentle man, is there a stranger near Allah ? I began to weep at her words. She asked me : Why do you weep ? I said : I received the right medicine for my disease.

(50) **Al-med Ibn Ali reported:** When we asked permission for an interview with the saint Afia, she did not give us permission. We still kept to her door. When she came to know of it, she said :

O God, I seek refuge from those who want to keep me away from your remembrance. There after she opened the door and we entered. We said : O man of God, pray to God for us. She said : God has received your seeking pardon well at my house. She then said : The great saint Ata Salam did not look towards the sky for 40 years. Thereafter a sudden look towards the sky unawares made him senseless and as a result one screen of his stomach was severed. Alas to Afia. If she turns her look once, will that not be sin?

(51) It is reported of the saint Moaza Adbiyah that when the day dawned, she used to say : Death may come to us today. So she used not to take meal upto evening. When the night came, she said : Death may come to us this night. So she used to pray the whole night.

(52) Abu Sulaiman Darani said: I spent one night near the great saint Rabia, She prayed in her praying room and I prayed in a corner of the room. When it was dawn, I said : Shall I not be grateful this night ? She said : you shall have to fast tomorrow. This is the expression of gratefulness to Him.

(53) The great saint Shaoanah used to pray thus : O God, if my death is near and my virtues are not sufficient to stay near you, inform me of my faults and short comings. If you pardon me, who is more responsive in pardon than you ? If you give me punishment, who is there more just than Thyself ? O God, your look of mercy remains for me still. Alas for me if fortune does not touch me still. O God, keep me in the path of religion during my life time, cut not off Thy look of mercy from me even after my death. O God, how can I be despaired of Thy mercy after my death ? Who will look over me during my life time except the everloving beautiful. O God, if my sins make me anxious, my love for you has given me shelter. Shower blessings on him who has been deceived by her ignorance. O God, if you have wished to dishonour me, you should not have given me guidance, If you have wished to dishonour me you should not have covered my sins. Give me that guidance for all the time to come which you have given to your dear ones. I don't think that you would reject the purpose for which I spent my whole life. O God had I not committed sins, I would not have feared your punishment. Had I not disobeyed you, I would not have hoped for your reward.

(54) **The saint Khaoas said:** Once I entered the prayer room of a woman. She became black as a result of constant fast owing to constant weeping. She was attacked with rheumatism and became blind for constant prayer. Thereafter she used to pray sitting. When I saluted her, she cried : I know best of myself. How good it would have been if Allah had not created me, if I would not become a thing to be even mentioned. Then she began to pray.

Don't obey the majority of the people of the world, but follow the teachings and ways of life of saintly persons who dedicated themselves to the cause of God. The stories of the pious and the saints are numerous, but what has been described above is sufficient for the wise. If you want to know more of them read the lives of the friends of God who were mostly the companions of the Prophet and their immediate successors. If you follow your contemporaries, you will be good in their eyes but loser in the hereafter. If you do not follow them, they will call you mad, while it will be good for you in the everlasting abode and you will enjoy its peace and happiness. So don't engage yourself in the net of their fraud.

#### **SIXTH STAGE—MUATABA (SELF REBUKE)**

O Readers, know it for certain that the worst enemy which confronts you is your baser self. It has been created in such a way that it enjoins evil deeds, runs after evils and flees away from what is good. You have been therefore ordered to lead it aright in the straight and correct path. Engage it by force and lead it to the divine service of the Lord, prevent it from greed and passions and deprive it of its joys and happiness. If you neglect your baser self, it will be disobedient to you. You will not then be able to overcome it. If you rebuke it always and treat harshly with it, you will be victorious. This is called self accusing spirit. God has taken oath of it. Hope that it is converted to self-satisfied spirit and becomes one of those friends of God who are self-satisfied and satisfy their Creator. So don't forget to chide your base self, first give instruction to yourself and then to others. The Almighty revealed to Jesus : O son of Mary, give instruction first to yourself and when you carry it into action, then give lessons to the people or else you will be put to shame before Me. God says : Remind one another as reminder benefits the believers. The baser self should constantly be rebuked and scolded, specially



when it is linked with ignorance. In the following ways. The baser self and passions should be rebuked and then brought under control.

1. O baser-self, how great is your foolishness ? How do you think yourself as intelligent, while you are greatest in ignorance ? Don't you find Hell and Heaven before you? You are going near to either of the two. Why do you then enjoy and are in laughs and jokes though you may face with death either to day or tomorrow? Allah sees your death near while your think it too far. Don't you know that what is coming in near and what is not coming is too far ? Don't you know that death will attack you all of a sudden ? Before its coming, it will not inform you beforehand or its agent will not be sent to you before. It will come suddenly and alone. When it will come, it will not tarry a moment. It will not inform you when it will come, whether soon or late in summer or in winter, at day time or at night, in youth or in old age, Rather it may come at the time of every breath, every breath may be your last breath, and death-illness may suddenly overtake you. So what is the matter with you that you are not preparing yourself for death although it is very near you? Don't you ponder over the following verse of God : Accounts of men are near, while they out of heedlessness are turning back.

2. O baser-self, woe to you ! If you believe that God does not see you and for that you dare to disobey Him, how daring you are ! If you know that God knows of you, how great is your ignorance and how little is your shame. Alas for you. If your brother or your servant tells you what is disliking to you, how great is your wrath upon him. How then can you be safe from the wrath and severe punishment of Allah? Do you think that you can bear His punishment? Never, you cannot. Drive the thought out of your mind. If haughtiness keeps you unmindful of His severe punishment, stand in the scorching sun for an hour or stay in the warmth of the bath-room and place the front of your fingers in fire and see what power you possess If you think that your are unmindful of His service out of sheer hope of His mercy and forgiveness, then why do you not rely on the mercy of God in the affairs of the world? If an enemy attacks you why do you take recourse to counter attack to drive him away and do not sit idle relying on God? Why don't you say- Allah will drive him away ? When any earthly desire bites you and you cannot drive it away

without money, why then do you strive hard to earn it and adopt various methods to acquire it ? Why don't you rely on God for that ? God will never tell you about His hidden treasures. He will not make the people subservient to you, so that they may take to you your worldly needs. Do you think at that time that God will not show mercy in this world? You have known that there is no change in God's Laws and that the Lord of this world and the next is one, and that there is nothing for man but what he strives for.

3. O baser-self ! Woe to you, how wonderful is your hypocrisy and false claim. You claim faith by your oral utterance of Kalema, but the sign of hypocrisy is upon you. Have not your Lord said to you—There is no animal in the earth whose sustenance is not upon God—11 : 6 (Quran)? Has He not said with regard to the affairs of the next world : There is nothing for man but what he strives for", your have taken it true regarding your worldly affairs but you have given it up regarding your affairs of the hereafter. You have proved it false by your actions. You are heedless in searching Him. while He place the affairs of the next world upon your efforts. You have turned your face from that like a proud and self conceited man. Is this the sign of your faith ? If the meaning of Iman would have ended only by oral recital of the Kalema, then why will the hypocrites dwell in the lowest depth of Hell?

4. O baser-self ! Alas for you, why do you not believe in the Day of accounts ? Do you think that when you die, you will be finished? That is not a fact. Do you think that you will be let off without any accounts ? Were you not a mere semen ? Were you not thereafter a clot of blood ? Has he not thereafter given you shape and life ? Will not He be able thereafter to resurrect you ? If you think that you will be risen up what thing made you ungrateful and ignorant ? Don't you think that He made you from a drop of sperm? Then He gave you shape proportionately. Then He made your path easy. then you will die, and He will put you in grave. Do you make the verse false ?—He will resurrect you when He wills. If you believe this verse, why don't you take precaution ? If any Jew gives you information of a tasty dish and says— This is injurious to you in illness, you will surely refrain from it relying on his words. Are the sayings of the Prophets, their miracles and the revealed verses of God more

untrustworthy than the word of a Jew ? If a boy tells you that there is a serpent underneath your cloth you at once believe it and take off your cloth without any proof or question. Are the words of the Prophets, saints and friends of Allah more untrustworthy than the word of the boy?

5. O baser self ! if you can understand these affairs and believe them, then why do you want proof of the affairs of the next world? Death awaits you. Perhaps it will attack you soon and will not give you respite. On what reliance do you live that it will not come to you soon? When a man goes to a foreign land to get education and sits there idle and just before return learns something you will laugh at him and take him to be a fool. Likewise. You sit idle now hoping that at your old age and last stage. You will do divine service. Is it not a matter of joke ? Look, you think that you will do a thing tomorrow but tomorrow comes and goes., still you have not done that thing. If you do not do divine service today, you may meet with death tomorrow. It will be more difficult for you to do it tomorrow as passion is like a tree with firm root. If you do not uproot it to day, the root will be more firm tomorrow. Thus it will grow stronger and stronger as days go by and it will be impossible to uproot it then. Now you are a young man, you have got strength. Yet inspite of this if you do not root out your evil passions, it will grow firmer and firmer and in old age you will not be able to root them out. Riazat or religious practice is difficult to be performed in old age, A soft stick can be moulded to any shape you like but when it is dried up, it admits of no blending except to break. If the self does not understand this clear matter and keeps attached to procrastination, then why do you call yourself intelligent ? What foolishness is greater than this foolishness?

It may be that eating of a morsel of food prevents eating many morsels of food. If any physician tells you : Don't drink cold drink for three days, you will then get cured and shall be able to have cold drink for the rest of your life. If you use cold drink during these three days, you will fall in a great disease and shall not be able to have cold drink for the rest of your life". Then what will you do? Will you not then have patience for three days in order to enjoy cold drink for the rest of your life? This worldly life of yours is like these three days in comparison to the everlasting punishment of Hell and the happiness of Paradise. Is

the difficulty of abstinence from evil desires more than the punishment of Hell and more lasting ? He who cannot have patience at dangers and difficulties, how can he forbear the punishment of the hereafter ? The man who is negligent in the application of hardship to himself is not free from two conditions—either hidden infidelity lies in him or open foolishness. The cause of hidden infidelity is his weak belief in the judgment Day, little knowledge in the magnitude of virtues and vices. The cause of open foolishness is your reliance on God's mercy and forgiveness, but you don't rely on Him for a piece of bread or the acquisition of wealth and adopt various means to gain wealth. For this ignorance, the Holy Prophet gave you the epithet of foolishness as he said : Intelligent is he who humbles himself and works for what will come after death and foolish is he who relies on Allah following his own whims and caprices.

6. O baser self! Woe to you ! Let not this world deceive you. Think for yourself and it is not so necessary to think of others. Don't lose your most valuable time, all the number of your breaths is fixed. When a breath passes away from you, your life time is made short. Think as most valuable your health before your illness, your leisure before your engagement, your solvency before your poverty, your youth before your old age, your life before your death. Be prepared for the next world as far as you can.

7. O baser self, don't you prepare yourself for the whole winter season? Don't you gather warm cloth and other things necessary ? In that case, you don't sit idle relying on God but in matters of the next world, you keep idle relying on the forgiveness of God. Allah does not require your divine service for Himself. It is the only way of your salvation and it is necessary for yourself. God says : He who does good, gets reward and he who does evil gets punishment. God is above the needs of the world.

8. O baser self, Alas, for you ! Shake off your ignorance. Be prepared for your next world with the help of this world, as your creation and your resurrection are like one single soul-31:28 (Q). God says : I can reproduce creation as I created it first. You will come to life as He created you first. You will find no change in the eternal laws of God.

9. O baser self ! Alas for you! You have fallen in attachment towards the world. So it is difficult for you to separate yourself from it, although you are advancing gradually and slowly to get away from it. Still you are growing your love for the world. Now think, how you are unmindful of God's punishment and reward and how you are heedless of the dreadful events of the Resurrection Day. You don't believe in death which will separate you from your beloved and dear things. Don't you consider him foolish who intends to get out of the royal palace by one door but keeps his eyes fixed for a long time on a beautiful damsel and does not move ? Don't you know that this world is the dominion of kings in which you have got but a little share ? For this the Holy Prophet said : The Holy Spirit infused into my soul and said: Love what you like but you shall have to leave it. Do what you wish, but you must get its consequence. Live as you like, but you must face death.

10. O baser self, Alas for you! Don't you know that behind the man who is addicted to the comforts of this life, there is death ? At the time of separating from them, the fire of repentance will be enkindled in his breast. He will be given a provision from the destroying poison but he will not know it. Don't you think over the persons who have passed away ? They built lofty buildings and lived in them for sometime and then passed away. Don't you see how God handed over his properties to his heirs and his enemies ? Don't you ponder how they saved money and amassed wealth, but they could not enjoy it ; and how they build lofty buildings but they could not live in them ? Rather they are now living in the bottom of earth. What foolishness is greater than this ? People are making them strong and firm but they must be separated from them. They are destroying their next world towards which they are advancing.

11. O baser self, are you not ashamed that you are helping the foolishness of these fools and think that they are far-sighted people who will lead you towards these works ? Rather you are prone to follow them. You rather compare the prophets, the learned men and the wise men to these worldly people and think that they are more intelligent and wise.

12. O baser self, if you believe your wisdom and intelligence, what a wonderful thing is your affair? How great is your ignorance and how open is your ungratefulness. It is surprising

how blind you are to these open matters. Perhaps you have been charmed by a desire of name and fame. Don't you think that these names and fames and wealth will come of no use to you? Do you think that whatever things are in this world are all obedient to you? Don't you think that after 50 years, you will not be in this world and those who obeyed you will not then live? Soon there will come a time when your name even will not exist, you will not be remembered and those who remembered you will not remember you. The kings and emperors before you suffered the same fate. Do you now remember any one of them or hear the hidden treasures of any of them? How can you purchase what will not last for more than 50 years in exchange of what will last for ever? If the whole world comes to you, if the entire treasures of the world are given to you, can they save you from the jaws of death?

13. O baser self, Alas for you if you do not renounce the world though attracted towards the next world. Why don't you forsake the worldly-drunk men though you know them bad? There are sufferings for you if you keep company with them. Why don't you give up what will soon come to an end? What is the matter with you that you cannot give up the little of this world, although most thing of the world left you? You are going away from the company of the Prophets and the truthful though you know that they are the constant companions of the Almighty.

14. O baser self, Alas for you, you are facing destruction, you are facing death, and signs of warning have come to you. Who will pray for you after your death? Who will fast for you after your death? Who will incur pleasure of the Lord after your death? Alas for you, Only some few days remain now of you life. This is your only means. During these days, you will acquire what will be useful for the next world. You have spent uselessly the greater portion of your life. You will have to repent for the rest of your life for what you have lost.

15. O baser self, don't you know that your end is promised, that grave is your house, that earth is your bed, that worms and insects are your companions and that grave dangers lie ahead of you? O baser self, don't you know that the soldiers of death are waiting for you at the gate of your city. They have taken solemn vow that they will not move an inch without taking you? Don't

you know that a dead man expects to return to this world for a single day, so that he may do what he could not do before.

16. O baser self, Alas for you ! Are you not ashamed that you adorn your outer figure for the people and are preparing yourself to fight against God by incurring great sins in private ? You are ashamed of the people, but not of your Creator. Does He look to you with an eye of hatred? You advise the people and call them towards God, while you are yourself fleeing away from God, You remind the people of God while you are forgetful of Him. O baser self, don't you know that you are a great sinner, or more despised than stool and urine of men? Stool and urine cannot purify another object. When your mind is not pure, how can you expect to purify others? Alas for you! Had you known your own nature, you would have surely known that for your sins, calamities befall on the people.

17. O baser self, Alas for you! You have made yourself a beast of burden of the devil. He conducts you wherever he wishes and makes you a laughing stock of all. In spite of this, you feel satisfied for your works, while there are so many calamities in them that if you get yourself released completely from him, still you will have got no profit in your hands. How can you remain satisfied with your works when your sins are great and numerous? Allah showered His curse on the devil only for one sin in spite of his divine service for 20 million years. He ejected him from paradise on account of one sin only though he was His chosen servant.

18. O baser self Alas for you! How great is your treachery, how great is your ignorance, how great is your courage for sins. How long you will break your promise. What, will you keep yourself engaged in worldly pursuits in spite of your many sins and faults? Will you not leave the world? Don't you look at the inhabitants of the graves, how they amassed property and wealth, what fine and lofty buildings they built, how high hopes they entertained? But all these have gone in vain. Their wealth have vanished like heaps of sands, their buildings have turned into cremation grounds. Don't you take lessons from these things? Do you think that they are called to the next world, while you will live forever in the world? Far from it, you are wasting your life since the day you were born. You are building lofty mansions in the world, while your grave will soon be prepared in

this earth. Don't you fear that your life will be confined to your throat while the ambassadors of your Lord with their huge and ugly figures will appear before you and will give you good news of punishment? Your repentance at that time will be of no use.

19. O baser self, it is a wonder that inspite of this you claim to have clear insight and knowledge. You take pleasure in your wealth and property, but you do not feel sorry in the reduction of the period of your life. If your wealth increases, but your life is shortened, what purpose will your wealth serve? You are drifting away from the next world, while the next world is advancing towards you. You are advancing towards the world, while the world is receding from you. How many of your relatives and friends you have seen who put off their duties expecting them to be done tomorrow, but they could not fulfil those duties. How many a hopeful one you have seen who thought that his hopes would be fulfilled tomorrow but he could not reach that time. You have seen many of your relatives and friends repenting at the time of their death. Will you not then turn although you have seen this? Fear the day on which God will take strict account of yourself and will examine your open and secret action.

20. O baser self, now look with what body and mind you will face God and with what tongue you will reply to God's queries. Be prepared for the questions and also for just answers. Engage yourself in duties although the rest of this life of yours is short for everlasting life in the hereafter leaving this short span of life here. Go on working before strength for works comes to an end. Go out of the world willingly and voluntarily as a free man before you are forcibly evicted from this world. Don't be overjoyed to think that your worldly fortunes will help you. How many a satisfied man is deceived and how many a deceived man is foolish. Alas for the man who cannot understand his good and bad.

21. O baser self, know that there is no exchange of religious acts, no exchange of Iman, no successor to body. He who climbs upon ignorance day and night, travels it along with it. Take lessons from him, because he who is blind to taking lessons, remains satisfied with Hell. If you are unwilling to take lessons owing to your hard mind, pray to God for help after praying regularly, fasting and praying Tahajjud. If you cannot do it, fast consequitively. If you cannot do it, curtail your company with



the people and talk less with them. If you cannot even do it, accord good treatment to your relatives and show kindness to the orphans. If you cannot do it, know that God put a Seal to your heart and put it under lock and key. He covered its inside and outside with sins.

**The great saint Wahab-bin-Monabbah said:** When Allah drove out Adam from Paradise to earth, he remained in such a state that there were no tears in his eyes. On the seventh day, the Almighty Allah enquired of him when he was extremely grieved, disappointed, broken-hearted and downcast. Allah sent revelation to him: O Adam, why do I see you in such mood? He said: O my Lord, my danger is severe, my sin has disgraced me and driven me out of the presence of my Lord. I have come from an abode of honour to an abode of misfortune, from an abode of fortune to an abode of sorrow, from an abode of peace to one of turmoil, from an everlasting abode to a temporary abode, from a permanent abode to one of death and destruction. Why shall I not weep over my sins? Then Allah sent revelation to him: O Adam, have I not selected you for Myself? Have I not allowed you to live in My abode? Have I not honoured you with My honour? Have I not created you with My own hand? Have I not infused into you from My spirit? Have I not compelled My angels to make obeisance to you? You have disobeyed My orders, you have forgotten your promise with Me, you have incurred My displeasure. By oath of My Honour and Majesty, if I fill up the world with those who worship Me and obey Me like you, and then they disobey Me, I will surely include them among the transgressors. At that time Adam wept for three hundred years.

These are the ways to pray to the Lord and to rebuke one's baser self. The object of invocation of the saints is to seek pleasure of the Lord. The object of rebuking baser self is to be careful of it. He who neglects to pray to God and to rebuke his baser self does not look after his baser self with the result that Allah will not be pleased with him.

## CHAPTER IX

### PONDERING OVER GOOD

**The Holy Prophet said:** Good thinking for an hour is better than divine service for one year. The Holy Quran gives encouragement to Tadabbar (efforts to recognise attribute), I'tebar (to take lessons), Nazr (deep insight) and Iftekar (thinking). It is no secret that good thought is the key to light, beginning of deep insight, door to various knowledge and path to Ma'rfat and understanding. Many men have understood its excellence, but have not known its real nature, its effects, its root and ways. How to think of God, what to think, why to think, with whose help to think are the things that were unknown to them. We shall try to give their details.

### MERITS OF GOOD THINKING

The Almighty enjoined us to do good and He praises those who think good. He says: They remember Allah standing, sitting and lying on their sides and think of the creation of the heavens and earth: O God, Thou hast not created this in vain. Hazrat Ibn Abbas said: A party of men were thinking of God, when the Prophet said: Ponder over the creation of Allah, and don't ponder over Allah because you cannot realise His power.

**The Prophet said** that he came to a company of men and saw that they were in a pensive mood. He asked them: What do you talk? They said: We are thinking of the creations of Allah. He said: Do it and think over the creations of Allah. Don't think over His self or existence. There is a white land near the western hemisphere. It's light is white and whiteness is its brilliance. It's distance is the path of sun's movement for forty days. There are some beings there whose eyes are not disobedient to Allah for the twinkling of an eye. The companions asked: O Prophet of Allah, how far does the devil live from them? He said: They don't know whether the devil was created or not. The companions asked: Are they the children of Adam? He said: They don't know whether Adam was created or not.

**Ata said:** One day I and Obaid-bin Amer went to Hazrat Ayesha and were talking with her. There was a screen between her and us. Hazrat Ayesha said: O Obaid, why don't you meet me? He said: For a saying of the Prophet. He said: Meet me 'off

and on, love will increase. Obaid said: Inform me of a wonder which you have seen of the Prophet. At this, Hazrat Ayesha began to weep and said: All his works are wonderful. He came to me in his appointed night, even my body touched his body. Then he said to me: O Ayesha, leave me, will you worship my Lord? He then went to a water skin, performed his ablution and began to weep in his prayer, so much so that the tears wetted his beard. Then he prostrated so much that the ground underneath became wet. Thereafter he laid on one of his sides. Bilal came to call him for Fazr prayer and saw that he was weeping. He asked: O Prophet of God, why do you weep? Your past and present sins have been forgiven. He said: Woe to you, O Bilal! Who will prevent me from weeping? God revealed this verse this very night: In the creation of the heavens and the earth and in the changing of nights and days, there are surely signs for the intelligent - 3 : 190. Then he said: Woe to him who reads this verse and does not ponder.

**The great saint Hasan Basari said:** To ponder over good for an hour is better than prayer for one whole night. The saint Fazil said: To think good is like a mirror which shows you virtue and vice. The great saint Ibrahim was once asked: Why do you think for long? He said: To think of good is the brain of wisdom. The saint Sufiyan used to repeat the following poems:-

When human mind tries to think of good,  
For him, there is lesson in everything.

**The great saint Taus said:** The disciples of Jesus Christ once asked him: O Spirit of God, is there anybody like you in the earth at present? He said: Yes, one whose words are uttered in remembrance of God, whose silence is preserved in the thoughts of good, whose every sight gives lesson, is like me. The great saint Hasan Basari said: Talk which does not contain wisdom is frivolous, silence which is not of good thought is misguidance and the look which does not give lessons is a mere sport and play.

**God says in the Quran:** Soon I shall turn the minds of those from My signs, who walk upon the earth haughtily. Hazrat Hasan explained this verse and said that God restrains their hearts from good thoughts of His affairs. The Prophet said: Give your eyes a share of your divine service. They asked: O Prophet

of God, what is the share of eyes in divine service? He said: To look towards the Quran to ponder over it, to seek advice and to take lessons from its wonderful matters.

The wise Loqman used to sit alone for long. His master came to him and asked: O Loqman, you sit alone for long. It would have been better if you have sat with the people. Loqman replied: To sit alone for long is profitable as it is a step towards Paradise. The great Caliph Omar-bin-Abdul Aziz said: Good thought is a blessing of God in divine service. The great saint Basher Hafi said: If the people ponder over the glory of God, they cannot be disobedient to Him. Hazrat Ibn Abbas said: Two Rakats of middle kind of prayer with meditation is better than inattentive prayer for the whole night. The great saint Abu Solaiman Darani said: To think of worldly affairs is an impediment of next worldly affairs and a punishment for the friends of God. Wisdom arises in thoughts of the next world and mind becomes active and alive. The great saint Hatem said: Experience increase wisdom, remembrance increases love and thoughts increase fear. It is said that God says in one of His scriptures: I don't accept the prayer of every wise man, but I look to his object and greed. If I see his object and mind for Me, I make his silence thoughtful and his words praiseworthy although he does not speak. The great saint Daud Tai once got up the roof of his house in a moon lit night and began to ponder over the creations of the heavens and the earth and to weep turning his look towards the heaven, so much so that he fell down upon the roof of his neighbour. The owner of the house jumped up naked from his sleep and took a sword thinking that a thief had come. When he saw Daud Tai, he kept down the sword and asked him: Who has thrown you from the roof? He said: I don't know.

The great saint Junaid said: The most honourable and highest assembly is to enjoy the air of Ma'rfat sitting in a meditative mood in the field of Tauhid, to drink in a cup of love from the sea of Zikr and to look having a good idea of God, Imam Shafeyi said: Think before solemn promise, think before action, consult before proceeding. He also said: Four things are useful - (1) wisdom and its provision is thought, (2) patience and its provision is greed, (3) power and its provision is anger. (4) and sense of judgement and its provision is to keep the strength of passion in the middle path.

These are a few sayings of the wise about thinking and pondering.

### WHAT IS THOUGHT AND ITS RESULT?

Thought means appearance of two wisdoms in mind and a third wisdom as a result of the mixture of the above two. Take one illustration. He who wants to know that the next world is better than the present world although he is addicted now to the present world, has got two ways. One way is that he must hear from others and believe that the next world is better than the present world. Without true insight into the things, he believes it as true as he heard it from others. This is Taqlid or blind belief. Another way is to know that what is everlasting is better. Out of the knowledge of these two premises, there appears another knowledge that the next world is better than the present world. Unless there is knowledge of the former two things, knowledge of the third thing is not possible. This is Tafakkur or good thought. The door of knowledge is not closed along with death. It continues even after death.

Thought is the basis of action. Thoughts begets knowledge, knowledge begets condition of mind or moves the mind and the mind moves the bodily organs to do an action. So good thought is the key to good actions. This is better than Zikr and Zikr is better than teaching, as good thought amounts to Zikr, Zikr of mind is better than works of bodily limbs so good thought is better than all works. For this a saint said that good thought for an hour is better than divine service for a year. Good thought will lead you to the conclusion that the next world is better than this world. When this thought will be firmly rooted in mind, it will take recourse to renunciation of the world and desire to have everlasting peace in the next world. This is the change of the condition of mind. Before the acquisition of this knowledge, mind turns to the comforts and luxuries of this world and a sense of hatred towards the world next. After the dawn of the knowledge that the next world is better than the present world, his mind changes altogether and his will and desire change wholly and his entire actions are led with a motive of getting the next world.

Thought is the name of the flame of the light of knowledge which appears between two kinds of knowledge as fire appears

between iron and its strike on stone. If fire appears, eyes see. Before this, eyes could not see. As a result of this sight, it arouses the entire limbs of the body for action. Similarly light flashes in mind while it sees the real nature of each thing. It changes the mind which could not see in darkness. So the result of good thought is knowledge and change of condition of mind. There is no limit to the condition which changes the mind. He who tries to master all the branches of knowledge, will be baffled. So we shall try to master partial knowledge of all the stages leading to spiritual illumination.

### MODE OF THINKING

We shall confine ourselves with modes of thinking in connection with religious affairs which concern with God. These are two - thinking with regard to one's virtues and vices and thinking with regard to God, His existence, His attributes and names and with regard to His creations, sovereignty, heavens and earth and what is in them. To give an illustration, the travellers towards God and those who desire to meet with Him are like lovers. A lover is always engaged in thoughts of his beloved, his beauty and figure. He also gets enjoyment in meeting with him. This pleasure is increased by his remembrance of his qualities and conduct. He thinks, how to correct himself for getting his love. Similarly his thoughts are confined within three divisions. (1) He thinks over his conducts and actions, what is good and what is bad. This is concerned with worldly learnings. (2) He thinks over spiritual matters. This includes what is dear to Allah and what is not. This is again open like virtues and vices and secret like virtues of salvation and vices of destruction. Virtue and vice keep connection with seven organs of the body.

There are three matters for thinking about what is not dear to God - (1) to think whether a particular action is dear to God or not. Defects of many actions are not disclosed and await deep thinking, (2) to find out a way by thinking to remove a bad thing, (3) and to think whether the thing not dear to Allah is concerned with the past, present or future from which precaution is to be taken.

**OBJECTS OF THOUGHTS ARE FOUR** - (1) vices, (2) virtues, (3) vices of destruction, and (4) virtues of salvation.

(1) **Vices:** A man rising early in the morning should think what organ of his body has sinned. If it is a fact, he must abandon it immediately and must repent for its commission. If there is likelihood of its being committed, he shall take every precaution for not committing it again. **Tongue.** Tongue is an instrument of vices like back-biting, lies etc. Think first that there are vices prohibited by God in the Quran and that these will meet with severe punishment not only in this world but in the world next also. Think how to save yourself from these sins - whether by having recourse to loneliness or companionship with good people, **Ear.** Think how to save the ears from hearing back-biting, falsehood, frivolous talks, etc. **Stomach.** Think about temptations of taking unlawful foods, think wherefrom these are coming, whether from lawful source or unlawful source. Think in a similar way about your house, dress, acquired wealth and other riches. Think about the methods of lawful earnings and the ways of saving yourself from unlawful ways and means.

(2) **Virtues:** Think first of the obligatory duties, how you have performed them, how you have saved them from mutilation, how you have compensated them by optional duties. Think whether your eyes, tongue and ears have performed their respective duties faithfully and justly.

(3) **Destructive vice:** Think over the internal destructive vices and guilts such as passion, anger, miserliness, pride, show, hatred, jealousy, idleness, procrastination, greed for wealth, honour, name and fame. Think of eradicating them from the soil of mind and the different modes of their eradication. If you think that you are free from pride and vain-glory, take for examination one bundle of fruits on the head and go to market as was done by the early Muslims. If you cannot, you have not acquired the virtue of modesty and shun pride. If you think that you have conquered anger, then talk for testing it with such a man in such a way as will arouse his anger and then see whether you can appease your anger. Thus you can examine whether you have eradicated all the evils within yourself. If you find pride in yourself, you are a fool. Do you think yourself great? He who is great to Allah is great. After death it will be known who is great and who is small. If you find in yourself greed for food, think in this way. It is the path of beasts. If there is perfection in the greed for food and satisfaction in passions, it would have been included in

the attributes of angels. In this way think about all other guilts within yourself and the ways of eradicate them from the soil of mind.

**(4) Virtues of salvation:** Then think whether you have acquired the virtues of salvation and whether there is any want of any of these virtues within yourself. There are ten basic virtues of salvation - (1) Repentance, (2) Patience in dangers and difficulties (3) Gratefulness for gifts, (4) Fear, (5) Hope, (6) Renunciation of the world, (7) Sincerity, (8) Truthfulness, (9) Love for God (10) Modesty. Think, how far you have proceeded to acquire these virtues and what is wanting in you.

These are the various modes of thinking. By these methods, you will try to acquire knowledge which will attract you towards the Beloved and save you from the vices of destruction and adorn you with the virtues of salvation. Think of the Quranic verses when you read them. One verse read with due thought is better than reading the whole Quran. Think of the following Hadis of the Prophet: The Holy Spirit breathed unto my spirit - Love whom you like to love, but you shall have to separate from him. Live as long as you wish but you shall have to die. Do what you wish, but you will be given its recompense. This Hadis is an epitome of many thoughts and a sufficient food for reflection.

Every religious man should have a list of vices of destruction and the virtues of salvation. He must look to the listed vices and virtues daily. If he can free himself from the following ten vices, he can save himself from the other faults as these ten are the bases of evils. - (1) miserliness (2) pride, (3) self- aggrandisement, (4) show of honesty, (5) hatred, (6) excessive anger, (7) heavy food, (8) excessive sexual intercourse, (9) greed for wealth, (10) greed for name and fame. The bases of virtues of salvation are also ten - (1) Repentance for commission of sins, (2) patience at dangers and difficulties, (3) satisfaction over decree (4) gratefulness for gifts received, (5) fear and hope, (6) renunciation of the world, (7) sincerity in actions, (8) good behaviour with the people, (9) love for God and (10) humility before Him. He who has got the ten vices mentioned above shall think how to remove at first one of them. If it is given up, one vice goes away from the list. Think next of removing another vice and express gratefulness for



removal of the first one. In this way, he shall remove the ten vices from himself and acquire the ten virtues in their stead.

These are the fields of thought for the pious, so far as the learnings are concerned.

### THOUGHTS ABOUT GOD

The second field of thought is about God's glory, mightiness and power. To think about the existence of God is prohibited as the Prophet said: Think over the creation of God, not of His being, as no human intellect can grasp about His being. It is not possible to see Him with these physical eyes, just as it is not possible to look at the sun incessantly. A bat cannot look at the scorching rays of the sun and hence it keeps itself concealed during day time. When darkness appears at night, it can see. The condition of the truthful is just like a man who looks at the sun at a glance, but if he continues to see at it, he has chance of becoming blind. Similarly to look at Him creates blindness and he becomes perplexed. So to think of God's being is prohibited. God is above space, time and free from direction. He is not within the world, nor outside it. He is not imminent or transcendent. He has got no hands, feet or bodily organs. He has got no body. He has got no weight, length and breadth and occupies no space, He is above time. So He does not take time to create a thing. He only says 'Be', and so it at once comes into being. So man cannot conceive of such a Being. Yet he must believe the existence of such a Being called God. If a fly could have intelligence like a man, it would have thought that God has got wings, hands and feet and has got power to fly. Likewise a man thinks Him to be so. So the Prophet said: Speak to men according to their intelligence.

The second line of thought is about the creation and created things of God, about His wonderful creations, His power and craftsmanship. We can guess about the sun from its scorching rays. Similarly, we can conceive of God from the wonderful creations of heavens and earth and what is therein. They are only a flash of light from His existence. There is no darkness deeper than the non-existence of His light and there is no light more expressed than His light. The existence of each thing is the result of His light, as the existence of each thing is the result of His existence. Just as the light of the sun preserves the light of a thing, so God preserves Himself. If as a portion of the sun is eclipsed,

you can see the sun in a cup full of water. You can see the image of the sun in it and look at it. It is possible only through it. So to lessen the scorching rays of this sun, you take recourse to water. Likewise you can see the attributes of Creator through His wonderful creations. This is the significance of the Prophet's saying: Think of the creations of God and don't think of His being.

### THE METHOD OF PONDERING OVER THE CREATIONS OF GOD

If the water of oceans were ink, the oceans would have dried up before God's attributes were written. This created world is divided into two:- (1) The root of one division is unknown to us. So thoughts over those things are not possible. There are many things in heaven and earth which are not known to us. God says: All praises are due to God who created pairs of everything which grow out of the earth and which grow out of such things which they do not know - 33 : 36. He says: I shall take you to such condition as you do not know.

(2) Another division of things is known but their details are unknown and thoughts about them are possible. Those again are subdivided into two:- (1) things we see with our eyes and (2) things which we do not see with them as angels, jin, devils, Arsh, Kursi etc. They are fields for thought. We shall only narrate what is nearer to our intellect. In other words, what we see with our eyes is the seven heavens and the earth and what is therein. There are the sun, the moon and the stars in heaven and we see their movements, rising and setting. We see also the earth, mountains, rivers oceans, moving animals, vegetables, beasts, birds and other animals. In other words, what is between heaven and earth is visible with the naked eyes. We see also clouds, rain, hail, storm, lightning, thunder, the blowing of winds, rainbow etc. Things of each field are also different and there are innumerable branches and sub-branches of each kind. Those are foods for reflection. All these testify to the glory of God. The Quran directs us to reflect on these things. In the creations of the heavens and the earth and in the changing of day and night there are surely signs for the intelligent - 3 : 100. We narrate below some of these signs of God.

**Life-germ:** Man is created of a drop of water, a small life-germ. It is an epitome of wonder by itself. This speaks of the

glory of God. If you think of it throughout your life, you will not know of even a minutes part of it, yet you are unmindful of this. How can you expect to know of others while you do not know of yourself? God says: Don't you reflect what is in yourself: He again says: Woe to man. What has made him to reject God? From what thing He has created him, from a sperm drop, He has created him and made his constitution proportionate - etc. 80 : 17. God says: I have created man from a quizzessence of clay. Then I placed him as a sperm-drop in a firmly fixed place of rest etc..... 23 : 12. Look to the small drop of water, how he turned a small white substance in con-mixture with the worst blood into a clot of red blood, how he turned this clot into flesh and how he separated it into sinews, bones, liver, heart, spleen, head, ears, nose, eyes, uterus, stomach, faces and other organs of human body. Each has got its particular shape and form and each has got its own functions - eyes to see, ears to hear, nose to smell, hands to touch brain to think, legs to walk, heart to circulate blood and stomach to digest food. Think of the head. The sculp of the head has been created with fifty different bones, each has different shape, all conjoined together. Likewise, think of each organ of the body. You will find no parallel. All these things are contained in a small white substance.

**(2) World and its Contents.** Think of the world as it is your habitation and think of its rivers, oceans, seas, mountains, mines and other things and then think of the region of heaven. God has fixed the world, so that it cannot move and He placed mountains in it, so that it may not toss. He made some places so high that nobody can move around them. Think of the earth. It remains dead. When rain falls upon it, it becomes swollen and then grow therein plants, grass and creepers with which animals of various kinds sustain their lives. He made out of dry stones water with which he made all creatures and grew plants and trees of various fruits.

Some plant gives food, some gives strength, some saves life, some destroys life, some cools, some irritates, some uproots jaundice, some increases it, some controls spleen, some purifies blood. 'Some circulates blood, some brings sleep, some gives strength and some weakness. So there is nothing which grows out of the earth which does not give some benefits. It is beyond the power of men to comprehend all the benefits. These are foods for reflection of the intelligent.

**Mountains and mines:** There are under the mountains and underneath the ground wonderful signs of God. There are mines of gold, silver, pearls and emeralds therein. Some are mixed with other mineral substances, such as gold, silver, iron, lead. Some are not mixed like emeralds and rubbies. Look then to the mines underneath the ground. Out of them, salts, sulphur, tar etc. are found. If there is no salt the taste of food goes. God therefore creates some kinds of saltish earth which mixed with water and burnt by sun-fire produces pure salt.

Therefore God has created everything with some object or other. He has not created it out of sport. God says: I have not created the heavens and earth and what is therein out of mere sport. I have created them with truth.

(4) **God's signs in the creation of creatures:** God created some animals which fly in the air, some walk on the ground with two feet, some creep on their bellies, some with four feet, some with ten feet, some with one hundred feet. You will find in it insects. Their forms, nature and constitution also are different. You will find in them wonderful signs which show the craftsmanship of the Creator. If we describe the wonderful workings of flies, ants, bees, spiders etc. you will see wonders in them. Look how they construct their habitation, how they collect food and how they love their mates, how they store up food. We could not have done their works with all our might. Do you think that the spider does it of its own accord and that it has got no teacher? Do all these things not prove that the Creator is the Mighty, the Wise?

Man is the most wonderful among the animals. He does not express wonder after seeing himself. How mighty is He who created man, the wonder of creations.

(5) **Faith sign of God's wonderful creations:** Land of this earth is surrounded by vast expanse of water. The earth is an island in the vast expanse of water which surrounds it. The Prophet said: As is the horse's house in a vast field, likewise is the earth in oceans. So a horse's house has been compared with the earth. Think of the ocean. There are some watery animals therein which are like islands. If you burn something with fire thereon, you will find the island moving. Then you understand that it is not an island but a watery animal.

(6) **Signs in air and airy things:** The organ which can touch, cannot touch the air when it flows. Eye cannot see it. The horizon of air is just like an ocean. The birds fly therein just as fish in water. Everything in the air vibrates just as waves of the sea. If something filled up with air is drowned in water, it will not drown. On the contrary, if something filled up with water is thrown upward in the air, it will come down the earth. Then look to the gravity, weight and strength of the air. Take a piece of iron. It will not float, neither above water, nor in air, but it will go down the water. So air does not go down the water inspite of its light weight. God keeps the boat above water as the boats are full of air. Then look to the things in air- clouds, rain, thunder, lightning, snow, ice. God says: 'The clouds that are well controlled between heaven and earth'. The clouds bear vast expanse of water and they are driven and scattered to distant lands to deliver the benefit of water and rain.

(7) **Heaven and its stars, sun and moon:** Look to the sun which revolves round its axis for one year. Each rises each day and sets in. Had it not risen and set in, there would not have been night and day and time could not have been ascertained. It would be all day or all night. Owing to the revolving of the sun, there appear summer, winter, spring and autumn. When the sun declines to one side from its axis, then comes the winter season. When it remains in the meridian, there appears summer season. There is not a star, the creation of which has no purpose. The astrologers are unanimous that the sun is greater than 160 times of the size of the earth. Then think of the stars. The smallest star is greater than eight times of the earth. The greatest star is more than 120 times of the earth. The greater the distance of the star, the smaller it appears to us. The Prophet said: The distance of one heaven from another is 500 years' path. Think of the horizon how great it is which contains the sun, moon and stars. The Prophet once asked the angel Gabrail: Does the sun set in? He said: No, yes. He asked: How could you say - No, yes? Gabrail said: During the time taken by the reply - 'No, yes,' the sun goes to a distance of 500 years' path. No look how great is the sun and how fast it moves.

Then look to the Creator, how He puts the sun into the interior of your eye inspite of its vast figure. Then you can look to the entire body of the sun. Look how God kept the heavens

without any pillar. Then look to the abode of the earth, how He created it and sustains it. As an ant living in a corner of a palace does not keep information about the grandeur of the palace and its attendants and majesty of its owner, so also we live as an ant in a corner of this vast earth and do not keep information about the mighty Creator and His attributes. Now you cannot conceive the wonderful creations of God and His power and prowess, because you have been given a very little wisdom with which you cannot grasp everything as you have been given a little power of sight and hearing. God says: You have been given a very little knowledge - 17:85. These are the foods for reflection and ponder. You must think of God's wonderful creations and not of His Being. The above thoughts will bring you near God. The more you think of His creation the more you will learn His glory, prowess and power.

## CHAPTER X

### DEATH AND SUBSEQUENT EVENTS

There are two sections under the chapter. In the first section, there are eight matters-(1) Merits of the remembrance of death, (2) Long hope, (3) Intoxication of death, (4) Prophet's death and that of his companions, (5) Death of noted persons, (6) Funeral prayer and visit of graves and graveyards, (7) Meaning of death and conditions upto blowing of Trumpet, (8) To know the conditions of dead persons in dream.

**Merits of the remembrance of death.** Know, O dear readers, that the man who is grossly immersed in the world and cheated by its charming coquetries, in unmindful of the remembrance of death. He does not remember death. When he is reminded of it, he does not like it. God said regarding such man : The death from which you flee away must meet you. Thereafter you will be led to the knower of the world seen and unseen. You will then be informed of what you did-62: 6.

**Mankind is divided into three classes-**(1) One who is addicted to the world, (2) one who is repentant and (3) one who has surrendered to God. The man who is addicted to the world does not remember death. He hates death and lives far away from the remembrance of death. (2) The repentant man remembers death and fears it. Often he does not like death as he fears to die before he makes sincere Tauba or repentance or purifies his soul from corrupt deeds. He does not think bad of meeting with death and God, only because he is not fully prepared for it. He is always busy in preparation to meet them. (3) The Aref or God-addicted man always remembers death as he likes to meet with his Beloved. The lover cannot forget to meet with his Beloved. He loves to meet with death to save himself from the house of sin and live in the neighbourhood of God. When death came to Hazrat Huzaifa, he said : The friend has come at the time of need. There is no use to repent. O God, if Thou knowest that poverty is dearer to me than riches, disease is dearer to me than health, death is dearer to me than life, make death easy for me till I meet Thee.

**Merits of the remembrance of death.** The Holy Prophet said : Think more of that which destroys happiness. Hazrat Ayesha

once-asked the Prophet : O Prophet of God, will anybody rise with the martyrs? He said : That one will rise with them who remembers death twenty times a day.

The reason of this good is that remembrance of death keeps him far away from this world of deception and compels him to prepare for the next world. The Prophet said : The gift of a believer is death. The reason is that the world is a prison for the believer as he lives here in difficulties and wants, control his passions and drives away the devil, so death gives him relief from this punishment. The Prophet said : Death expiates the sins of every Muslim. He meant such a believer from whose tongue and hands other Muslims remain safe, who is repository of the character and conduct of a believer and whose mind is not polluted with sins other than minor sins. The Prophet said : Remember death too much as it obliterates sins and makes you God-fearing in this world. Once the Prophet came out towards the mosque, on the way he found some people engaged in cutting jokes and telling stories. He said to them : Remember death. Beware by One in whose hand there is my life, had you known what I known, you would have laughed little and wept much. Hazrat Ibn Omar said : I along with ten other companions were near the Messenger of God. Then an Ansari asked him: O Prophet of God who is the wisest and honoured of men? He said : Those who remember death most and prepare most for it. They pass away with this honour in the world and the next.

**Saying of sages.** Caliph Omar-bin-Abdul Aziz gathered together every night the learned men and heard from them of death, resurrection and next world. The saint Ibrahim Taimer said : Two things robbed men of the pleasures of this world-thought of death and fear of standing before God. The saint Ashas said : Whenever we went to the great saint Hasan Basari, he used to talk with us about death, hell and the next world. Once a man complained of his hardness of heart to Hazrat Ayesha. She said : Remember death most, your mind will become soft. He obeyed this and his mind became soft. When death was talked of before Jesus Christ, blood flowed within his veins. When talks of death were held before David, he wept so much that his hairs stood on end. When God's grace was talked of, he returned to his previous condition. The saint Hasan Basari said : I found no wise man who did not become sad for fear of death.



Caliph Omar bin Abdul Aziz once said to a sage : Give me admonition. He said : Nobody from Adam down to your father was safe from death. Now your turn has come. At this Hazrat Omar began to weep. The great saint Rabi-bin-Asem dug a grave within his house. He used to sleep there daily several times. This reminded him of death. He said : If the remembrance of death goes out of my mind even for an hour, my mind becomes polluted.

### MODE OF THINKING OF DEATH

Know, O readers, that death is terrible. People are unmindful of death as they do not think of it. He who remembers it, does not do so with his whole heart. So death-thought does not cast any influence on him. The mode of thinking of death is to free your mind from all thoughts and put in it only thoughts of death. Be like one who embarks on perilous sea voyage. When thought of death covers his whole mind and becomes predominant, his worldly happiness decreases and his heart breaks. The best mode of thinking of death is to remember the death of friends and neighbours, their burial underneath the ground and their faces and conditions in the graves. How their beautiful faces have become foods for worms and insects, how their wives and children, being orphans and stricken by extreme poverty, are passing their days miserably, how their properties have been destroyed. Think individually one by one. Think how death overtook them suddenly without any notice and how unprepared they were for death and the next world. The saint Abu Darda said : When mention is made of the death of a man, think yourself as one of them. Ibn Masud said : He who takes lessons from the condition of others is fortunate. The Caliph Omar bin Abdul Aziz said : Don't you see that you equip for a traveller with goods for going to God each morning or evening and put him underneath the ground, while he leaves his friends and dear relatives and his properties and riches for ever? The saint Muti once looked towards his house and got satisfaction. At this he began to weep and said : By God, had there been no death, I would have taken great pleasure in looking towards you. Had the place which I will occupy after death would not have been narrow, I would have cooled my eyes by seeing this world. Thereafter he began to cry like a child.

### PANGS OF DEATH

**The wise Loqman said to his son :** O dear son, you don't know when death will attack you. Be prepared for it before it suddenly overtakes you. Know that he who has suffered the pangs of death, will only understand them, but he who has not suffered them may only understand them, but he who has not suffered them may only understand them by conjecture or seeing the pangs of death of another.

**Conjecture:** The body which does not contain life does not feel pangs. It is only the body with life that feels them. This shows that life only feels the pangs. When any animal receives a wound or is burnt by fire, the effect of it falls upon his life. It feels pain to the extent which comes upon it. It is less felt because of its expressions in flesh, blood and other organs of the body. When life only suffers without any other thing, the feeling of pangs is very severe. The pangs of death are felt by life only as it is snatched away from the bodily limbs which contain life. If a thorn pinches a limb, it affects a portion of life. If a part of the body is burnt by fire, it effects the whole body as there is life in every portion of the body. When that life is snatched from every limb, what a greater agony it feels. It is snatched away from every sinew, from every joint and even from the root of every hair from head to foot. The crying of man's voice is then cut off as he reaches the pinnacle of pangs and pains. The Prophet said : Repentance is not accepted when a man reaches his final stage. God says in verse 4:18- Repentance is not for those who go on doing evil deeds until when death comes to one of them, he says : Surely I now repent. He said : O God, make the pangs of death over Muhammad easy. The Prophets and the friends of God feared death. Jesus Christ said : O my disciples, pray to God that He may make the pangs of death easy on me. I am dead-alive on understanding how great are the pangs of death.

It has been related that a party of the Banu Israel were passing once by the side of a grave-yard. They began to talk : If anyone of you prays to God that a man from this graveyard may rise up and give us information of the graves, it would have been good. They therefore prayed to God for this. Suddenly a dead man rose up from a grave and in the place between his eyes, there were signs of prostration. He said : O people, what do you want from me? I have been suffering from the effects of the pangs of

death for the last fifty years. What I suffered at the time of death has not yet been lessened. Hazrat Ayesha said : I don't believe that the pangs of death may lessen in the case of anybody as I saw the great pangs of death of the Messenger of Allah at the time of his death. The Prophet said : O God, you are taking life from the sinews, bones and even from the finger tips. O God, make the pangs of death easy for me. He said at the time of his death : The pangs of strikes of 300 hundred swords fell upon me.

Once he was asked about the pangs of death. He said : The pangs of death which are not easy are equal to the pangs that are caused by the constant snatching of ironhook with three heads after it is penetrated in to the two eyes. Once the Prophet went to a patient and said : I know what pangs you are suffering from. There is no sinew of his which is not suffering the pangs of death. Hazrat Ali gave encouragement to the joining in Jihad and said : If you do not join Jihad, then face death. By One in whose hand there is my life, it is easy for me to bear the strokes of death by one thousand swords than to suffer the pangs on death bed. The great saint Shaddad-bin-Anas said : Death is the most terrible of all the dangers of this world and of the next. It is more painful than the cutting to pieces by sword or by scissors or being burnt in kettle. If a dead man could have risen and informed the inmates of the world of the pangs of death, they would not get any benefit by being alive and would have been deprived of sleep.

**The Prophet said :** Sudden death is solace to a believer and a grief to a non-believer. He said : If the hair of a dead man is placed upon the inmates of the heaven and earth, they all will die by the pressure of its weight, as every hair is subject to death and if death falls upon anything, that thing also dies. At the time of death of Prophet Ibrahim, God said to him, O my friend, how do you perceive death? He said : That is just like the repeated snatching and drawing of a heated iron hook in wet wool. God said : I have made it easy for you. It has been related that when the soul of Moses was taken before God, He asked him O Moses, how did you find death pangs? He said : I have found my life just like a sparrow. If a living bird is roasted in a cauldron, it cannot fly, nor it can be safe from the death pangs. I suffered death pangs just as it suffered. It is reported that at the time of the death of the Prophet there was a pot of water near him. He dived his hand in it and began to wash his face and said : O God, make death pang

easy for me. Hazrat Fatima said at that time, O my father, what a great pain over you! The Prophet said : There will remain no pain on your father after this day. Hazrat Omar once said to Ka'ab Ahbar : O Ka'ab, give me some information about death. He said : O Commander of the Faithful, death is like a hook full of numerous thorns and penetrated into stomach. Every thorn is fixed to every sinew. Thereafter a man draws it with great force and accepts what comes out therefrom and rejects what does not come out.

**Three terrors of death:** The first terror is the terrible pangs at the time of death. The second terror is the sight of the figure of the angel of death and entry of fear and terror in mind. The third terror is that the sinner sees his place in Hell and the virtuous one sees also his place in Paradise. The first we have described above. It has been narrated that the Prophet Ibrahim said to the angel of death : Can you show me once your own figure when you take the life of a sinner? He said : You will not withstand it. Ibrahim said : Yes, I shall withstand it. The angel of death said : Turn your face from my front. Then he turned his face from his front and saw that the body of the angel of death is deep dark complexioned, having rough straight hairs, stency, covered with black dress, flames of fire coming out of his mouth and nostrils in streams. At this, Abraham fell down senseless. On regaining consciousness, he saw the angel of death in his previous form and he said : O angel of death: If the sinner sees nothing except your figure at the time of his death, it will be sufficient punishment for him.

**The Prophet said:** The Prophet David was prone to fear. Whenever he went out, he closed all the doors of his house. Once he went out thus closing all the doors of his house. His wife later on saw someone inside the closed house. She asked him : How have you entered the house? If David comes, he will cast danger on your head. When David came and saw him, he asked him : Who are you? He said : I am that one whom the kings and emperors fear and the friends of God cannot prevent him. He said : By God, you are then the angel of death. At this, he covered himself with blanket.

It has been narrated that once Jesus Christ was passing by a human skeleton, He stroke it with his foot and said : Speak with me by the permission of God. The skeleton said : I was a king of

this place. I was seated on the throne with crown on my head and with my soldiers all round me and with all my pomp and grandeur. Just at the time the angel of death came to me. My limbs became paralysed at my seeing him and my life went away with him.

The Prophet Abraham had a place of worship. Whenever he came out of it, he close its doors. Once day he returned and found some one inside it. He asked him : Who inducted you in my house ? He said : The owner of the house inducted me in it. He said : I am its owner. He said : He who is the Lord of yourself and mine has inducted me therein. He said : Are you an angel ? He said : I am the angel of death. He said : Will you show me your form with which you take the life of a believer ? He said : I am showing it. Turn your face from me. Then he saw him like a good handsome youth with white cloth on him and his body was filled up with good scent. He said : O angel of death, if a believer does not see anything about your form except only this, that is sufficient reward for him. Then he sees at that time two angels who write the book of deeds.

The third terror at the time of death is that the dying man sees his place either in Hell or in Paradise. His life does not come out until he hears the announcement of the angels about his place either in Hell or in Paradise. The Prophet said : Nobody from among you will come out of the world till he knows his destination and till he sees his place either in Hell or in Paradise. He also said : Whose loves to meet me, God also loves to meet him. God does not desire to meet one who does not desire to meet me. The companion said : Nobody of us likes death He said : The matter is not that. If the condition of the believer becomes easy regarding what will come over him, he loves to meet God and God also loves to meet him.

Once Merwan went to Abu Hurairah at the time of his death and said : O God, make death easy for him. Hazrat Abu Hurairah said : O God, make it difficult for me. Then he wept and said : By God, I don't weep because I am sorry to leave this world but I look towards two things from my Lord—Hell or Paradise. Hazrat Hasan Basari said : The believer has got no other happiness than that of meeting with God. The day of death is the day of happiness for one who feels joy at his meeting with God.

### DUTIES ON THE EVE OF DEATH

Know, O readers, that the conditions which are necessary for a dying man are the following-to be clam, to be peaceful, to recite with tongue the Kalema Shahadat and to have good conjecture about God in mind.

**Calm attitude:** The Prophet said : Look to the dying man with his three conditions. When perspiration comes out on his forehead, when his eyes shed tears and when his lips become dry, the blessings of God are poured upon him. When his throat gives out gurgling sound, his colour becomes red, his lips become mud- coloured, the punishment of God befalls on him. The Prophet said : Teach your dying man to recite "There is no deity but God" because it obliterates sins. The Prophet said : He who knows at the time of death that there is no deity but God. will enter Paradise. Hazrat Osman said : When death comes to a man, teach him, 'there is no deity but God,' as he who dies reciting this Kalema will enter paradise. Hazrat Omar said : Be present before your dying men and remind them of Allah's names, because they see what you do not see and teach them that 'there is no deity but God.' The Prophet said : The angel of death came to a dying man and found nothing in his heart. Then he pierced his tongue and found in a corner that it recites 'there is no deity but Allah.' God forgave him for this. The object of this utterance is that at the time of death, that there should be no thought in his mind except the thought of God, and no goal in his mind except the goal to meet with Him.

### TO HAVE GOOD THOUGHTS ABOUT GOD

**The Prophet said :** God says : I am with My servant who harbour good thoughts about Me. Once the people went to a dying man and said : How are you? He said : I hope to get God's mercy and I fear sins. The Prophet said : God gives the man who harbours these two thoughts at this time what he wishes and keeps him safe from what he fears. The great saint Sabet Bonani said : A young man was addicted to pleasure. His mother used to give him advice and said : O my darling, remember the inevitable hour which will come to you one day. When death came to him his mother fell upon him and said : O my darling I warned you repeatedly of this catastrophe. He said : O mother, my Lord is merciful. I hope that He will show me something of His mercy

today. The saint Sabet said : Owing to his good conjecture about God, He showed him mercy. The saint Jaber said that a young man was conceited. When death came to him, his mother said to him : O my darling, give me some admonition. He said : I am giving, don't go with my ring as there is the name of God therein. Perchance Allah will show mercy on me for that. When he was buried. Jaber dreamt him and he said : Inform my martyr that the Kalema has done me benefit and God has forgiven me. Once a desert Beduin fell ill He was told that he would die. He said : Where shall I be taken? The said : To God. He said : I am not unwilling to go to Him. He will surely do me good.

### GRIEF AT THE TIME OF MEETING WITH ANGEL OF DEATH

Hazrat Sulaiman said to the angel of death : Why do I not find you to do justice among the people? You take away the life of one and give up that of another. He said : I am not more informed than you about this. It is written in a book wherein there are the names of all and it remains with me.

The great saint Wahab-bin-Monabbahg said once that a powerful king intended to visit a country. He ordered his best dress to be brought and he put on it. He ordered the best horse to be brought and he rode on it. Then he started with his followers. The devil then advanced and puffed him up with pride. He looked down the ordinary men in the street. At that moment, a poor man with tattered rags on his body advanced to the emperor and saluted him, but the latter did not respond to his salutation out of extreme hatred. Then the poor man advanced forward and caught hold of the reins of his horse whereupon the emperor ordered him to give up the reign saying : You have done a most heinous act. The poor man said : I have some urgent matter with you. The emperor said : Be patient, I am getting down. The man said : That won't be. He began to pull out the reign of the horse with greater force. The emperor said : Say what you have got to say. The man said : That is a secret talk. The emperor drew his ears close to him and the man said : I am the angel of death. At this, the colour of the emperor changed and his tongue stopped. He said : Give me a little time so that I may go to my family and arrange things. The angel of death said : That can't be. He then drew out the life of the emperor and he fell down dead on the ground.

The angel of death advanced farther and met with a believer whom he greeted. The believer returned his greeting. He said : I have got something to tell you in secret. The believer consented to hear. At this the angel of death said : I am the angel of death. The believer said : Welcome to you. I am waiting for you for long. By God, there is nothing dearer to me than my meeting with you. The angel of death said : Fulfill your needs. The believer said : There is nothing dearer to me at this moment than my meeting with the Lord. The angel said : Choose in what way I can take your life. The believer said: Let me pray after ablution and take my life while I am in prostration. The angel of death took his life in that condition.,

It is narrated that a man acquired vast wealth. He constructed many buildings and adorned them with iron gates. There were innumerable slaves and slave girls therein. Then he prepared a grand feast and brought all his beautiful wives. Then he ascended the throne and began to shake his legs placing one of his legs upon another in pride. Then he said : O self, enjoy it for long long years. Hardly had he finished this talk's a poor man with tattered rags on him came to the door and began to knock it. The guard at once rushed to the door and enquired of his whereabouts. He said : Take your master to me, The guard said : Will our master come down to a man like you? He began to knock the door with a greater force. The guard rushed on him and he said: I am the angel of death. Go and inform him to come to me. When he came, he took his life.

**Hazrat Wahab-bin-Monabbah said:** The angel of death took the life of a great tyrant and ascended the heaven. The angel asked him : O angel of death have you ever felt kindness in your mind in taking the life of a man? He said : Yes once I felt kindness when a pregnant woman was alone in a dense jungle. She gave birth to a son there and I was ordered to take her life at that very moment. I felt kindness for her helplessness and for the condition of her just born child. The angel said : You have taken the life of the mother of a mighty emperor who was that helpless child. He said : All praise is for God who does what He wishes.

**The great saint Ata-bin-Yasin said:** The angel of death gets a list of persons on the 15th night of Shaban each year and he is ordered to take the lives of those persons in the list in that year.



Hazrat Khaisamah narrated that the angel of death came to the Darbar of Sulaiman and was staring at one of his courtiers for long. When he went away the courtier asked Solaiman : Who is that man who stared at me? He said that he was the angel of death. The courtier said : I think he has come to take my life. Please save me from him. Solaiman ordered the air to throw him to India. The air carried out his order. The angel of death came to Solaiman again who said: You stared for long at one of my courtiers. The angel of death said : Yes, I have been ordered to take his life in some place in India but I have seen him here. I thought : How can I take his life in India when he has been here at the moment. More wonderful it is that I found him at the appointed time in the fixed place in India and then I took his life there.

## SECTION IV

**THE DEATH OF THE PROPHET AND  
THE FOUR CALIPHS**

Know, O readers, that there is an excellent example in the life of the Holy Prophet to be followed by every man of every profession. He was the dearest friend of God, His beloved, His chosen Prophet and messenger. Look to him Has he been given a moment's time than what was fixed for him to live longer? He suffered the pangs of death and that was disclosed on his face, his colour was changed and there was profuse perspiration on his face. Those who were present there began to weep at the sight of his pangs of death. In spite of his messengership he could not annual what was decreased for him. This is the condition of one who will rise first out of the graves on the resurrection day, one who was the greatest of the Prophets, saints and the leaders of mankind.

**Hazrat Ibn Masud said :** We entered the room of Ayesha to meet the Holy Prophet at the time of his death. He stared at us and began to shed tears and said : Welcome to you, may God grant you long life. May He give you refuge. May he help you. I give you my last instructions to fear God. I give you my last advice as a warner of God. Don't show pride over the dwellers of towns and cities and over God. Death is near. I shall have to return to God, to Sidratul Montaha (farthest lotetree), to my resting place Paradise, to the full Fountain. Take my words to your people and to those people who enter your religion after me. Salman and God's mercy on my behalf.

It has been reported that the Prophet asked Gebrail : Who will remain after me for my people? God revealed to Gebrail : Give good news to my friend that I will not give punishment to his people. Give him further good news that on the Resurrection Day he will rise first from the grave and he will be your leader. Paradise will be unlawful for the followers of other peoples till his people do not enter it. He said : Then my eyes became cool.

**Hazrat Ayesha said** that the Messenger of God said to them during his illness : Wash me with seven cups from seven water-skins. We did that. He became cool as a result and prayed with the people and prayed for the martyrs of Uhud. He gave instructions regarding the Ansars and said : O refugees, your

number is increasing, but the number of Ansars will not increase and it will remain what is today. The Ansars are my own people and I took refuge with them. Honour their religious people and forgive their faults. Thereafter he said : One servant was asked to choose either of the two things : This world or what is near God. He chose what is near God. At this Hazrat Abu Bakr began to weep as he applied it to the case of the Prophet. The Prophet said : O Abu Bakr, close these doors (pathways) towards the mosque for your people, but shut not the door of Abu Bakr as I know not of any companion better than Abu Bakr.

**Hazrat Ayesha said :** The Prophet expired leaning against the place between any breast and throat. God united my saliva and his at the time of his death. My brother Abdur Rahaman entered my room with a tooth pick. He looked at it and I understood that he would be pleased to get it. I told him : Shall I take the tooth-pick for you? He hinted with his head and I took it from him and I got it entered into his mouth. When it seemed hard to him, I said to him: I am making it soft for you. When he hinted it with his head, I made it soft for him. There was a water pot in his front. He entered therein his hand and said : There is no deity but God, there are surely death pangs. There is no deity but God, there are surely death pangs. Then he put his hand in its right place and said : To the Highest Companion.

The father of Sayeed reported : When the Ansars found the Prophet a little better, they informed the Prophet of the conditions of their minds, so also Fazal and Ali. The Prophet stretched out his hands and said : Hold my hands. They held them and he said : What are you talking about ? They said : We fear your death. The wives and their husbands began to raise cries at his condition. The Prophet leaned against the shoulders of Hazrat Fazal and Ali and came to the mosque. His head was tied up with a piece of cloth. He stepped very slowly and sat upon the pulpit and the people advanced towards him. He prayed to God and said : I heard that you are fearing my death. It seems that you do not love death. Do you deny the death of your Prophet? Did I not tell you about my death? Did I not inform you about your death also? Did Prophets before me live forever? Look, I shall meet with my Lord and you will also meet with Him.

I give you instruction to treat well with the first refugees. God says : By oath of time, people are surely in loss except those

who believe and do good. Everything is done according to the order of God. When there is delay in any affair, let it not encourage you to hasten it, as God does not hasten at the hastiness of anybody. He who cheats God will be cheated by Him. Will you create disorder in the world? Will you cut off the ties of your relationship?

I am leaving instructions to you that you shall accord good treatment to the Ansars as they gave you refuge and they gave refuge to Iman before you. Treat them well. Did they not make you cosharers in crops? Did they not give you shelter in their houses? Did they not put your needs above their needs at the time of your needs? Behold, if anybody is given power over two persons, he shall do good to them and forgive their faults. Behold, do not give superiority to yourselves over them. Behold, I am watching over you and you will meet me. Behold, the Fountain which has been promised to you is my fountain. That is wider than the distance between Basra in Syria and Sana'a in Yemen. The fountain of Kauser flows therein, Its water is whiter than milk, softer than butter and sweeter than honey. He who drinks therefrom will never get thirsty. Its stones are of emeralds and jewels and its foundation is of camphor. He who will be deprived of it tomorrow will be deprived of all good. Behold, he who loves to live with me there on the Resurrection Day should control his tongue except what is necessary.

**Hazrat Abbas said :** O Prophet of God, leave instructions about the Quraish. He said : I leave instructions about the Quraish in this affair. The people will follow the Quraish. The virtuous will follow their virtuous and the sinners will follow their sinners. O Quraish, deal good with the people. O people, sin changes fortune and bad conduct corrupts character. When the people are good, their leaders are also good. God says : Thus do I place some oppressors over others on account of what they did.

**Hazrat Ibn Masud reported that the Prophet had told Abu Bakr, O Abu Bakr.** He said : O Messenger of God, death is near. He said : Death is imminent and that is true. **Hazrat Abu Bakr said :** O Prophet of God, this death is a kind welcome to the mercy that is with God. He said : To God, to the farthest lote tree, to the Paradise of Ma'wa the highest Paradise, to the full fountain, to the Highest Friend and to eternal happiness.

He said, O Prophet of God, who will wash you? He said : The close relations of my family and the more close of them. He said : With what coffin will you be shrouded? He said : With this garment of mine which I am wearing, with the gown of Yemen and with the white cloth of Egypt. He asked : how shall we pray your Janaza? We then wept and he also wept. Then he said : Stop, may God forgive you and may He grant you good from your Prophet. When you will wash me fully and clothe me with coffin and place me on my bier in my room which will be the top portion of my grave, then go away for sometime from me, because the first who will recite Darud on me, will be the Almighty and His angels. Then He will order the angels to pray for me. He who will come first to pray Janaza on me among the creation of God will be Gebrail, then Michael, then Israfil and then the angel of death with his numerous hordes and then all the angels. Then you will pray in batches. Don'ts inflict trouble on me by raising wailings and cries. One of you will be Imam, then the near ones of my family and then the boys will stand. He asked: Who will put you into your grave? He said : The nearest ones of my family with many angels whom you will not see but who will see you. Now rise and go away from me . Convey my message to the people after me on my behalf.

**Abdullah-bin-Jama'a** said : On the first Rabiul Awal, Bilal sought permission as to who will lead prayer. He said to him : Tell Abu Bakr to lead the prayer for the people. I came out and saw nobody except Omar. I said : O Omar, rise up and lead the prayer. Then Omar rose up and as soon as he uttered Takbir, the Prophet asked : Where is Abu Bakr? God and the Muslims will not agree. He said thrice : Tell Abu Bakr to lead the prayer. Hazrat Ayesha said : O Messenger of God, Abu Bakr is softhearted. When he will stand in your place, his tears will not stop. The Prophet said : You are the companion of Joseph. Tell Abu Bakr to lead the prayer. After Omar had prayed, Abu Bakr led the prayer.

Then Hazrat Omar told Abdullah-bin-Jama'a: Woe to you! What treatment have you meted out to me? By God, I thought that the Messenger of God ordered you to ask me to lead the prayer. Abdullah said : I found nobody better than you for this affair. Hazrat Ayesha said : The reason why I raised objection on behalf of Abu Bakr is that he is a man who raised objection on

behalf of Abu Bakr is that he is a man who renunciated the world and there is a great upheaval and turmoil in administration but he is safe whom God saves. I feared that during the life time of the Prophet the masses won't like that somebody should lead the prayer except what God wills otherwise. If Abu Bakr would lead the prayer, they would deny him and rise up against him and speak ill of him. If God wills, He will save him in this world and in the affairs of religion.

**Hazrat Ayesha said :** On the first part of the day of his death, he looked somewhat better and the people left him, returned to their respective houses and joined in their personal affairs. The Prophet then remained alone with his wives. We remained then in hope and joy. Thereafter the Prophet said : Leave me. An angel seeks to meet me. Everybody went out of the house except I. His head reclined on my lap. He sat straight and I also went to a corner of the house. The angel talked with him secretly for a pretty long time. Then the Prophet called me and placed his head again on my lap. He said to his wives : Enter the house. I said : He is not perhaps Gebrail. The Prophet said : O Ayesha, he is the angel of death. He came to me and said : God sent me to you and advised me not to come to you without your permission. If you don't permit me, I will return; and if you give me permission, I will enter. God ordered me not to take your life until you give me permission. Now what is your permission? I said : Tarry and little, let Gebrail come in. This is the time of coming of Gebrail.

**Hazrat Ayesha said :** Thereafter there appeared to us such an affair which was beyond our control. It seemed that we raise hue and cry and strike our hands and feet. The people of Ahli-Bait were all struck with awe and were silent. Nobody saw such an affair before. Ayesha said : Then Gebrail descended and saluted the Prophet. I felt his advent. The people of the house went out. He said : The Almighty God tenders His Salam to you and enquires your health although He knows it. He has intended to make your honour and prestige perfect and wishes to establish it among your followers. The Prophet said : I am in anxiety. He said: Give good news as God intends to take you to the place which He has prepared for you.

**The Prophet said :** The angel of death seeks my permission. Gebrail said : O Muhammad, surely your Lord is anxious to meet with you. By God, the angel of God never sought permission of

anybody to take his life and will never seek such permission. God will protect your honour and he is eager to meet you. The Prophet said : Let the angel of death come and go away from here till he comes. Then the Prophet called his wives and said to his daughter Fatima : Come close to me. Fatima went near him and he whispered something in her ear. She raised her head and shed tears and could not talk further. Then he said : Come close to me. Hazrat Fatima came close to him and he whispered again something to her. Then she raised her head and began to smile.

We wondered at her weeping and smiling and asked her the reason. Fatima said : He has informed me that he will expire. I began to weep at this. Then he said : I pray to God that you will be the first who will meet me and will be with me. I smiled at this. When Hazrat Fatima took her two sons close to the Prophet, he showed affection and fondness for them.

Then the angel of death came and saluted the Prophet and sought permission of the Prophet to take this life to which he responded and gave permission. The angel of death said to him: O Muhammad, what do you say to me? The Prophet said: Yes, take me to my Lord. He said: Yes, your Lord is eager to-day to meet you. Your Lord never hesitated in any other case than in your case. He never prohibited me to take the life of anybody without his permission, except in your case. Your death is in your front. Then he went out.

Hazrat Ayesha said: The Gebrail came and said : O Messenger of God, salam to you. This is my last descent in the earth. Revelation came to an end and the earth came near. I have got no need of this earth except for you I will stay in my own place. She said : I went close to the Prophet and placed his head upon my bosom. He fainted and fainted and perspiration came out profusely on his forehead. I began to remove the perspiration the fragrance of which I smelt. When he came round, I said to him : May my parents, my life and my family be dedicated to you, why do you perspire so much? The Prophet said : O Ayesha, the life of a believer goes out with excessive perspiration and the life of a non-believer goes out of the two sides like that of an ass. At this time, we hastened to run and send for the members of our families. The first man who came to us was my brother. I sent him for my father. Before anybody could come, the Prophet breathed his last.

When he fainted, he recited : To the Blessed Companionship on High. When he talked, he said : Prayer, prayer, you will never be routed if you continue to pray. He left instruction for prayer upto the last moment of his life.

**Hazrat Ayesha said:** The Holy Prophet expired between one and two prahars of the day. When he died, there were wails and be wailings everywhere. He was covered by the angels with my cloth. Some did not believe his death, some lost senses and some were dumb-founded. Hazrat Omar said that the Prophet had not died. He said : O people, hold your tongue about your saying that the Prophet has died as he has not expired. By God, let me not hear that the Prophet has died, otherwise I would cut off his head by this sword. Hazrat Ali was seated within the house Hazrat Osman did not talk with anybody. People led him here and there. Hazrat Abbas said : By God, the Apostle of Allah has tasted death. God said : Certainly You will die and they will also die. Thereafter you will be quarelling before your Lord on the day of Resurrection.

Hazrat Abu Bakr received his death news while he was away to Banu Hares bin Khazraj. He hurriedly came and went straight to the dead body of the Prophet and began to kiss his cheeks and say : O Messenger of God, may my parents be dedicated to you God will not give you the taste of death twice. By God, the Messenger God has died. Then he came out and addressed the people : O people, he who worships Muhammad should know that he has expired and he who worships the Lord of Muhammad should know that He is ever living and has got no death. God says : Muhammad is nothing but an apostle. Before him there passed many apostles. If he then dies or is killed, will you turn on your backs? On hearing this verse of Quran, the people were in such a condition as they did never hear of this verse before.

Hazrat Ibn Omar reported that when Hazrat Abu Bakr entered the room of the Prophet, he began to recite Darud and Hamd and the inhabitants of the house raised such a hue and cry that those who were praying outside heard it. When ever he said something, the noise further increased. Some one stood by the door and on his advice the noise stopped. He said loudly : O Ahli Bait, salam to you all. Everybody will die and everybody has got an agent in the affairs of God, every desire has got an object of hope and every fear has got salvation. Rely on God. On hearing



this, the dwellers of the hut could not understand whose voice it was. They then stopped crying and weeping. Soon they came within the hut and began to weep and cry again. This time an unknown voice said : O Ahli-Bait, remember God and glorify Him under all circumstances, you will then become sincere worshipers. There is consolation of God in each danger and there is agent in every desired object. Remember God within your mind. Obey His commands and put them in execution. Hazrat Abu Bakr said : They are Khizir and Isha'a. They were present at the Janaza of the Prophet.

Hazrat Kaka-bin-Amr recorded the full address of Abu Bakr. He said : Abu Bakr addressed the people who began to shed tears at his address. After praising God, he said : I bear witness that there is no deity but God who is single. He has shown His unity as truth; He has helped His servant and he has routed His allied enemies. All praise is due to God. He is one. I bear witness that Muhammad is His servant and messenger and that he is the last of the apostles. I bear witness that the Quran remains as it was revealed, the religion is at it, came, Hadis is as it was spoken. God is open truth O God, Muhammad is Thy servant and messenger, Thy Prophet, Thy friend, Thy hope, Thy chosen servant. Shower blessings on him such blessings which Thou has not sent to anybody among Thy creatures. O God give Thy blessings, Thy pardon, Thy mercy, to the last of Thy messengers and the leader of Thy religious peoples and the guide to all good. O God, bring his honour near honour his place and take him to the abode of praise. The sages of past and present ages will envy him. Give us the benefit of his praised abode, make him our representative in this world and the world next. Give him honour and Paradise and make him our means. Send blessings on Muhammad and his family and send blessings on Abraham and his family. Surely Thou art praised and glorified.

O people, he who worships Muhammad shall know that Muhammad is dead. He who worships God, shall know that God is ever-living and has got no death. God has chosen for His Prophet for what is near Him and has not chosen for him what is near you. He has taken his life to give him reward. He has left to you His Book and his Sunnah. He who holds fast to these things is a true believer and he who differentiates between these two things does not believe. O believers, stand on justice. May not the

devil misguide you after the death of your Prophet and turn you from your religion. You can baffle his efforts if you meet with him with good deeds. Don't look at him or else he will rule over you and will throw you into danger.

**Ibn Abbas said:** When Abu Bakr finished his address, he said : O Omar, you informed me that you are saying that the messenger of God has not expired, Don't you see that the Prophet said such and such on such and such a day? God said in His book : You will die and they will also die. He said : By God, it seemed to me that I never heard before about the revelation of this verse in the Holy Book. The book remains as it was revealed. Hadis remains as it was uttered. God is ever living and has got no death. We are for God and to God is our return. Blessings on His Prophet and we hope to see him near God. Thereafter he sat near Hazrat Abu Bakr.

**Hazrat Ayesha said:** When the people assembled for the washing of the body of the Prophet, they said : By God, we don't know how to wash the Prophet. Shall we uncover his wearing cloth as we do in other cases or shall we wash him within his wearing cloth? Ayesha said that God had sent on them slumber and there was nobody among them who did not place his head over his bosom and sleep. Then a man (whom no-body knows who he was) said : Wash him within his wearing cloth. Then they got up from slumber and did so and the Prophet was washed within his wearing apparel. After this they clothed him with coffin cloth. Hazrat Ali said : We washed to take off his wearing apparel when it was proclaimed to us : Don't take off the cloth of the Prophet. We washed him and turned him from one side to another. His side automatically turned to another side without our efforts. Thus we finished his washing.

This is in short the story of his death. There was no cloth of his which was not buried with him. Hazrat Abu Jafar said : The bed sheet of the Prophet was spread in the grave and on it was placed the body of the Prophet. There is a great lesson and an ideal in the death of the Holy Prophet.

### THE DEATH OF HAZRAT ABU BAKR

When the death of Hazrat Abu Bakr approached, Hazrat Ayesha came to him and recited the following poem.

By my life, this life is nothing but a night-dream  
Power of wealth is meaningless when death comes.

He said covering his faces : Don't utter this, rather say : Death pangs have truly come from which you have been warned (Quran). Look to my two cloths. Cleanse them and coffin me therewith, as there is more need for new cloth for those who are alive than those who are dead. The people came to him and said : Shall we not call for you a physician? He said : My Physician looked to me and said : I do what I will (Quran).

Hazrat Salman Farsi came to see him and said: Give us advice. He said : God will open for you the treasures of the world. Take from these only what is necessary for you: Know that he who prays Fajr remains in the security of God, Don't think His security little. If you do it, you will be turned down into Hell.

When the illness of Hazrat Abu Bakr became serious and the people expressed wish for the nomination of his successor, he nominated Hazrat Omar for the Caliphate. The people said to him : You have nominated for us a very stern and harsh man. What answer will you give to your Lord? He said : I will say that I nominated for the people the best qualified man available. When Omar was sent for, he came and Hazrat Abu Bakr said to him : I give you one wasiat. Know that God does not accept your day duties to God at night and He does not accept your night duties to Him at day. He does not accept optional duties until you perform your obligatory duties. The balance of those will be heavy on the Resurrection Day who will follow truth. The duty of the Balance is that it will be heavy if truth is placed in it. The balance of those will be light on the Resurrection Day who follow untruth. The duties of the Balance is that it will be light if untruth is placed in it. God has bestowed the dwellers of Paradise with good works and pardoned their sins. God narrated the verses of mercy and punishment so that a believer renounces the world and does not lead himself towards destructions and does not hope for anything from God except truth. If you keep my wasiat, you will love no other thing except death which must come to you. If you do not fulfill my wasiat, nothing will become hateful to you than death. Death must come to you and you cannot baffle it.

Sayeed-bin-Mosayyeb said: When there came the death of Hazrat Abu Bakr, the companions came to him and said : O

representative of the Prophet, give us advice as we see your death near. He said : He who expires saying all these, God places his life in an open space. The companions asked : What is open space? He said : It is an open space before the Throne wherein there are gardens, rivers and trees. One hundred mercy surrounds it every day. He who says this, God places his soul in that place : O God, thou hast created men first although you had no need of them. Then Thou divided the people into two factions, one faction for Paradise and another faction for Hell. Make me an inmate of Paradise and don't make me one of Hell, O God, Thou hast created the creation into different classes before they were created. Thou hast created them into classes of fortune and misfortune, guidance and misguidance. Don't make me unfortunate with sin.

O God, Thou knowest before Thou created a man what he will acquire. There is no defect in what Thou knowest. Make me one of those Thou keepest engaged in Thy service. O God, nobody wills anything unless Thou wealth. I wish that which will take me to Thy neighbourhood. O God, Thou hast given to the people the powers of their movements and nothing moves without Thy permission. Place me in fear for Thee. O God, Thou hast created good and bad and created people for good and bad. Make me one of good. O God, Thou hast created Paradise and Hell and created inmates for them. Make me an inmate of Thy Paradise. O God, Thou willeth to make a part of men misguided and maketh their breast narrow. Make my breast spacious for faith and make it endowed in any heart. O God Thou manageth everything and taketh it unto Thee. O God, every man passes morning and evening hoping to get that thing. Thou art my object, of hope. There is no strength and might but through Thee. He said that these instructions are in the Book of God.

### THE DEATH OF HAZRAT OMAR

Hazrat Amr bin-Maimun said: I was standing in the morning in the place where Hazrat Omar was stabbed with knife. Abdullah bin Abbas was standing near me and Hazrat Omar passed between two rows, and whenever he saw any opening, he said : Straighten your rows. He used to do like that till the rows were adjusted. Then he recited Takbir advancing forward. On the day of occurrence, when he recited Takbir I heard that he said : A dog has killed me. Abu Lulu stabbed him there with a two edged

dagger. After stabbing, he was fleeing with his dagger. He stabbed by whomsoever he passed and thus he stabbed ten persons in the course of his fleeing. Out of them seven or nine persons expired. When he was passing by another Muslim, he threw a thick wrapper over his body. Seeing that he was caught, he committed suicide. Hazrat Omar caught hold of Abdur Rahaman bin Auf and pushed him in front to be Imam in the prayer. The people near me in the first row saw what I saw. Those who were outside it, did not know what happened, They however heard the voice of Hazrat Omar and wondered.

Abdur Rahaman made short the prayer. After the prayer, Hazrat Omar said : O Ibn Abbas, look at the person who stabbed me. He made a round and said that he was the slave of Mugirah bin Shu'ba. Hazrat Omar said : May God destroy him. He ordered that mercy might be shown to him. Then he said : All praise is due to God who has not done my murder at the hand of a Muslim. You and your father want that more people of the unbelievers should be allowed to come to Medina. There were many such slaves with Hazrat Abbas. Ibn Abbas said : If you wish, I will kill them all and if you wish otherwise, I will do with them otherwise. He said : Don't kill them if they recite Kalema like you and pray towards your Qibla.

Then he was taken to his house. We also went with him. Some drink was brought to him but it went out of his stomach. Then he was given milk which also went out of his stomach. Then the people understood that he won't survive. A young man said to him : O Commander of the Faithful, take good news from God, you were a close associate of the Prophet and accepted Islam at the early period. Then you got power of administration and did justice. When the young man was going, Hazrat Omar said : Lift your wearing apparel a little above. It is better for your cloth and excites fear of God. Then he said to his son Abdullah : O Abdullah, estimate my debts. On estimation, it was found to be 86,000 Dirhams.

**Hazrat Omar said :** Clear it if the properties of the family of Omar are sufficient for it, or else demand it from the children of Adi-bin Ka'ab. If their properties are not sufficient, take it from the Quraish and clear the debts on my behalf. Tell Hazrat Ayesha : Omar tenders you salam. Don't say Amirul Momenin (Commander of the Faithful). I am no longer their Commander

from to-day Tell her that Omar wants to stay with his two friends. Hazrat Ayesha said : I wished it for myself, but I want to fulfill his need today more than that of myself. When Abdullah came to Omar, he said : Raise me up. A man raised him up and he said to his son : What news? He said : She gave permission what you wanted. Omar said : All praise is due to God. Nothing is more needful than it. When I die, take me there, then after saluting tell her that Omar is seeking permission. If she gives me permission, place me in this grave. If she does not give me permission, bury me in the graveyard of the Muslims.

Hafsa, daughter of Omar and widow of the Prophet, came there and wept for an hour. The people sought permission to see him and they entered and said : O Commander of the Faithful, advise us and nominate your successor. Hazrat Omar said I refer this matter to a committee consisting of such persons on whom The Prophet was pleased at the time of his death. The Committee will consist of Hazrat Ali, Osman Jubair, Talha, Sa'd and Abdur Rahaman. Abdullah, my son, will be present along with them but he will have nothing to do with the Caliphate. He gave consolation to his son saying : If Sa'ad gets nomination, it is better or else whoever is elected as Caliph by the Committee, seek assistance from him. I advise one who is elected Caliph after me-(1) He will keep dignity of the first refugees and preserve their honour, (2) He will seek good of the Ansars as they gave refuge to them and their faith (3) He will accept their good deeds and forgive their faults. (4) He will seek good of the citizens as they preserved Islam, and attack those enemies who hoard wealth. (5) He will treat well with all the inhabitants of Arabia as they are the original dwellers of Arabia and the basis of Islam. He shall realise the excess wealth from the rich and distribute it to the poor. (6) He will fulfill the trust of God and His Prophet and fulfill the rights given by them to the Zimmis, protect them fight for their preservation, and impose on them no greater burden than they can bear. Ibn Omar said : When Omar died, we carried him on foot and said to Ayesha that Omar- bin-Khattab is seeking your permission. Hazrat Ayesha said : Bury him here and let him stay here with his two friends. The Prophet said : Gebrail told me that Islam would weep after the death of Omar.

**Hazrat Ibn Abbas said :** When Hazrat Omar was placed on the bier, the people stood surrounding him and were praying for

him. I was one of them. Nobody saw me except one man. He touched my shoulder and I found him to be Ali-b-Talib. He began to pray for Omar and said : You have left no such successor of yours as I can take him dearer than you. By God I think God will place you along with your two friends. I often heard the Prophet say : I, Abu Bakr and Omar went there. I, Abu Bakr and Omar went out. I, Abu Bakr and Omar entered. I surely believe God will keep you in association with your two friends.

### THE DEATH OF HAZRAT OSMAN

The story of Hazrat Osman's murder is well-known. Hazrat Abdullah bin Salam said : I came to offer Salam to my brother Osman when he was surrounded by the rebels. He said to me : O my brother, welcome to you. I dreamt the Prophet last night as saying : O Osman, they have surrounded and besieged you. I said : Yes. He said : They prevented you from taking water, I said : Yes. He gave me a dole of water and I drank it to my heart's content, as a result my breast and shoulder became cool. He said to me : If you wish I will help you against them. If you wish, you will break your fast near me. I told him to break fast near him. On that day he was killed. He said at the time of his murder: O God, keep the people of Muhammad united. He recited it thrice.

Mohammad said : I was one of the assembled crowd below when Hazrat Osman was addressing them. He said : Send the two men to me who brought you here. They were sent and they came like camels or asses. Hazrat Osman said to the crowd : I am asking you in the name of God and Islam : Do you not know that the mosque of Medina was insufficient to accommodate those who pray. The Prophet then said : Who will purchase the garden of so and so and make spacious the lawn of the mosque and get a garden better than that in Paradise? I purchased with my principal money. Today you are preventing me from praying two rakats of prayer therein. The people said : O God, that is true, Hazrat Osman said : I ask you in the name of God and Islam : Don't you know that the Prophet was standing in a valley and with him there were Abu Bakr, Omar and myself. Then the valley began to tremble and even began to throw stones. The Prophet stroke it with his feet and said : O valley, be steady, there are upon you the Prophet, the Siddiq, and the martyr. They said : O God, that is true. He said : God is great, they testified me. By the Lord of Kaba, I am a martyr.

An old man said that Hazrat Osman was given a strike by sword, and blood was then oozing out flowing upon his beard. He said : There is no deity but Thou. Thou art glorified and I am one of the oppressors. O God. I seek refuge to Thee against them and seek assistance from Thee in all my affairs. I pray to Thee to have patience in the danger Thou hast cast upon me.

### THE DEATH OF HAZRAT ALI

Asbag Hanzali said : Ibn Tiah came to Ali and informed him of the morning prayer as he was then in his bed. He came to him again and found him in bed. When he came for the third time, Hazrat Ali walked and said :

Be prepared for death, death is sure for you.  
Fear not death when it takes life.

When he reached the little door of the mosque, he was stabbed by Ibn Maljam Omme Kulsum, daughter of Ali, came out and said : What has happened to Fajr prayer, my husband Ameerul Momenin was murdered at Fajr prayer, my father Hazrat Ali has been murdered at Fajr prayer. A Quraishite old man said : When Ibn Maljam stabbed Hazrat Ali, he said : By the Lord of Ka'ba, my purpose has been fulfilled. He did not hold further useless talk and at death bed he began to utter : There is no deity but God

### CONDITIONS IN GRAVE

It is reported by Zuhhak that a man asked : O Prophet of God, who is the person who has renunciated the world most? He said : He is one who does not forget the condition in the grave and destruction, who gives up the unnecessary fineries of the world, who prefers the everlasting happiness rather than the short lived happiness, who does not count tomorrow as included in his life and who counts himself as one of the inmates of the grave. Hazrat Ali was once asked; What is your condition? Why are you living in the neighbourhood of graves? He said : I have found those as good neighbours whose tongues are silent and who remembered the hereafter.

**The Holy Prophet said:** The grave is more fearful than what I glanced my look on. Hazrat Omar said : Once we came out with the Prophet to the graveyard. He sat by one grave and I was close to him. He began to weep and at last his companions also began



to weep. He asked us : Why do you weep? We said : We weep as you weep. The Prophet said : This grave is of my mother Anina, daughter of Wahab. I asked permission of my Lord to visit her grave and he gave me permission. Again I asked forgiveness for her but He rejected it. The affection of a son towards his mother has arisen in me.

Whenever Hazrat Osman waited by the side of a grave, he wept so much that his beard became wet. He once said : Why don't you weep if Paradise and Hell are described to you but why do you weep if you stand by the side of a grave? He said : I heard the Prophet say : The grave is the first stage out of the stages of the next world. If one gets release from it, what is next to it is more easy than it. If he does not get release from it, what comes next is more difficult than it.

It has been narrated that Hazrat Amr-bin-A's got down and prayed two rakats by the side of a graveyard. He was said : You have never done so before. He said : I can remember what passed between the inmates of the graves and myself. I intend to be near God with the help of these two things.

**The saint Muzahed said:** What the grave will first say to the son of Adam is this : I am the dwelling house of insects and worms. I am the house of solitude, an unknown house, a house full of darkness. I have prepared this house for you. What are the things which you have prepared for me?

**The companion Abu Zarr said:** shall I not inform you of the dreadful day, the day wherein I will be placed in the grave? Abu Darda'a sat by the side of the graveyard. When asked its reason he said : I sit by such a people who remind me of my return. When I stand up, they don't envy me.

Hazrat Ja'far bin Mohammad used to pass his night in a grave and say : O inmates of graves, what is the matter with me that whenever I call you, you don't respond to me? Then he said : By God, there is obstruction in my question and their answer and let me be like them. Then he prayed upto morning.

Caliph Omar-bin-Abdul Aziz said to one of his courtiers : O brother, I am passing sleepless nights thinking the graves and their inmates. If you had seen an inmate of the grave after three days, you would have hated to go to him inspite of your long love

and association with him and you would have seen the grave in such a condition that it is filled up with scorpions, insects and worms eating and biting him and the coffin cloth with sweet scents is filled up with stenchy smells. Then he raised such a loud voice that he fell down senseless.

### WHAT IS DEATH?

Different opinions about death. Know, readers, that different people hold different opinions about death. Some say that death destroys everything and that there is no final destruction of the world and no Resurrection and that the death of man is better than that of birds and beasts, plants and trees. This is the opinion of the unbelievers. Another group of men think that death destroys man and from grave to resurrection there will be no reward and punishment. Another group of men hold the opinion that human soul does not die and that punishment and reward will be awarded on soul and not on body, and that there will be no physical resurrection on the Resurrection Day. These are all void opinions and far from truth.

**MEANING OF DEATH:** The verses of the Quran and Hadis and knowledge gained by experience show that death means change of condition, that when soul is separated from body, it receives reward and punishment and that the separation of soul from body means loss of power of soul over body. The limbs of the body are instruments of soul. It uses them in its works. It catches by hands, hears by ears, sees by eyes and acquires knowledge of all things. Soul without these things can know the relation of everything. For this reason soul suffers sorrows and pangs and enjoys happiness. There is no connection of these sorrows and happiness with the body. The body stripped of powers of works by death is like the limbs which become paralysed owing to rheumatism or serious illness. Soul cannot exercise influence on them. Knowledge and wisdom remain with soul even after death. Death means that all the limbs of the body become disobedient to soul. Each limb is an instrument of soul from which it takes works. By soul I mean that thing which enjoys happiness and feels sorrow. By death, sense of happiness and sorrows remains on soul. By man, we mean his soul which retains the sense of happiness and sorrow. It does not die and will not die. Since its creation, it is eternal although it is created. Death means separation of body from soul and the body ceasing

to be an instrument of soul, as the paralysis of a limb means its ceasing to be an instrument of the body. Death means paralysis of all bodily limbs but the main thing of a man that is soul, remains.

### CAUSES OF CHANGE OF CONDITION AT DEATH

There are two causes for this change of conditions. (1) The first cause is that all his limbs, ears, nose, eyes, tongue etc. are snatched away from him at death, and that he is snatched away from all his relatives and friends, and from all his wealth. Thus there are pangs of separation of dear things of this world and he is shifted to another world where he feels pangs of separation in acute form. Thus there is change of conditions at death.

(2) The second cause is that the real nature of things is disclosed to him after death which was kept hidden from him in his life time as what is not disclosed to a sleeping man is disclosed to one who is awake. Men are in sleep now and they rise up after death from sleep. Then the destroying thing sin and the benefiting thing virtue appear before him. Those are recorded in the Book of deeds which are kept secret in his soul. His engagement in world pursuits kept him away from its enquiry. When this engagement is cut off by death, all his deeds are disclosed to him. Acutely grieved at his sins, he even prefers to throw himself into fire. He may be said at this stage : Your soul is sufficient for account of yourself. That becomes vivid at the time of separation of soul and before burial. The pang of separation keeps him busy at that time but what he has acquired of virtues necessary to take him to the desired abode gives him happiness at that time. Such a man does not want but what is actually necessary for him in this world. Thus he relieves himself from the pangs of separation before his death. After he is buried, his body is returned to his soul, so that he may get the taste of punishment and happiness. Some time he is forgiven of his sins.

**MEANING OF LIFE:** In order to understand life, soul and its attributes must be known. The Prophet did not give permission to discuss about soul except this that the soul comes from the command of God. Permission has however been given for discussion how the human soul will face after death. From this it is known that death does not mean that soul will die with body. There are proofs that it will not die. Gods says : Don't consider

those who are killed in God's way as dead, rather they are alive near their Lord and are given provision.

When some leaders of the Quraish were killed at Badar, the Prophet addressed them thus. O so and so, O so and so, I have found true what my Lord promised me. Have you found true what your Lord promised you? He was said : O Prophet of God, do you address the dead persons? He said : By Him who holds my life, they are surely hearing these words, but they cannot reply. This is the proof of Shariat about the immortality of soul.

**The Prophet said:** Grave is a hole of Hell or a garden of Paradise. This is the proof of Shariat that death means change of condition and entry of the dead man to fortune or misfortune. At the time of death, it comes suddenly without delay, but there are some punishments which come late.

**The Prophet said:** Death is a Qiyamat or doomsday. He who dies meets with his Qiyamat. The Prophet said : When some one of you dies, his place is shown to him morning and evening. If he is a dweller of Paradise, he is included in the dwellers of Paradise. If he is fit for Hell, he is said : This is your place till you are Resurrected on the Resurrection Day. If one sees two places, punishment and happiness are not concealed from him. Hazrat Ali said : It is prohibited for a man to go out of this world till he knows his place either in Hell or in Paradise. Abu Hurairah reported that the Prophet had said : He who dies in journey, dies a martyr. The punishment of his grave is forgiven and his provision comes morning and evening from paradise.

There is complete joy and happiness for a martyr-who is killed for the way and cause of God, as he has cut off all connections of the world and advanced for Jihad to seek the pleasure of God and being eager to meet Him. God says : 'What they desire will get'. There is description of all sorts of happiness in this verse.

**The Prophet said to Jaber :** O Jaber, shall I not give you a good news? He said : Yes. He said : God gives you good news. He says that He kept alive your father and keeps him seated before Him and says : O My servant, seek what you desire, I shall give it to you. He said : O my Lord. I could not serve you due to you. I hope that you should return me again in the world that I may fight a long with your Prophet and again be a martyr for your pleasure. God said to him : It is my law that you cannot return there again.

Once when a man died, the Prophet said : This man has gone from the world and left it for his family members. If he is please there, he will dislike to return to it again as someone of you dislikes to return to his mother's womb. The Prophet said : A believer lives in the world like a foetus in mother's womb. When it comes out of it, it begins to cry and when it sees light, it dislikes to return to its former place. Similar is the condition of a believer. When he sees and meets his Lord, he dislikes to return to the world as a child dislikes to return to his mother's womb. The companion Abu Sayyed Khodri said : I heard the Prophet say : The dead man sees one who washes him, who carries him and who places him in the grave.

### TALK OF GRAVE TOWARDS A DEAD MAN

The Prophet said : When a dead man is placed in the grave, it says : O son of Adam, woe to you! Who kept you forgetful of Me? Don't you know that I am the abode of sorrows and sufferings, of intense darkness, of worms and insects? Why did you fear so much when you walked by my side? The Prophet said : A dead man sits in the grave and hears the footsteps of the living men. He does not talk with them, but his grave says : O son of Adam, woe to you! did nobody warns you of my narrow space, of stenchy and fearful condition of my worms and insects? What have you then prepared for me?

### PUNISHMENT OF GRAVE AND QUESTIONS OF MONKAR AND NAKIR

Hazrat Bara'a bin-Ajib reported: The Prophet came out along with us to pray funeral prayer of an Ansar. He sat by his grave and said thrice : O God, we seek refuge to you from the punishment of the grave. Then he said : When a believer advances towards the next world, God sends to him some angels with bright faces like the sun. They carry for him scent and coffin. They take their seats so far as the eyesight goes. When his life goes out, every angel of heaven and earth send blessings on him and the doors of heaven are opened up for him. There is no such door as does not greet to take his soul through it. It says : O Lord, this is Thy servant. Then He says : Return him, show him the honour I have prepared for him as I promised it. From this I have created you and unto it I shall return you. When they depart, he hears their footsteps. He is then asked : O servant, who is your

Lord! What is your religion? Who is your Prophet? He says : My Lord is Allah, my religion is Islam and my Prophet is Muhammad. These questions are asked in a very strong and stern manner. This is the last calamity which appears to a dead man. When he utters this, a proclaimer says : You have spoken the truth. To this effect, God says, God confirms those who believe with established formula.

Then someone with cheerful countenance and dressed with fragrant cloths says : Take good news of blessings of your Lord and Paradise of lasting peace. He asked him : May God give you good news, who are you? He says : I am your pious deeds. By God, I don't know. If you were hasty in divine service and made delay in committing sins, may God give you reward of good. Then a proclaimer proclaims : Spread out abed of Paradise for him and open a door for him towards Paradise. Then he says : O God, bring the Resurrection very soon, so that I may return to my family members and wealth soon.

When an unbeliever advances towards the next world and cuts off connections with the world an angel with an hideous and ugly look comes to him with clothes of fire and shirt of tar to cover him with. When his life comes out, the angels of heaven and earth curse him and the doors of heaven are closed against him. When his soul is taken up, it suddenly falls down. Then it is said : O Lord, the heaven and earth do not accept the so-called servant of yours. God says : Return him and show him the punishment I have kept prepared for him. From it (earth) I have created him and unto it I will return him. When they go away, they hear their footsteps. He is then said : O servant, Who is your Lord? What is your religion? Who is your Prophet? He says : I don't know. He says : Has he not communicated to you? Then an angel with the most ugly face full of stench comes to him and says : Take good news of God's displeasure and lasting chastisement. He then asks : Who are you? He says : I am your evil deeds. By God, then an angel, blind, dumb and deaf is fixed for him. In his hand, there is a stiff iron rod. If all men want to lift it up, they can't do it. If a mountain is beaten therewith, it will be crushed to pieces. He beats him therewith and he is then crushed to dust. Then his soul is returned to his body again and he is then beaten on his face. Then everything except jinn and men hear its sound.

Then a proclaimer proclaims : Spread out to him two planks of fire and open a door towards Hell. Then it is complied with.

**The Prophet said :** The punishment of an unbeliever is that in his grave, ninety nine serpents will be biting him and each serpent will have seven heads. This will continue upto the Resurrection Day.

Your must not express surprise at hearing the number of snakes as their number will increase according to the misdeeds of the unbeliever-pride, show, hatred and other evil characters and conducts. These will turn into snakes. Those who are well aware of soul realise and find these destructive sins. Those who cannot see them should not deny this, but seek its proofs. There are three matters to prove it.

### PROOFS OF PUNISHMENT OF GRAVE

(1)The cause of your not seeing the sting of a serpent is this that your outward two eyes of this world were not made for its sight. The thing which can see the affairs of the next world belongs to the spiritual word. Don't you see how the companions of the Prophet believed in the descent of Gebrail although they did not see him with a physical body. They believed him as the Prophet testified it. If you believe him, then why do you disbelieve punishment in the grave? As an angel is not like man and animal, so the serpents which will bite the sinners and unbelievers in the grave do not belong to the class of serpents of the world. These are serpents of the next world and this can be understood by the senses of the next world.

(2)Remember the condition of a sleeping person. He sees in dream the sting of a serpent and feels also its pangs. Even it occurs that he rises up suddenly with a loud shriek, removes the sweat of his face and shifts else where. He suffers pangs as a man in wakeful state suffers pangs of snake-bite. You see his body in a peaceful state and do not see any serpent around him. Yet it is a fact that he sees the serpents and feels their sting but it is not true in your case. Therefore there is no untruth in the saying of the Prophet.

(3)You know that a serpent itself cannot give you pangs, but the poison which it throws in you gives you pangs. The poison itself is not pang, but the reaction which is creates in you gives

you punishment. If the reaction is caused without poison, it is sufficient as a punishment. The explanation of the punishment cannot be made without the relationship of a material object according to long established practice as pleasure of cohabitation cannot be explained without the relationship of a woman. The enjoyment of cohabitation can be also gained without cohabitation with woman. Similarly punishment can be meted out with agencies or material objects of punishment. The pangs which appear at the time of death, are like the pangs of snake-bite without the material figure of snake. The change of nature gives pangs just as separation of the objects of love or its death gives pain in mind. So death means that what was the objects of love before death has turned into objects of punishment soon after death. He who cuts off all connections from the world and does not love but God and remains anxious to meet with Him, gets release from the prison house of this world and mixes after death with his Beloved. Thus he gets happiness which is never cut off and is ever-lasting. The greater the properties of the world one possesses, the greater will be his punishment in the next world. The thing left at death, will be a cause of punishment and repentance.

If you neglect your good deeds and remain engaged in arguments and dialogues, you will be like the man mentioned below. A certain king arrests a man and keeps him in confinement for the purpose of cutting his hands and ears and taking out his eyes. The arrested man thinks all the nights weather the king will do these things with sword or with knife or with razor, but he never thinks of warding off the basic punishment. This is his sheer ignorance. So a man must think how to ward off punishment after death but not in what way the punishment will be meted out or happiness awarded. To enquire about this is to spend time in vain.

#### **CONDITION OF A DEAD MAN EXPRESSED IN DREAM**

Know, O readers, that the light of self introspection and the result of experience communicate to us the condition of the dead and their fortunes and misfortunes, but the condition of the general masses cannot be known by such methods as it is not known in what state a man died. His place of fear is heart which is so secret and subtle that a God fearing man even does not know



it, not to speak of others. When a man dies, he is removed from this material world to a world which is unknown and spiritual and it cannot be seen with this material eye. An eye is created within the mind of every man but it is covered by him with passions and earthly desires and nothing of the spiritual world can be seen with that eye of heart unless the screen over it is removed. As this screen is removed from the eyes of the heart of the prophets, they can see the things of the spiritual world, and also the conditions of the dead men. For this reason, the Prophet saw the pressure of earth in case of Sa'ad-bin-Muaz and his daughter Zainab. Similarly when the father of Jaber was martyred, he saw his condition and said that God made him seat in His front and there was no screen between them. This is true in case of Prophets and God's friends.

**The Prophet said:** True dream is one-forty sixt part of Prophethood. It is not possible unless the screen from the heart is removed. For this reason dream of men other than that of the pious men, cannot be believed. He who has got greater falsehoods in him cannot be trusted regarding his dream. He sees only medley of dreams. The Prophet advised for this to sleep after performing Wuzu the object of which is to bring internal purity. He whose soul is pure can see what will occur in future, just as the Prophet said in dream that he returned to Mecca. God says : God has shown his Prophet's dream as true. Dream and what is seen in dream about future events are wonders of God and miracles of men. This is one of the positive proofs of the existence of the spiritual world, but men do not ponder over it as they do not look to the wonderful events of soul. The real condition of dream is included within the subtilities of the spiritual world. A short illustration of this may be given below.

### SOUL IS A TRANSPARENT THING LIKE MIRROR

Every thing is reflected in the mirror. What will occur from the beginning of creation up to the end has been recorded by God in Lauhe Mahfuz ( or Guarded Tablet) or Book of Deeds. What has happened or what will happen in the world has been recorded therein. That cannot be seen with the open material eye. That Guarded tablet is not a plank or a book, but it is just like the impression of the letters of the Quran in mind and brain. When one reads it, he looks to it. If his brain or mind is searched for after

being split up, you will not find any impression of letters in it. As the impression of letters is not found therein, you will understand that similarly the affairs of the world are imprinted in the Guarded Tablet. As the outward figure is seen in the mirror if placed directly before it, so the pictures in the Guarded Tablet are seen if placed directly before the mirror of human soul. But if there are screens of refuges or uncleanness over the mirror, no figure will be reflected in the mirror. Similarly if there are screen of passions, sins and love of world over the soul, the things of the Guarded Tablet cannot be reflected therein.

**SOUL IS A MIRROR :** In the soul effect of knowledge is reflected. Similarly the Guarded Tablet is a mirror. Therein is reflected all the effects of knowledge. Passions and temptations are screens between the two mirrors. For this reason, the things of the Guarded Tablet are not reflected in soul. That is included within the spiritual world. If owing to the effect of the blowing of wind, the screen is partly and temporarily removed, then something of the spiritual world is reflected for a short time like the sparkling of electricity in the mirror of soul. So long as he remains awake, the affairs of this material world and the five senses keep him engaged. That is the screen for the spiritual world. The meaning of sleep is that then the senses remain passive and they do not exercise any influence over soul at the time. When the soul is free from these senses and their bases are cleared off, the screen over the Guarded Tablet is lifted up and something therefrom is reflected in his soul just as a figure of one mirror falling upon another mirror without figure is reflected.

Sleep keeps the mind free from the working of the senses but does not keep it free from the ideas and thoughts of the world. An idea follows what falls upon heart. Illustration can be given of it. This idea is established in brain and takes permanent root. When he gets up from sleeps, he remembers the idea. Take up an example. Once a man said to Ibn-Sirin : I dreamt that I have got a seal in my hand whereaith I am putting seals on the faces of men and on female organs. He then said : You are a prosclaimer of Azan, you will proclaim Azan at the time of Fajr in the month of Ramazan, He said : You have spoken the truth. Now look to the meaning of 'seal' which is to prohibit. That is reflected in the man's soul from what is within the Guarded Tablet. To prohibit the people from food and drink is that thing. The meaning of

closing with seal is to prohibit. Brain contains no figure but a picture of the figure born out of ideas. This is the better explanation of the sea of dream which is limitless.

Sleep is the brother of death and death is one of the open mysteries of creation. There is similarity between sleep and death as in both of them there is reflection of the spiritual world. Even a sleeping man can get sign of what will happen in future. By death the screen is fully removed and man can see rapidly his reward and punishment at the time of death. The Quran says : You are unmindful of this. I have removed the screen from you, as a result your sight to-day is very sharp (50:22). 'And there appeared to them from God what they could not conjecture before. Now think of the saying of the Prophet : Love what you like but you shall have to leave it. Live as long as you wish, but you shall have to die. Do what you like, but you shall have to get its return.' So live in the world like a sojourner and don't place one brick upon another and one plank over another for your habitation. Don't amass wealth, don't take anyone besides God as your bosom friend. The Prophet said : Had I had taken anyone as my bosom friend, I would have taken Abu Bakr as such, but your companion is the bosom friend of the Merciful. This shows that the real friendship with the Merciful was imbedded in his soul and the love of God filled up his entire heart. The Prophet therefore said : If you love God, follow me, God will then love you (Quran).

## SECTION 2

There are in this section the following matters—(1) Blowing of Trumpet. (2) Discriptions of the Resurrection. (3) Perspiration, (4) Duration of Resurrection, (5) Fearful events of the day, (6) Questions to the sinners (7) Balance, (8) The Bridge, (9) Intercession, (10) Fountain, (11) Paradise, (12) Hell, (13) Divine vision and (14) God's mercy.

(1) **Blowing of Trumpet.** God says : There will be blowing of Trumpet. As a result, all in Heaven and earth will fall in swoon except those who are saved by God. There after there will be another blowing of Trumpet. Then they will stand up, looking on—39:68. God says : When there will be blowing of Trumpet, it will be a very grievous day, it will not be easy for the unbelievers. God says in verse 23:101—When the Trumpet will be blown,

there will be no more relationship between them that day, nor will one ask another. God says in verse 69:13—When one blast is sounded on the Trumpet and the earth is moved and its mountains etc. The Prophet said : 'How can I enjoy happiness when the angel of Trumpet is awaiting and hearing attentively turning his forehead to one side when there will be order for the blowing of Trumpet and when he will blow Trumpet ?' The angel Israfil is keeping his mouth attached to the Trumpet just like a trumpet in war. The circumference of the mouth of this Trumpet is like that of the heavens and earth. He is awaiting order fixing his gaze towards the Throne. Immediately after receiving order, he will blow the Trumpet for the first time. As a result of this, all in the heaven and earth will expire except Gebrail, Michael, Israfil and Izraile. Then God will order to take the life of Gebrail and then that of Michael and then that of Israfil. Then the angel of death will take out his life himself. After the first blowing, all the created beings will remain in Barzakah for 40 years. Then God will restore life to Israfil and order him to blow the Trumpet again. The Quran says : Then there will be second blowing when they will stand up looking on—39 :68.

**(2) Resurrection. The Prophet said :** On the Resurrection Day, men will be gathered together in such a field which is white, clean and round like a loaf. There will remain no sign therein. The narrator explained that the whiteness is not like that of snow. Clean means there will be no structure or building wherein recourse is taken. There will no distance out of sight. Think not that the ground will be like this ground. God says : When this world will be changed into another world and the heavens too, the whole world will then be full of darkness. The sky will fall down into pieces and flow like molten silver. Everybody will stand up naked. The Prophet said : Every man will be raised up naked and circumcised. Their perspiration will rise up upto their ears. Hazrat Sauda asked a the Prophet : O Prophet of God, if we stand up naked, will not anybody look at others ? He said : Everybody will be busy with himself. That will be a fearful day. The hidden things will be disclosed and nobody will be safe. Some will crawl upon their bellies and some upon their faces. The Prophet said : On the Resurrection Day, men will be divided into three classes, some will be coming on riding, some on foot and some on faces. One man asked : O Prophet of God, how will they come walking on their faces ? He said : He who can make men

walk on foot, can also make them walk on their faces. Man denies what he is not accustomed to. If man did not see serpents crawling on their bellies, he would not have believed it. He who walks without foot would have disbelieved one who walks on foot.

(3) **Perspiration.** All the creations before and after will be gathered together in one place—the creations of seven heavens and seven earths, angels, jinn, men, devils, birds and beasts. The sun will shed lustre on them and the lustre will be increased manifold. It will shine very close to them. There will be no shade on the earth except the shade of the Merciful destined for the pious. Everybody will therefore give out perspiration. It will rise up to them according to their actions in the world and upto waists of some, upto ears of some, and some will be drowned therein. The Prophet said : Remember the day when the whole mankind will stand up before the Lord, even some of them will be drowned upto their ears. The Prophet also said : On the Resurrection Day there will be perspiration of men, so much so that it will rise upto the height of seventy cubits and upto their ears. The Prophet also said : They will stand up looking towards the sky for 40 years and owing to excessive heat perspiration will almost drown them. The Prophet said : On the Resurrection Day, the sun will come very near the earth and men will perspire. It will rise upto the waists of some, to the feet of some, to the knees of some, to the face of some and it will drown some." This will occur before accounts of actions are taken. Know, O men, that those who did not perspire in the world in the way of God, pilgrimage, fast, prayer, Jihad, advice to do good and prohibition from evils, will perspire on the Resurrection Day.

(4) **Duration of Resurrection.** In the vast field of Resurrection, all the creations will be looking upwards without any talk and with fearful heart for a period of 300 years. They will have no food or drink and no breeze. The Prophet read this verse : What will be your condition on the Day when God will gather you together ? That day will continue for 50 thousand years and He will not look to you. The Prophet said when asked about the Resurrection Day : By One in whose hand there is my life, that day will be made easy for a believer more easy than the obligatory prayers.

Try to be one of the believers. You have got freedom of actions till your last breath. Be prepared for the great Day and take provisions for the Day.

(5) **Terrible sufferings of the Day:** O wretched man, be prepared for the terrible day of which the events are most fearful, duration long, judge very strict and time is near. You will see the sky rent asunder, the stars scattered all round out of His fear, the sun overturned, the mountains displaced, the creatures gathered, the oceans swollen, fires of Hell enkindled, Paradise near, mountains roaming the earth changed with terrible earth-quakes, the mountains will become like cleaning of cotton, every suckling woman will forget her child, every pregnant woman will suffer abortion and the punishment of God will be most grievous.

The earth will become a vast plain with no unevenness or crookedness. Every man on that Day will be presented with his good or bad deeds. Tongue will then be closed and every limb will speak. On hearing the terrible nature of the day, the Prophet become grey haired. Hazrat Abu Bakr one day asked the Prophet : O Prophet of God, I see you greyhaired. He said : The chapters Hud, Waqeah, Murselat and such other chapters have made me grey-haired.

(6) **Rendering accounts of worldly affairs:** On that day, everyone young or old will be asked of his deeds in the world. The angels with big bodies and terrible figures will come down and they will catch hold of the sinners and bring them to God. The Prophet said : There is such an angel of God, the distance of whose two eyes is equal to the distance of one hundred years' journey. God says : I will ask them of what they did including every Prophet. The Prophet said : There is no such man with whom there will be an interpreter or screen at the time when God will ask him. The Prophet said : Every man among you will stand before God and there will be no screen between him and God. He will say to him : Did I not give you gifts ? Did I not give you wealth and properties ? He will reply : Yes. He will see Hell on his two sides. So save yourself from Hell giving in charity of a portion of even a date. Muzahed says : No man will place his feet near God till he is asked four things, how he spent his life, how he translated his learning into action, how he wasted his body, in what way he spent his wealth and wherefrom he earned it.

(7) **Weights and Measures (Balance):** After accounts are taken, people will be divided into three classes—One class of people will have no virtue. A prolonged neck will come out of Hell and overtake them just as a bird takes seeds of corn and throw them into Hell. The second class of men will have no sin. They will enter Paradise. Those who pray at night will be included among this class. Those who have not been diverted from the remembrance of God by the worldly affairs will be among this class. Those who have not been diverted from the remembrance of God by the worldly affairs will be among them. The third class of men will be the majority and will have good and bad deeds mixed together. Then the Balance will be set for them to weight which of the actions good or bad is greater. A great commotion will be created at that time.

Once Prophet's head was lying in the lap of Hazrat Ayesha and she was weeping remembering the Hereafter and her tears fell on the cheek of the Prophet. He rose up and asked : O Ayesha, why do you weep ? She said : I remember the Hereafter, Will you remember your wives on the Resurrection Day ? The Prophet said : By One in whose hand there lies my life nobody will remember anybody in three places : (1) When the Balance will be set up to weight the deeds, (2) when the books of deed will be given till he sees whether they are placed in his right hand or left hand, (3) and near the Bridge.

**The Prophet said:** God will say to Adam : Rise up and see the number of the dwellers of Hell He will ask : What is the number of the dwellers in Hell ? God will say : 999 persons out of every thousand. When the companions heard it, the clours of their face became completely changed. The Prophet then said : Go on doing deeds and take good news. By One in whose hand there is my life, you have got two creations with you—children of Adam and the children of the devil. One of them destroys the other. The companions asked : What is that ? He said : Gog and Mogog At this, the comapnions were pleased. The Prophet said : Do actions and take good news. You will have such distinction on the Resurrection Day as there are black signs on the sides of camels or signs in the eyes of horses.

### RETRIBUTION AND RECOMPENSE

He whose scale will be heavy will live in happiness and he whose scale will be light will go to Hell. Nobody will be safe there except one who takes account of himself in this world. He weighs his actions in the scale of Shariat in this world as Hazrat Omar said : Take account of your actions before your actions are taken account of, weigh your actions before your actions are weighed upon. The meaning of taking account is to repent with sincere heart before death for all the sins committed to look to the shq̃tcomings in the obligatory duties, to return the properties to the true owners taken unjustly or by oppression, to make compensation for the wrongs done to others by tongue and hands, to redress for wrong notions against anybody. If he dies without doing these duties, his enemies will surround him. Some one will say : You have oppressed me. Some one will say : You have rebuked me. Some one will say : You have put me to jest and back-bited me. Some one will say : You have engaged me as a labourer but you have not paid my wages. Someone will say : You have sold me a thing but you have played fraud with me, you have concealed from me the defects in the sold thing. Someone will say : You were above want, while I was in want and you have not given me food. Someone will say : You have flattered the oppressor or did not remove his oppression from me although you had such power. God says : Don't think that God is unmindful of what the oppressors do. He puts them off for a day when their eyes will be sharp. They will flee with raised heads. They will look to him. Their hearts will be vacant—14:42. The Prophet once said : Do you know who are really the poor ? We said : O Prophet of God, he among us is poor who has got no money or property. He said : He is poor among my followers who will bring with him his prayer, fast and Zakat but on account of his childing others, backbiting others, misappropriating the properties of others and cheating others, his virtues will be given to them. If his virtues are found short but still their claims remain fully unsatisfied, their vices will fall upon him and he will be thrown into Hell.

**(8) The subtle Bridge:** This is a long bridge over Hell which is sharper than award and more subtle than hair. He who treads on straight and right path in this world will cross it easily on the Resurrection Day and will get salvation. He who is misguided and saddled with sins will slip therefrom at the first step and will fall down into Jahannam below. Below the Bridge, there is the fire



of Hell. The sinners will fall down below with their heads downwards and legs upwards. The Prophet will say then : O, my Lord, make us safe, make us safe. The wailings and cries of the dwellers of Hell will reach your ears. What will be your condition then ?

**The Prophet said :** The bridge will be placed over the back of Hell. I will be the first to cross it along with my followers. None will speak that day except the apostles. They will cry, O Lord, make us safe.

**The Prophet said :** People will cross the Bridge over Hell. There will be thorns and iron pegs thereon which will catch the sinners from every side. Some will cross it like lightning, some like the blowing of wind, some like running of horse, some will walk, some will walk on their breasts. The inmates of Hell will not live or die and they will be burnt by fire. The Prophet said : God will gather together all the treasures from first to last on a fixed day. They will keep standing in that condition for 40 years looking towards the sky and waiting for Judgment. Hazrat Annas reported : I heard the Prophet say : The Bridge will be sharp like sword and thin like hair. The angels will give salvation to the believing males and females. Gebrail will catch my waist and I will say : O Lord, give us a salvation, give us salvation. The number of those who will slip down will be numerous.

(9) **Intercession:** When a party are adjudged to dwell in Hell, God may accept intercession on their behalf by the Prophets and the truthful ones. Those who are near God can intercede for their relatives and dear ones. The Prophet once cried out saying : My followers my followers. God said : O Gebrail, go and ask Muhammad why he is weeping. Gebrail came and asked him accordingly. He said : God knows it best. God said : O Gebrail go to Muhammad and tell him : I will soon satisfy you regarding your followers and will not forget you. The Prophet said : I have been given five things which were not given to the Prophets before me. The power of intercession is one of them. Each Prophet was sent to a particular nation and I have been sent for the whole mankind. The Prophet said : On the Resurrection Day, I will be the leader of the Prophets, their mouth-piece and having right of intercession. There is no pride in it.

**The Prophet said:** God will gather together all the creatures before and after in one field. The sorrows of some will go to the extreme and some of them will say to the others : Let us go to Adam. They will come to Adam and tell him to intercede for them to relieve them of their sorrows and difficulties. Adam will say to them : Today my Lord grew into such a rage as had never happened before. He prohibited me not to go to the tree but I disobeyed it. I am busy with myself.

They will then go to Noah. Noah will say to them : I am busy with myself as I invoked wrath of God against my people. Go to Abraham, the friend of God. They will then come to Abraham but he will say that he spoke three lies for which he is anxious for himself. He will say : Go to Moses. They will then come to Moses, but he will say : I killed a man without order from God. I am busy with myself. Go to Jesus. They will then come to Jesus who will say : I am busy with myself. Go to Muhammad. They will then come to Muhammad. He will go to the Throne and will fall in prostration and say : O my followers, O my followers.

(10) **Fountain:** The Fountain is a honoured gift. It will be given to our Prophet. There is one special attribute of the Fountain that if a man drinks a sip therefrom, he will never be thirsty. Anas reported that the Prophet one day rose from sleep and began to laugh. The companions asked him : Why do you laugh, O Prophet of God ? He said : I laugh for only one verse which has just been revealed to me. Then he recited the verse 108 of the Quran : I have given you Kausar. So pray for your Lord, and do offer sacrifice. He asked : Do you know what is Kausar ? The companions said : God and his Prophet know best. He said : That is a river. God promised me to award it to me. There is abundant good in it. Therein there is a fountain. My followers will come to it for water on the Resurrection Day. Its pots are numerous like the stars in heaven. The Prophet said : When I was travelling in Paradise, I came to a river of which the two sides are woven with jewels. I asked : O Gebrail, what is it ? He said : It is Kausar. Your Lord gifted it to you. The angel struck it with his hand and it was seen that its earth was made of musk. The Prophet said : The distance of the two banks of my fountain is like that of Medina and Sana'a or Medina and Omman.

The Prophet said with regard to Kausar that it is a river in Paradise whose sides are made of gold. It's waters are whiter

than milk, sweeter than honey, more fragrant than musk. That is flowing upon the bases of emeralds and jewels.

**The Prophet said:** The first batch who will come for its water is the poor refugees. The hairs of their heads will be dishevelled, their clothes unclean, no woman married them and no door of honour was opened for them.

The Prophet was asked about the number of its pitchers. He said : By One in whose hand there is my life, they are numerous as the stars in the sky in a dark night. He who drinks therefrom will never be thirsty. The Prophet said : Every Prophet will have a fountain. They will take pride about the number of people who will come to drink therefrom. I expect that my followers will be greatest among them.

**(11) Paradise: The Prophet said:** Some one will declare : O dwellers of Paradise, you will live in Paradise healthy without any ailment. You will live therein forever and you will never die. You will enjoy therein permanent youth and you will never become old. You will forever live there in happiness and you will never suffer troubles. This is the declaration of God. The Prophet said : He who spent two kinds of property in the way of God will be welcomed to Paradise from each of its doors. Paradise has got eight doors. He who prayed will be called from the door of prayer. He who paid Zakat will be called from the door of Zakat. He who fought will be called from the door of Jihad. Hazrat Abu Bakr said : It appears that each one will be called from each door. Is there any person who will be welcomed from all the doors? He said : someone will get that welcome. I hope I will be one of them.

**The Prophet said:** When I will come to the door of Paradise and order it to be opened, the guard will say : Who are you ? I will say : I am Muhammad. He will say : I have been ordered not to open it before you entered.

**The Prophet said:** The dwellers of Paradise will see the inhabitants above their heads just as you see the stars in the horizon from east to west. This is because of their high status. The companions asked : O Messenger of God, that is the status of the Prophets and none will get that position except the Prophets. The Prophet said : That is true. By One in whose hand there is my life, there are men who believed in God and believed the Prophet as true. He said : The owners of the high status will be seen from their

places just as you see the bright star in the horizon. Among them there will be Abu Bakr and Omar and they will be given blessings.

**The Prophet said once to Jaber :** Shall I not give you the news of the windows of Paradise ? We said : O Messenger of God give us that information. He said : Those are made of emeralds and jewels. Their inner parts will be seen from their outer parts. Therein there will be such enjoyments, amusements and joys as no eye has seen, no ear has heard and no heart has conceived. I said : O Messenger of God, who will be the owners of those windows ? He said : Those who spread peace, give food, keep fasts, pray at night when the people remain asleep. We asked : O Messenger of God, who will be able to do that ? He said : My people will be able to do that. I am saying it to you. He who meets his brother, salutes him and replies to his salute, spreads peace; and he who gives food to his wife and members of his family to their satisfaction gives food. He who keeps fast of Ramazan and three days every month, keeps fast as it were for the whole year. He who prays Isha and Fajr in congregation prays as it were the whole night when the people remain asleep. God says : The fine buildings in Edēn Paradise.' The Prophet said regarding its meanings : These places are built of emeralds and jewels and in each building there will be 70 rooms of red colour and in each room 70 sub-rooms of green colour and in each sub-room there will be one throne and over each throne 70 beds of varied colours and on each bed a girl having sweet black eyes. There will be 70 dining cloth in each room and 70 kinds of food in each dining cloth. There will be seven girls in each room. Each believe will be given such strength in the morning as he can cohabit with them.

### WALLS OF PARADISE

**The Prophet said :** The walls of paradise are built of bricks of gold and silver, its dust of saffron and earth of camphor. The rivers of paradise flows under the mountains of camphor. If there remains a single ornament of the dwellers of paradise, that will be equal to all the ornaments of the world. The Prophet said. There are trees in paradise. Under their shade, a rider can pass one hundred years' journey without any obstruction. To this effect, the Quran says—And extended shade.

### DRESSES OF DWELLERS OF PARADISE

**God says :** They will be given bangles of gold and jewels and dresses of silk. There are innumerable verses regarding this. The Prophet said : He who will enter paradise will live in happiness, he will have no want, his dresses will not grow old and his youth will not end. He will get such things in-paradise as no eye has seen no ear has heard and no heart has conceived. He said : Twice fruits will come out of trees every year. He said : The faces of first group in paradise will be bright like full moon. They will not spit therein, nor throw cough, nor urinate. Their pots and combs will be made of gold and silver. Each one of them will have two wives. On account of their beauty, their hind bones will be seen from the front sides. They will have no differences, no malice and no hatred. They will proclaim the glory of God morning and evening. In another narration each wife will have seventy dresses. God says : They will be dressed with bangles of gold. The Prophet said : On their heads there will be caps of gold. A small piece of jewel therein will brighten what is between the east and the west. The Prophet said : There will be camps made of emeralds. Their height will be sixty miles. In each corner, there will be girls for the believers who will not be seen by the other girls.

### FOOD OF THE INMATES OF PARADISE

The Quran speaks of the food of the inmates of Paradise fruits, birds, Manna, Salwa, honey, milk and other varieties. God says : Whenever they will be given any food, they will say : similar foods were given to us before. God says about their drink in the following narration. Once a Jewish learned man came to the Prophet and asked him : Who will first cross the Bridge ? He said : The poor refugees : The Jew asked again : When they will enter paradise, what food will be served to them first ? He said : Roasts of the livers of fish. He asked again : What will be their morning lunch ? He said : Cows of paradise will be slaughtered for them. He said : What drink will be given to them ? He said : They will be given drink of Salsabil. The Jew said : You have spoken the truth. Once a Jew asked the Prophet : Do you think that the inmates of paradise will eat and drink ? The Prophet said : Yes, by One in whose hand there is my life, each one of them will be given food, drink and strength of one hundred man to have sexual intercourse. The Jew asked : Will he have any necessity of passing urine and stools ? The Prophet said : In place of urine and

stool, perspiration will come out of them like camphor and as a result their stomach will be cleared therefor. The Prophet said to Ibn-Masud : If you wish to eat a bird in paradise, it will fall before you at once cooked and fried up.

### HURS AND GELMAN (BOYS)

**The Prophet said:** If a woman of Paradise would have peeped up into this world everything therein would have been illuminated and filled up with fragrance. Every hair of her head is better than the earth and its treasures. God says : They are like Eakut and Marjan. If their faces are seen within screen, they will be more clear than mirrors and the smallest jewel therein will illuminate what is in the heaven and earth. The Prophet said : In the night in which I was taken to heaven, I entered a place in Paradise named Baidakh whose camps are of emeralds and green pearls and red Eakut. They asked : O Prophet of God, Salam to you. I asked : O Gebrail, whose sound is there ? He said : of the beautiful women in camps. They seek your permission to salute you. So give them permission. They will be saying : We are pleased therewith. We will never be dissatisfied. We will remain here forever, we will never travel. Then he recited the verse : The beautiful damsels detained in camps. In another verse : Pure women. Muzaher explained this by saying that they will be free menstruation, urine, stool, cough and children.

**A man asked the Prophet :** O Prophet of God, will the inmates of Paradise have sexual intercourse ? He said : Anybody among them will be given sexual strength of seven persons among you. The Prophet said : An inmate of Paradise will have five hundred hurs, four thousand unmarried women and eight thousand widowed women. Each of them will keep embracing him for the duration of his whole worldly life time. He also said : There will be markets in Paradise in which there will be no buy and sale, but there will be men and women. If any man will wish to have sexual intercourse with a woman, he will do at once. The Hurs will sing in Paradise on divine purity and praise—we are most beautiful Hurs and we are for the honoured husbands.

### OTHER DESCRIPTIONS OF PARADISE

**The Prophet said to a man:** O servant of God, if you enter Paradise, you will get what you will desire, what your eyes will

be pleased with. The Prophet said : If an inmate of Paradise will wish to have a son born to him, he will get it. Its stay in womb, its weaning away from milk and its youth will come to pass at the same time. He also said : The inmates of Paradise will be beardless and hairless. Their colour will be white and their eyes painted with collyrium. They will be youths of 33 years of age. They will be sixty cubits long and seven cubits broad. He also said : The lowest rank of an inmate of Paradise will have eighty thousand servants and seventy two wives. In short there will be such bliss in Paradise which no eye has seen, no ear has heard and no heart has conceived.

**(12) Hell:** God says : 'There is nobody among you who will not come to it (Hell). That is an affair decreed by God. Thereafter I will give salvation to those who are Godfearing and leave those who are sinners.' So it is certain that you will also go there. What hope have you got for salvation ? The Prophet said : There are seventy thousand valleys in Hell and in each valley 70,000 serpents and 70,000 scorpions. The unbelievers and hypocrites will meet them. He said : Seek refuge from 'Jubbul Hujn'. He was asked : O Prophet of God, what is Jubbul Hujn ? He said : A valley in Hell. The Hell seeks refuge from it seventy times. God prepared it for those who do divine service for show of man. There are seven layers of Hell. The first and highest layer is called Jahannam, the second layer is called Sakher, lower than it is Jai, lower than it is Hotamah, lower than it is Saierr lower than it is Jahim and lowest layer is Habiya.

While we were with Prophet, we heard suddenly a great sound. The Prophet said : Do you know what this sound is ? We said : God and His Prophet know it best. He said : It is the sound of a stone. it was falling down from the topmost portion of Hell for the last 70 years and now it reached the bottom. The Prophet said : The least punishment that will be meted out to an inmate of Hell will be two shoes of fire, on account of their heat his brain will bubble. Now think of the heavy punishments. The Prophet said that the fire of Hell was washed seventy times by the water of mercy and sent to this world and it has been made then suitable for its inmates.

The Prophet said explaining the fire of Hell. God ordered the fire of Hell to burn for one thousand years. It then became yellow.

Thereafter it burnt for another one thousand years and it then became white. It then burnt for another one thousand years. It then became black. It is now black and full of darkness. The Prophet said : If a basketful pus of Hell would have been thrown into this world, everything in the world would have been stenchy. This will be the drinks of the inmates of Hell. Whenever they will ask for drink, they will be given this stenchy pus. Death will come to them from every side but they will not die. If they want drink, they will be given drink like heated molten lead. It will burn their mouths.

Then look to their food. It will be fruits from Zaqqum tree. God says : It is a tree which will grow from the bottom of Hell and it will have branches like the hands of the devil. They will eat therefrom and it will fill their bellies. then heated water will be thrown upon their bodies and then they will be taken to Jahim. God says : We have got Chains and Jahim and throat-choking food and severe punishment. The Prophet said : If a drop of Zaqqum would fall into the sea of this would the inmates of the world would have found it very difficult to live in it. The Prophet said : The dwellers of Hell will have hunger. If they want food, they will be given thorns of poison. It will not give strength nor satisfy hunger. Thereafter they will ask for food and they will be given food that will choke their throat. They will then ask for drink and they will be given heated hot water with heated iron rods. When it will be brought close to their mouth, their mouth will be burnt. When it will enter their stomach, the entrails will be cut off. They will say : Call the guard of Hell. When he will come, they will say to him : Tell your Lord to alleviate our punishment for a single day. He will say : Did not any Prophet come to you with proofs ? They will say : Yes, he came. Then they will say : Pray to God. He will say : The prayers of the unbelievers will be turned into nought.

Now think of the serpents and scorpions of Hell. They will be constant companions of the inmates of Hell. Not a moment will pass on them without their sting. The Prophet said : The wealth given to a man who did not pay its Zakat will be turned into serpent on the Resurrection Day. It will cling to his shoulders in the Resurrection Day. It will say : I am your wealth, I am your hidden treasure. They he recited this verse : If they are miser with regard to the wealth which God has given to them don't think



that it will do them good, rather it will do them evil. On the Resurrection Day, their amassed wealth will cling to their necks. The Prophet said : There are serpents in Hell like the necks of the camels of Bukht. If one of them stings once, the effects of its poison will continue for 40 years. They are so poisonous that if one of them stings once, its effect of poison will continue for 40 years. These serpents and scorpions will sting those people who were misers, meted out bad treatment with the peoples and gave them trouble.

**The Prophet said :** The front teeth of the inmates of Hell will be so big as the mount Uhud and the thickness of his skin will be the distance of three days journey. The Prophet said that his upper lip would fall upon his breast and will cover his face. The Prophet said : On that day, Hell will be brought. It will have seventy thousand bridle and with each bridle there will be seventy thousand angels. He also said : Weeping will be sent to the inmates of Hell. They will continue to weep till blood comes out. Their faces will become like cultivated ditches. If any boat is floated therein, it will easily float. The Prophet said : Death will be brought on the Resurrection Day as if it is a sheep of white colour and it will be slaughtered between Hell and Paradise. It will be said : O inmates of paradise, you will live here permanently without death. O inmates of Hell, you will live here permanently without death.

These are in brief the descriptions of Hell and it has got no end. Another punishment is that they will be deprived of the heavenly bliss and divine sight and pleasure.

**(13) Vision of God: God says :** For those who do good there are rewards and additional rewards. This additional reward is nothing but the vision of God which is the most tasteful of all rewards. The happiness of paradise is insignificant in comparison with that gained by the sight of the Lord. The Prophet said once looking to the full moon : As you see this moon, so you will see your Lord. You will not be tired of His sight. He said : Pray before sun-set and sun-rise. Then he read the verse : Glorify your Lord before the setting and rising of the sun. The Prophet said : When the dwellers of paradise will enter paradise, some one will proclaim : O dwellers of paradise, God wishes to fulfil what He promised you. The companions asked :

What is that promise ? Has He not filled up our Balance ? Has He not brightened our faces and admitted us in paradise ? Has He not saved us from the fire of Hell? At that time, the screen will be lifted and they will be gazing at the glorious God. Nothing will be dearer to them at that time than His sight. ?This is the greater reward. At that time they will forget every enjoyment and happiness. There is no limit to this happiness and no example.

#### (14) God's mercy

##### **The end of the book "The Revival of religious learning"**

We have, by the grace of God, finished the book "The Revival of religious learning" and we hope for God's grace and blessings. God says : God does not forgive setting up partnership with Him. But He forgives one besides this whom He wishes. God says : O those who have made oppression on their souls, don't be deprived of God's mercy. God can forgive all sins. He is forgiving, kind.

We pray to God for forgiveness for the mistakes we committed in this book or exceeded, for the thoughts mixed advertently in what we wished and intended. We pray to God for forgiveness for those who read this book write it or hear it. The Prophet said : God has got one hundred mercies, out of which He distributed one among men jinn, beasts, birds and lower beings with the remaining 99 mercies left to Him. He will show them on the Resurrection Day on His servants.

**The Prophet said :** On the Resurrection day, God will take out a writing from undrneath the Throne wherein it was written : My mercy has defeated My anger. I am the Most Merciful. The Prophet said: God will laugh for us on the Resurrection Day and say: Give good news to the Muslims. There is nobody among them in whose exchange I have not placed a Jew or a Christian in Hell. Teh Prophet said: God will give the power of intercession to ten crores and ten thousand men out of the children of Adam. He also said: God will say to the believers on the Resurrection Day: Did you want My vision? They will say: O our lord, we wanted. He will ask: Why? They say: We hoped for Thy forgiveness and mercy. Then He will say: I have made My forgiveness sure for you.

**The Prophet said:** The Glorious Lord will say on the Resurrection Day: Take out the man from Hell who remembered

Me for a single day or feared Me in a critical place. The Prophet said: When the inmates of Hell will assemble in Hell with those of people of the Book, the unbelievers will say to the Muslims: Were you not Muslims? They will say: Yes. They will say: What benefit did you derive by your acceptance of Islam? You are with us now in Hell. They will say: We committed sins for which we receive this punishment. On hearing this, God will pass order to take them out of Hell. They will then come out of Hell. When the unbelievers will see it, they will say: Woe to us! would that we were Muslims, we could have come out of Hell like them. Then the Prophet read this verse: Those who are unbelievers will wish honestly that how good it would have been if they were Muslims.

**The Prophet said:** God will show mercy on the believers much more than a mother showing affection to her child. The Prophet said: A proclaimer will proclaim on the resurrection day from behind the Throne: O the followers of Muhammad, I have forgiven the trust which I reposed in you. Now there remain in your rights. Give them one to another and enter paradise through My mercy. Hazrat Ibn Obadah reported: I heard the Prophet say: God made Hell unlawful for one who testifies that there is no deity but God and that Muhammad is His Messenger,

**The Prophet said:** God will say to the angels on the Resurrection Day: Take out the man from Hell in whom you find good even to the measure of a dinar. They will say: O Lord, we have taken them out whom you have ordered us to take out. Then He will say: Go and take out one in whom you find good to the weight of half a dinar. Then they will take out many men. They will say: We have taken out those whom you have ordered us to take out. He will say: Go and take out one in whom you find good to the weight of a mustard seed. Then they will take out many men. They will then say: O our Lord, we have taken out those whom you have ordered us to take out.

**The Prophet said:** God will say: The apostles have interceded, the Prophets interceded and the believers interceded. There is none now except the Most Merciful. He will take out of Hell by His Hand a party of men who never did any good deed. They became like burnt coal and they will be thrown in a river of life in the mouth of paradise. They will come out of that river as straw is swept away by current. Don't you see the trees and stones that face the sun taking green colour and those that

remained in shade assume white colour? They said : O Apostle of God, you are as it were wandering in plains. He said : They will come out like jewels with necklace on their necks.

**Ibn Abbas reported :** One day the Prophet came out to us and said : All the nations were presented to me. With a prophet, there was only one man, with another there were only two, with another there was nobody, and with another there were a party of men. I found many parties with one Prophet. It was said to me that he was Moses and those people were his followers. I was said : Look on and I found numerous people covering the whole horizon. I was said that these are my followers. Out of these, there are seventy thousand people who will enter Paradise without account. The Prophet said : God has promised me that He will admit seventy thousand of my followers in paradise without account. I prayed for more to Lord and I found Him merciful. He told me to give salvation seventy thousand men with every man of the above mentioned seventy thousands. I said : O Lord, will my followers reach that limit? He said : I will give salvation for you numerous persons like the number of the entire Arabs.

**The Prophet said:** Gebrail came to the cave Hira and said to me : Give good news to your followers that he who dies without setting up a partner with God will enter paradise. I asked : O Gebrail, even if he steals and fornicates? He said : Even if he steals and fornicates. This was repeated thrice. The Prophet once recited this verse : From him who fears God, there are two gardens. The narrator asked : Even if he steals and fornicates? The Prophet said: Even if he steals and fornicates.

**The Prophet said :** No Muslim will die till he sees his place in Hell filled up by a Jew or a Christian. It was reported that a child was searching his mother in a battle field. Afterwards finding his mother he came running to her. She took her child in her lap and cried out : My child, my child, The Prophet said to his companions. God will show more kindness to you than the mother showing affection to her child. At this, the Muslims were overjoyed and went away. From this Hadis we may cherish hope that God will shower His blessings and kindness on us, even though we are not fit for such favours.